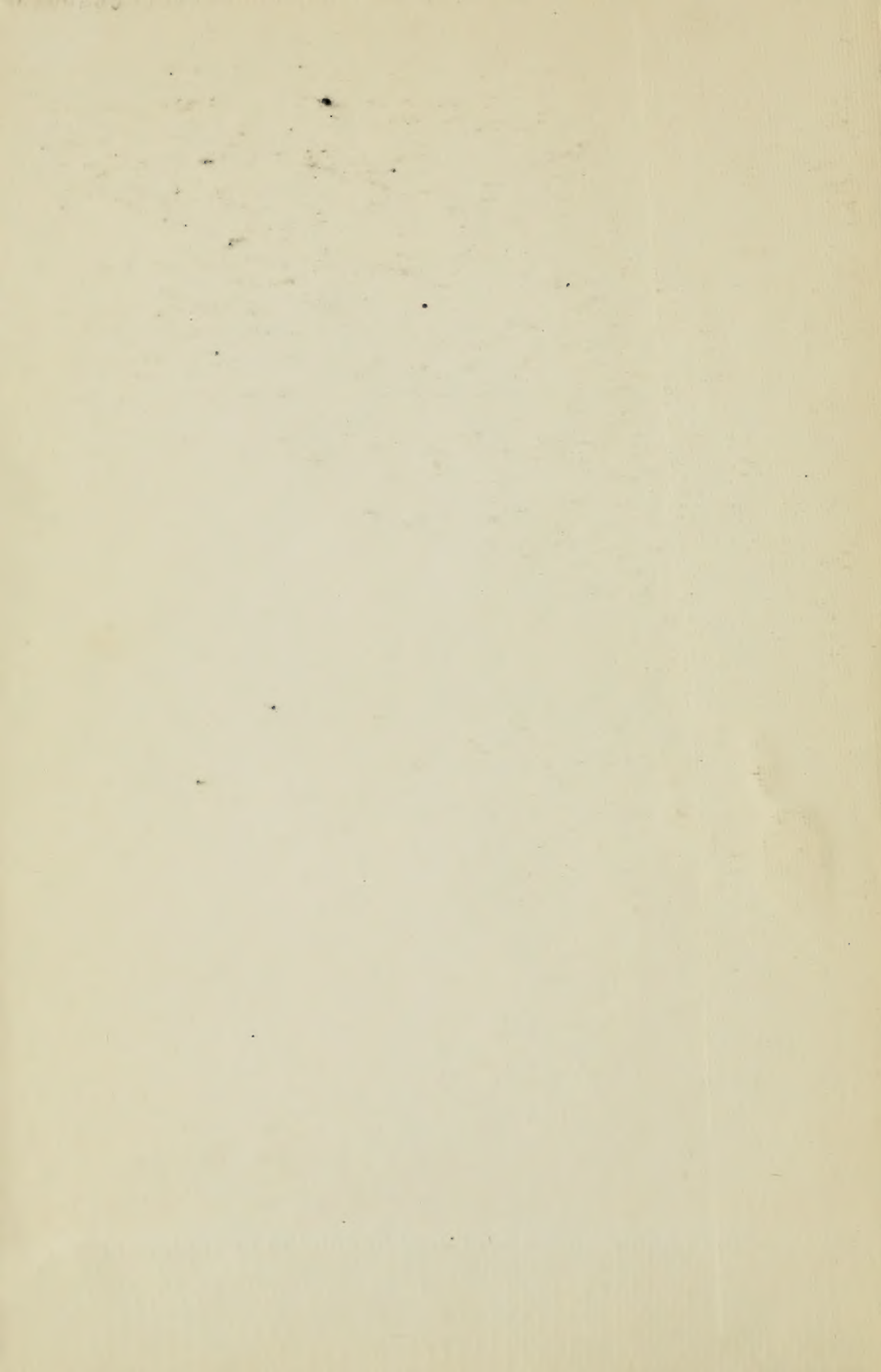
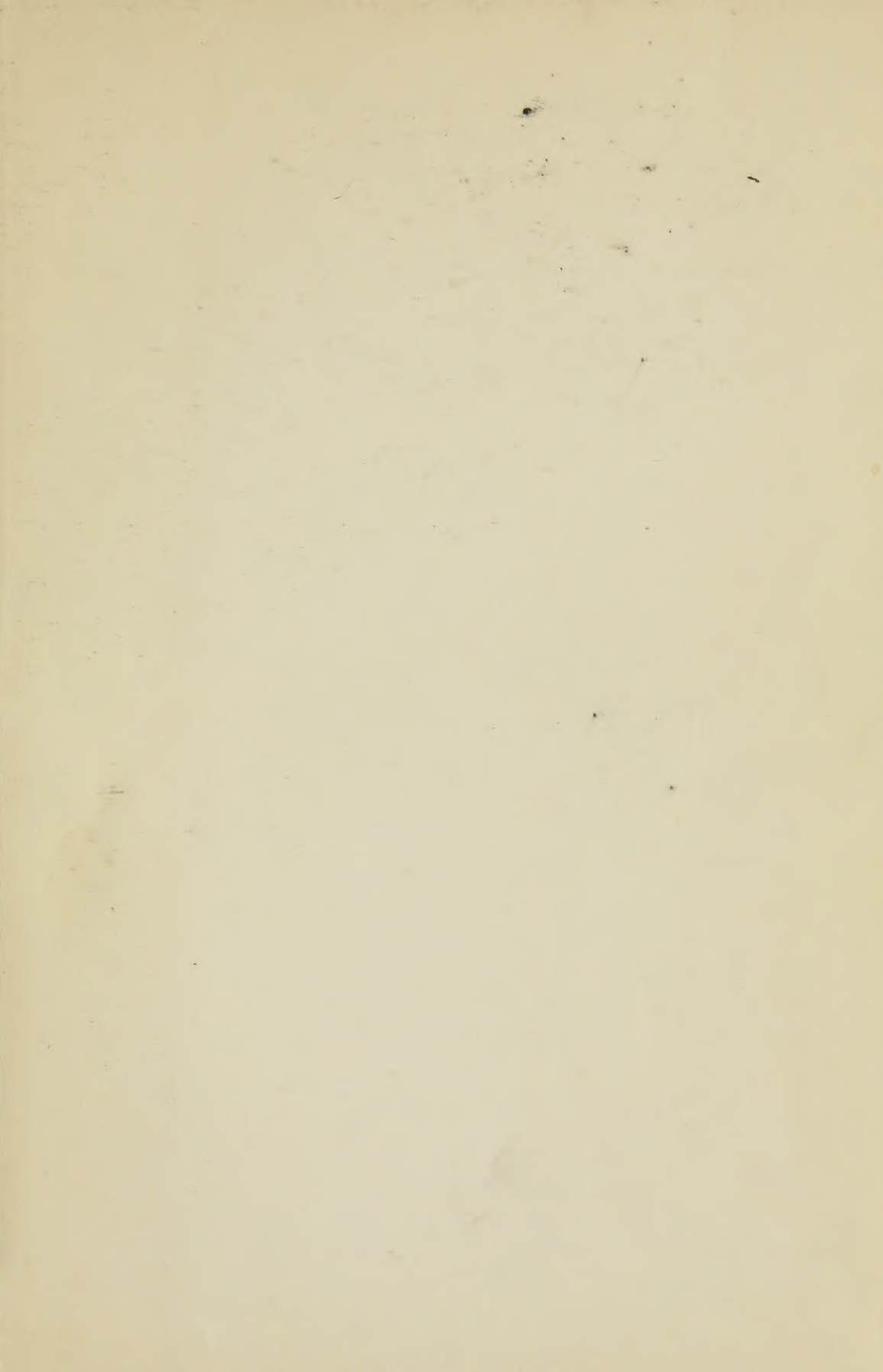




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THUCYDIDES

BOOK I.

EDITED

ON THE BASIS OF CLASSEN'S EDITION

BY

CHARLES D. MORRIS

PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY.

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PREFACE.

PROFESSOR C. D. MORRIS died at Baltimore, on February 7, 1886, after an illness of ten days. At the time of his death he had revised in print the commentary on the first 124 chapters of this edition of Book I. of Thucydides. But the dates for chapters 89-146, which include the history of the 'pentecontaetia,' had not been inserted, and Professor Morris unfortunately left no complete statement of his views on the chronology of this important period. More than one-half of the critical notes were written, but many of these were in a fragmentary state and needed revision.

The sad duty has devolved upon me of completing and publishing the book which Professor Morris had fortunately so nearly finished. I had previously read proofs of all that was printed before Professor Morris's death, and I had been in constant correspondence with him. I have endeavoured in my independent work on the book to follow with scrupulous care the lines which he laid down. I have thus, with the help of friends, revised the commentary on the last twenty-two chapters, inserted the proper chronological statements for chapters 89-146, revised and completed the critical notes, prepared the bibliographical statement, and compiled the index. The most perplexing part of my task was the establishment of Professor Morris's view of the chronology of the 'pentecontaetia.' I carefully collated his notes on the present book, examined all papers relating to Thucydides which he left behind him, including an able discussion since published in the *American Journal of Philology*, and, finally, as a last resort, inspected the marginal manuscript notes in the editions

of Thucydides which Professor Morris had himself used. I feel confident that the results of this investigation substantially represent the views which he held. I would here express my obligations for assistance to Professor Gildersleeve, who read the whole of the book in proof; to Mr. Arthur Fairbanks, of Dartmouth College, who verified the index, which was compiled by a friend whom I am not permitted to name; and to Professor Smith, of Vanderbilt University, whose scholarly aid, ungrudgingly given wherever I needed it, has greatly lightened my labours.

I should fail in my duty to Professor Morris if I did not express his obligations to the distinguished German scholar whose valuable edition of Thucydides has been made the basis of the American edition in the College Series of Greek Authors. Professor Morris heartily approved the plan of basing the American edition upon the edition of Classen. This was the approval of a scholar who had himself for years made Thucydides his study, and whose independent utterances were always authoritative. Professor Morris set a high value, as all true scholars must, on the brilliant Thucydidean studies of the venerable man who still, at eighty years of age, serenely follows the lines that he marked out for himself in his early manhood.

But Professor Morris followed in the footsteps of no man slavishly. His mind was naturally critical and independent, and his contributions to this book display at once the acuteness and exactness of his insight into language, and the breadth of his scholarship. An Englishman by birth, and trained in an English University, he came to this country in early life, and here he achieved his reputation. The greatness of the loss that classical studies in America have sustained in his death those will feel most who knew him best.

JOHN WILLIAMS WHITE.

CAMBRIDGE, MASS., Jan. 1, 1887.

INTRODUCTION.

THOUGH we have several ancient biographies of Thucydides,¹ our trustworthy knowledge of the circumstances of his life rests almost exclusively on a few notices casually imparted by himself. Everything else that we are told of him either by his biographers or in the occasional remarks of other writers has the character of uncertain conjecture based upon fragmentary tradition.² The more we examine these scanty testimonies, the stronger becomes the impression that Thucydides seldom appeared in person in public life, and that except in a few instances he withdrew from the gaze of the world. We may infer, therefore, that the rhetorical exaggerations of the later biographies have very slight value for us; and only a few definite statements, which present themselves here and there, appear to be derived from trustworthy sources. In the following survey of his life, therefore, we must take as the basis of the narrative only the circumstances reported by himself, and endeavour to combine them into a whole with a cautious use of material coming from other quarters.

Thucydides belonged by birth to a family which by its wealth³ secured him complete independence, and by its foreign possessions early directed his gaze beyond the borders of Attica to the relations of distant nations. The Attic deme Halimus, on the coast between Phalerum and Colias, in the tribe of Leontis, is mentioned as the place of his birth. He tells us himself (iv. 104. 15) that

¹ One compiled of three distinct portions, passing under the name of Marcellinus — on which see Grauert, *Rheinisches Museum*, 1827, p. 172 ff., and Fr. Ritter, *Rh. Mus.* 1845, p. 321, and *id.* on Didymi *Opuscula*, Coloniae, 1845; another by an anonymous grammarian; and a short notice in Suidas s.v. Θουκυδίδης.

² The epitaph presently to be men-

tioned is to be excepted, as is rightly remarked by E. Petersen in his careful *Disputatio de vita Thucydidis*, Dorpat, 1873, p. 15.

³ See his own testimony on this point in iv. 105. § 1, τὸν Θουκυδίδην κτήσιν τε ἔχειν τῶν χρυσείων μετάλλων ἐργασίας ἐν τῇ περὶ ταῦτα Θράκη καὶ ἀπ' αὐτοῦ δύνασθαι ἐν τοῖς πρώτοις τῶν ἡπειρωτῶν.

his father's name was Olorus;⁴ and his grave was undoubtedly in the family vault of Cimon, near that of Elpinice, Cimon's sister,⁵ as Plutarch evidently saw it himself (*Cim.* c. 4); and we may accordingly assume it as certain that Olorus, the father of Thucydides was a near kinsman of the Thracian prince of that name, whose daughter Hegesipyle was wife of the great Miltiades (*Hdt.* vi. 39) and mother of Cimon; but the degree of relationship cannot be more nearly defined. It is only Marcellinus (§ 2) who gives to his mother the name of the mother of Cimon, Hegesipyle; while Plutarch makes no such statement where he could hardly have failed to do so, had he been aware of the fact; and we must, therefore, be content with the knowledge that Cimon's grandfather Olorus was an ancestor (πρόγονος in Plutarch) — from the similarity of the name we may perhaps infer the grandfather — of the younger Olorus, the father of the historian.⁶ That this Olorus was in full possession of Athenian citizenship appears probable from the way in which his son designates himself (iv. 104. 15), Θουκυδίδην τὸν Ὀλόρου, for here, where he introduces himself as a στρατηγός, it is only as an Athenian citizen that his father could be mentioned in the official style.⁷ Cimon no doubt owed his wealth to the possessions of his mother's family on the Thracian coast, which may have been

⁴ Marcell., § 16, with a certain assumption of accuracy, asserts that the name was Orolus; but this is not to be regarded against the above authority.

⁵ On the position of the sepulchre of this family, see E. Curtius, *Attische Studien*, p. 12.

⁶ The genealogical table given by O. Müller, *Hist. of the Literature of Greece*, II. p. 117, and by Roscher, *Leben, Werk, und Zeitalter des Thukydides*, p. 90, which derives the historian on the mother's side as well as on the father's from the Thracian prince Olorus, is of very questionable probability. It is more likely that another daughter of King Olorus, a sister of Hegesipyle the wife of Miltiades, married an Athenian citizen, and that Olorus the father of Thu-

cydides was born of this marriage.

Little weight is to be attached to the statement of Marcell., § 18, following Hermippus, and of the Schol. on i. 20. § 2, that Thuc. was of kin to the Pisistratidae; but this is not impossible, since such a connexion might exist through his grandfather on the mother's or father's side. This is the view of Grote, *Hist. of Greece*, IV. chap. 30, p. 36, note (1869). No certain results have been reached in the more recent discussions of the question: Müller-Strübing, *Aristophanes*, p. 537 ff.; von Wilamowitz-Möllendorf, *Hermes*, 12, p. 339 ff.; Rühl, *Jahrbücher*, 1878, p. 313 f.

⁷ Müller-Strübing, p. 307, regards the addition of the father's name in such cases merely as a courteous recognition of social distinction.

enlarged by the reduction of the neighbouring Thasos (B.C. 463 ; i. 101. § 3) ; and so Thucydides by the same relationship came into the possession of his Thracian property, which consisted in gold-mines near Scape Hyle.^s The assertion of Marcellinus (§ 19), that he married a rich woman of that region and so became possessed of the gold-mines, can hardly be anything else than an idle guess.

On the whole it seems likely that Thucydides was of near kin to Cimon, and younger by one generation. We may conjecture that as boy and youth he looked up with reverence to his noble kinsman, while he was in the full strength of his manhood and at the height of his renown. If no other information were at hand, we might assume that when Cimon died (B.C. 449) about sixty years of age — greater exactness is not attainable — Thucydides was a young man between twenty and thirty. But as to the time of his birth two statements are made. The one is in Marcellinus (§ 34), of extreme vagueness: (λέγεται) παύσασθαι τὸν βίον ὑπὲρ τὰ πεντήκοντα ἔτη μὴ πληρώσαντα τῆς συγγραφῆς τὴν προθεσμίαν. The other is due to Pamphila, who in the time of Nero made a great compilation of the results of learning. A. Gellius (N. A. xv. 23) writes as follows: *Hellanicus, Herodotus, Thucydides historiae scriptores in isdem fere temporibus laude ingenti floruerunt, et non nimis longe distantibus fuerunt aetatibus. nam Hellanicus initio belli Peloponnesiaci fuisse quinque et sexaginta annos natus videtur, Herodotus tres et quinquaginta, Thucydides quadraginta. scriptum est hoc in libro undecimo Pamphilae.* Marcellinus's remark is plainly of no use for any certain inference. How much beyond fifty years is one to go back to reach the birth-year of Thucydides? It is hardly more than the result of an approximate calculation, that Thucydides, who represents himself (i. 1. § 1 ; v. 26. 24) as of competent judgment at the beginning of the Peloponnesian war, and who must have died in any case after the end of it in B.C. 404, must have been born before B.C. 454. One who wrote ὑπὲρ τὰ πεντήκοντα ἔτη clearly had himself no accurate knowledge. As to the testimony of Pamphila, Diels indicates the proper way of looking at it in his *Untersuchungen über Apollodors Chronika* (Rhein. Mus. 31, p. 1-54). The dates given are no doubt taken from

^s See Böckh, *Public Economy of the Athenians*, p. 418.

Apollodorus, whose chronological handbook had reached among the Greeks and Romans an almost canonical acceptance. He adopted the method usual among Alexandrian scholars of determining the ἀκμή or *floruit* of historical personages by reference to any circumstance the date of which was known; and as this ἀκμή was regularly assumed to be the 40th year, probably on the basis of Pythagorean doctrines, it was easy from it to deduce the year of birth. The ἀκμή of Herodotus was placed by Apollodorus probably at the time of his settlement at Thurii (B.C. 444), and accordingly his birth would be in 484, and his age is given as 53 at the beginning of the Peloponnesian war.⁹ The ἀκμή of Thucydides may have been fixed by Apollodorus on the ground of his own assertion (i. 1. § 1; v. 26. 23) as to the maturity of his judgment at the beginning of the war.¹⁰ Diels therefore is right in saying that these considerations forbid us to regard the dates assigned to Herodotus and Thucydides as based on anything stronger than more or less probable hypothesis. If we cannot, however, find in the testimony of Pamphila any positive basis for inferring the exact year of the birth of Thucydides, it is nevertheless not without importance that in the exposition of his own words we reach the same conclusion as Apollodorus. Thucydides says of himself (v. 26. 23) that he lived through the whole war αἰσθανόμενος τῇ ἡλικίᾳ καὶ προσέχων τὴν γνώμην ὅπως ἀκριβές τι εἴσεται, and it is clear that he did not make this remark at the close of the twenty-seven years' war in order to set his readers at rest as to his mental power and his capacity for observation *at that time* — the whole work, with the completion of which he was then engaged, was ample evidence of that, — but to insist upon the circumstance which was much more likely to be called in question, that nearly 30 years before he was possessed of all the qualities requisite for the undertaking of so great a work with a full consciousness of its importance; and so was justified in asserting that he had lived through the whole of

⁹ Before we can judge about the case of Hellanicus, we must know with greater certainty what his relation to Herodotus was, and at what time he wrote. Diels and Wilamowitz differ widely.

¹⁰ With this agrees the notice in Suidas: ἤκμαζε κατὰ τὴν ὀγδοηκοστήν καὶ ἐβδόμην Ὀλυμπιάδα (B.C. 432). See Petersen, p. 12.

it with his power of observation and inquiry at their best. And it is just this clearness of vision and maturity of judgment that Thucydides asserts of himself in the opening words of his history: ἀρξάμενος (ξυγγράφειν) εἰθὺς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων, τεκμαιρόμενος κτέ. It is plain that an author could not so write of himself unless he felt that at the time of which he speaks he was able to exercise on important questions an independent judgment founded on experience of life and a wide-reaching survey of the relations of things. Of course it cannot be asserted that for this an age of 40 years is indispensable; but still less can it be denied that such a maturity is in excellent harmony with expressions of this character.¹¹

If we adhere to the testimony of Pamphila, which goes back to Apollodorus, that Thucydides was born about B.C. 470, the first forty years of his life, about which we possess no further knowledge, divide themselves into two portions; the period namely in which, mainly under the guidance of Cimon, Athens created her Hegemony externally, during the self-effacement of Sparta; and that in which, under the imperial administration of Pericles, she enjoyed the freest internal development and at the same time took up and cultivated all the elements of the noblest intellectual life.¹² How closely Thucydides stood related to public life,

¹¹ Stahl (*De Thucydidis vita et scriptis* in the preface to the Tauchn. Edition, p. v) thinks it probable, in view of the writer's own assertions and the circumstances of his life, that he was born about Ol. 79. 1, B.C. 464, and was from thirty to thirty-five years old at the beginning of the war. This is quite possible, but is no more susceptible of proof than any other assumption. Krüger's view, that Thuc. was born in Ol. 80 or 81, is fully developed in his *Untersuchungen*, p. 9-32, and maintained against objections in his *Epikritischer Nachtrag*, p. 8-15. Ullrich, in his *Beiträge zur Erklärung des Thukydides*, p. 128, 129, note 151, maintains that Thuc. at the beginning

of the war was between 23 and 28 years old. Müller-Strübing, *Aristoph.* p. 537, thinks he was born about 460; and Wilamowitz, *Herm.* 12, p. 327, calls the estimate of Apollodorus arbitrary and foolish; but neither gives satisfactory reasons for his opinion.

¹² These are the two periods, each approximately of 20 years' duration, which are distinguished in the funeral oration of Pericles, ii. 36. 6: οἱ πατέρες ἡμῶν κτησάμενοι πρὸς οἷς ἐδέξαντο θοὴν ἔχομεν ἀρχὴν οὐκ ἀπόνως ἡμῖν τοῖς νῦν προσκατέλιπον, and τὰ δὲ πλείω αὐτῆς αὐτοὶ ἡμεῖς οἶδε οἱ νῦν ἔτι ὄντες μάλιστα ἐν τῇ καθεστηκυῖᾳ ἡλικίᾳ ἐπηξήσαμεν. Thucydides was at that time in this καθεστηκυῖα ἡλικία.

particularly in the second period, during which his self-consciousness must have been fully awake, is a matter on which we have not the slightest information. But in his history we find evidence, that, though his family traditions must have inclined him to a moderate aristocracy, his full love and admiration were given to the intellectual greatness of Pericles. If, as is probable, he did not discharge any public duties under Pericles, he must have followed with his liveliest sympathy the public administration of that great man and have rejoiced in the results accomplished by his creative spirit; certainly he heard from his own lips those speeches of which he has given us imperishable records, and in them trustworthy outlines for forming a true picture of the mind of Pericles. It is, however, a probable conjecture that Thucydides, not only at a later time during his banishment, but also in his earlier life, often passed his time on his Thracian estates, which no doubt frequently required the presence and oversight of the owner for the *ἐργασία τῶν χρυσαίων μετάλλων*. Only in this way could he gain the high regard among the Thracian dynasts from which Brasidas feared results injurious to his purposes (iv. 105. 2). It seems also very natural that the position of independence, which under these circumstances Thucydides enjoyed also in Athens, may have exerted an important influence on the calmness of spirit and the impartiality of judgment with which he surveyed and described for posterity the relations of the Greek States and the events of his time.

If we try to form a picture of the early training of Thucydides as we may conceive it between Ol. 80 and 82, B.C. 460–450, when we examine the scanty notices which seem at first to promise a fuller knowledge, we find ourselves limited to what we can gather from our acquaintance with the intellectual life in Athens at that epoch. The often repeated story that Thucydides as a boy was present at a recitation by Herodotus at Olympia or elsewhere, and was moved thereby to tears, plainly is of later origin than the time of Lucian, who in his account of the powerful effect produced by Herodotus at Olympia¹³ would certainly not have failed to mention this story if he had known it; later too than the better

¹³ *Herod. i.*

portion of the biography of Marcellinus, which also does not notice it. The story is found in Suidas, *s.v.* ὀργᾶν and Θουκυδίδης, in Photius, *Bibl.* n. 60, and in the last part of the biography of Marcellinus, § 54; though only Suidas mentions Olympia as the scene of it. All are derived from one and the same confused statement, the chief purpose of which was to retain in remembrance the unusual expression in the assumed exclamation of Herodotus, ὦ Ὀλορε, ὀργᾶ ἡ φύσις τοῦ υἱοῦ σου (or ὀργῶσαν ἔχει τὴν ψυχὴν, τὴν φύσιν) πρὸς μαθήματα. Even if we pay no regard to the chronological difficulties, which cannot be surmounted unless we give up the testimony of Pamphila, it cannot be said that Krüger (*Untersuchungen*, p. 30 ff.) has succeeded in giving credibility to a story so late and so ill-attested. The recitation of Herodotus at Olympia with all its embellishments in Lucian Dahlmann¹⁴ is no doubt right in regarding as a fiction. If Herodotus recited portions of his work at Athens, the most probable date is that furnished by Eusebius,¹⁵ Ol. 83. 3, B.C. 446; and that Thucydides may have been among his listeners—yet not as a boy of 10 years but as a young man of between 20 and 30 years—is very credible. He may have then received an abiding impression that an engaging narrative of entertaining events may be well enough adapted for a single recitation before an assembled crowd, but not so a strict historical representation, which is based on painstaking inquiry; and this may explain his somewhat bitter assertion, i. 21. 4, ὡς λογογράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον τῇ ἀκροάσει ἢ ἀληθέστερον, and gives fuller meaning to the famous contrast of his own history as a κτῆμα ἐς αἰεὶ τοῦ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν (i. 22. 19).

Whether the statement of Marcellinus, § 22, that Thucydides studied philosophy with Anaxagoras and rhetoric with Antiphon, rests upon authentic grounds, is of little importance for us; these two men are so decidedly representatives of the new spirit, which in both these departments made its way into Athens in their time

¹⁴ *Forschungen auf dem Gebiete der Geschichte*, II. 1, p. 12 ff.

¹⁵ *Herodotus, quum libros suos Athenis legisset, honore affectus est.* Kirchhoff,

Entstehungszeit des Herodoteischen Geschichtswerks, p. 10, regards this recitation at Athens as one of the best-attested points in the life of Herodotus.

and exercised a powerful influence on all who had any share of culture, that we should be forced to assume for Thucydides a relation of this sort, even if there were no testimony for it. Both lived at a time quite compatible with this assumption. Anaxagoras, who was probably born in Ol. 70, about 500 B.C.,¹⁶ sojourned permanently in Athens between 470 and 450 B.C., and lived on terms of intimacy with Pericles: Antiphon, born about 485 B.C., and therefore some 10 years older than Thucydides, must have stood before his eyes as the pattern of manly and energetic expression¹⁷ and may have been in nearer personal relations with him; and accordingly the historian in the terms in which he describes the character of Antiphon (viii. 68. 5) has left a testimony to his merits in which personal affection is unmistakable. An influence on the training of Thucydides of a similar character may be presumed to have been exercised also by the Sophists Protagoras, Prodicus, and Gorgias, who from the middle of the fifth century exerted themselves for a longer or shorter time in Athens to spread abroad, by formal instruction and by lectures, that adroitness of thought and speech which they had acquired by manifold study and practice. We are told by Marcellinus,¹⁸ and it is in itself sufficiently credible, that Thucydides appropriated and employed for his own style many of the results of the close attention which these men paid to the forms of speech and their relation to thought. Philostratus¹⁹ too says expressly that he borrowed τὸ μεγαλόγνωμον καὶ τὴν ὀφρῶν from Gorgias, who no doubt visited Athens before the famous embassy of 427 B.C.;²⁰ and Spengel²¹ proves by many particular instances the influence exerted on the language of Thucydides by the theories of Prodicus on synonymy. We must remember, besides, that the Athens in which Thucydides passed his boyhood and youth was full of the noblest efforts and most glorious products of poetry, sculpture, and architecture; that

¹⁶ See Brandis, *Geschichte der Griechisch-Römischen Philosophie*, I. p. 233.

¹⁷ See Curtius, *Hist. of Greece*, II. p. 569.

¹⁸ § 36, ἐξήλωσε ἐπ' ὀλίγον καὶ τὰς Γοργίου τοῦ Λεοντίνου παρισώσεις καὶ τὰς ἀντιθέσεις τῶν ὀνομάτων . . . καὶ μέντοι

καὶ Προδίκου τοῦ Κεῖου τὴν ἐπὶ τοῖς ὀνόμασιν ἀκριβολογίαν.

¹⁹ *Epist.* 13, p. 919.

²⁰ See Foss, *De Gorgia Leontino*, p. 23 ff.; Marcell. § 36, 51, τὰ πολλὰ καὶ τῶν Γοργίου τοῦ Λεοντίνου μιμούμενος.

²¹ *Συναγωγή τεχνῶν*, p. 53 ff.

he must have seen the aged Aeschylus before his departure to Sicily, have been acquainted with Sophocles and Euripides in the highest maturity of their artistic activity, and have seen Phidias and his disciples creating their immortal works before his eyes. When we recollect these things and consider besides what has been said about his relation to the great statesmen of that time, we may form a tolerably complete conception of the influences which worked upon his mental development. There can be no doubt that he expresses his own love and admiration for these intellectual blessings in the delineation of Attic culture and Attic genius which is found in the funeral oration of Pericles, especially in ii. 38 and 40. In the joyous recognition of the *πλείσται ἀναπαύλαι τῶν πόνων* to be found in the *ἀγῶσι καὶ θυσίαις διετησίους* we may perceive his delight in the splendour and brilliancy of the Attic stage and the panathenaic processions; and in the charge (ii. 43. 7) *τὴν τῆς πόλεως δύναμιν καθ' ἡμέραν ἔργῳ θεᾶσθαι καὶ ἐραστὰς γίγνεσθαι αὐτῆς* we can recognize his pride not merely in the well-equipped warlike power of Athens but also in the glorious buildings of the Acropolis, which daily looked down on the citizens. We may conceive, then, that all the means of cultivation which the Athens of Pericles offered, as no other spot in the world has ever offered them within the same limits, and intercourse with men of eminence in all directions, combined to excite and forward the intellectual development of Thucydides up to the maturity of his manhood.

But the question still remains whether and to what extent he took an active part in the public life of his native city in peace or war. As an answer to it we cannot be satisfied with the statement of Marcellinus, § 23, *οὐκ ἐπολιτεύσατο ὁ συγγραφεὺς οὐδὲ προσῆλθε τῷ βήματι*, or with the assertion of Dionysius, *Ep. ad Ch. Rompr.*, 3. 9, p. 770, *ἐν πρώτοις ἦγον (αὐτὸν) Ἀθηναῖοι στρατηγιῶν τε καὶ τῶν ἄλλων τιμῶν ἀξιούντες*. All precise knowledge of his early life is wanting; but while on the one hand we cannot doubt that, if Thucydides had taken any prominent part in public affairs, we should have learned the fact either from himself or from some other source, and while it is not at all improbable that his Thracian interests often kept him at a distance from Athens; still on the other hand it is certain that he must have recommended himself

to his fellow-citizens by some manifestation of capacity before B.C. 424, since he was then elected one of the 10 Strategi. The inference of K. F. Hermann (Göttingen Gelehrte Anzeigen, 1847, p. 1383) from the minuteness of the narrative of the expedition of Myronides against Megara (i. 105. § 5, 6), that Thucydides may have been personally concerned in it, is to be rejected on chronological grounds. For he could not then (B.C. 460) have been more than 11 years old, even assuming the earliest date, B.C. 471, which is assigned as the year of his birth.

We shall not be very far from the truth if we conceive the life of Thucydides, till the occurrence of those events which directed the whole power of his mind to a new task, to have been passed more in the pursuit of private interests than of the career of a statesman, whatever may have been the sympathy with which he observed public events. But the relations in which he was placed must have been eminently calculated to keep his attention alert in all directions and to make him susceptible to the influences of a rich and energetic life. In this way he gained that maturity of mind with which, as he tells us himself, he recognized from the very beginning the importance of the momentous war and devoted himself with unintermitting interest and attention to the observation of its course.²²

Twice in the course of the war events occurred which give him occasion to mention himself. In ii. 48. 15 he introduces his precise and vivid description of the plague at Athens with the words *ταῦτα δηλώσω αὐτός τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας*. He must therefore have been at Athens during that fearful visitation, B.C. 430–29, and his account is derived from his own experience and observation.

In the eighth year of the war, B.C. 424, when he was 48 years old, he was, as he tells us iv. 104. 15, charged as *στρατηγός* with the care of the Thracian coast (*ὁ ἕτερος στρατηγὸς τῶν ἐπὶ Θράκης*), when

²² i. 1. 3, *ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον κτέ.* He asserts the same clear prevision of Pericles, ii. 65. 22, *ἡ πρόνοια αὐτοῦ ἐς τὸν πόλεμον.* Cf. v. 26, § 5, *αἰσθανόμενός τε τῇ ἡλικίᾳ καὶ προσέχων τὴν γνώμην, ὅπως ἀκριβές*

τι εἶσομαι, which words, taken in connexion with *ἐπεβίων διὰ παντὸς αὐτοῦ*, show that during the whole course of the war he made careful observation a matter of duty.

Brasidas was threatening Amphipolis, the most important possession of Athens in those parts. In the late autumn of B.C. 424 he lay with seven triremes in the harbour of Thasos, and at the first summons of his colleague Eucles, who was in command at Amphipolis, hastened to his aid. But the town had surrendered before Thucydides could reach it. The town of Eïon, however, at the mouth of the Strymon, which he reached the same evening, he occupied in good time, and made his preparations so skillfully that the assault made by Brasidas by land as well as by water was successfully resisted (iv. 107. § 2).

The results for himself personally which followed this misfortune Thucydides reports with the same reserve with which he excludes from his narrative everything which does not belong to the course of the war; mentioning them not at this place but only casually in v. 26. § 5, in order to found thereon a remark important for the character of his history. As in that passage by the words ἐπεβίων . . . εἶσομαι he asserts from one point of view his competence as the historian of the Peloponnesian war, so, in order to show the advantage he possessed in wide local knowledge and personal observation of the matters in hand, he adds the statement: καὶ ξυνέβη μοι φεύγειν τὴν ἐμαυτοῦ ἔτη ἑκοσι μετὰ τὴν ἐς Ἀμφίπολιν στρατηγίαν, καὶ γενομένῳ παρ' ἀμφοτέροις τοῖς πράγμασι, καὶ οὐχ ἦσσαν τοῖς Πελοποννησίων διὰ τὴν φυγὴν, καθ' ἡσυχίαν τι μᾶλλον αἰσθесθαι. It is certain from this passage that Thucydides, in consequence of his failure to save Amphipolis, had to leave his country for 20 years, and that he employed a portion of this time in visiting the scenes of the war on both sides, particularly in the territory of the Peloponnesians. Everything else, however, which passes beyond this distinct testimony of Thucydides, rests on conjecture; it is probable, though it cannot be proved, that Cleon, who was then at the height of his influence, caused the adoption of the decree for the banishment of Thucydides;²³ it is possible also that the charge brought against him may have been *προδοσία*, as is asserted by Marcellinus, § 55, and the anonymous

²³ This is indicated by Marcell. § 46. Grote, VI. chap. 53, p. 191 (1870), is of the same opinion. See also Curtius, *Hist. of Greece*, III. p. 184

and 589. The opposing judgment of Oncken (*Athen und Hellas*, II. p. 228 ff.) is discussed in the App. on iv. 106. 17.

biographer, § 2, and is apparently implied by Aristophanes *Vesp.* 288; and that he may have withdrawn himself by a voluntary exile from the penalty of death thereby incurred.²⁴ His own expression, *ἐνέβη μοι φεύγειν*, admits this view; and the precise statement of Pausanias, that Thucydides was at a later time recalled from banishment on the motion of Oenobius²⁵ can only thus be understood. If he had been simply banished by a decree of the people, the peace of Lysander would of itself have given to him, as to other exiles, permission to return home. But if he was subject to a severer sentence, there was need of a special decree; and that such was made under the rule of the Thirty is not incredible in view of the character of their government. Though we may not with Pliny²⁶ assume that it was due to admiration for his merits as a writer, there can be no doubt that Thucydides, having been persecuted by the extreme democratical party, had his friends among

²⁴ Just as Demosthenes, *ὁ στρατηγός*, after his unfortunate expedition in Aetolia, *τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους*, did not venture to return immediately, iii. 98. 27. The generals who returned from Sicily without accomplishing their object were punished partly by banishment, partly by fine, iv. 65. § 3. Thuc. in iv. 65. 14 indicates the temper of the Athenians at that time when he says, *τῇ παρουσίᾳ εὐτυχία χρώμενοι ἡξίουσιν σφίσι μηδὲν ἐναντιοῦσθαι*. The expression of Cicero, *de Or.* ii. 13. 56, would be consistent with such a voluntary exile: *hos libros tum scripsisse dicitur, cum a republica remotus atque, id quod optimo cuique Athenis accidere solitum est, in exilium pulsus esset*.

²⁵ i. 23. 9: *Οἰνοβίῳ ἔργον ἐστὶν ἐς Θουκυδίδην τὸν Ὀλόρου χρηστόν· ψήφισμα γὰρ ἐνέκνησεν Οἰνόβιος κατελθεῖν ἐς Ἀθήνας Θουκυδίδην, καὶ οἱ δολοφονηθέντι, ὡς κατ'ἡί, μνημὰ ἐστὶν οὐ πόρρω πυλῶν Μελιτίδων*. On this decree there are interesting discussions by R. Schöll, *Herm.* 13, p. 434 ff., and O. Gilbert, *Philologus*, 38, p. 251 ff., in which it is

shown that there is some probability that this Oenobius was son of that Eucles who was in joint command with Thuc. when Amphipolis was lost; and that the words here corruptly reported may have stated that Oenobius proposed the decree which permitted the return of Thuc. Gilbert also infers that Oenobius dedicated a portrait-statue in honour of Thuc., out of gratitude for the magnanimity shown by him in not imputing in his history the blame for the loss of Amphipolis to the man who was really responsible for it. But these inferences are of the most doubtful character.

²⁶ *Naturalis Historia*, vii. § 111, *Thucydidem imperatorem Athenienses in exilium egere; rerum conditorem revocavere, eloquentiam mirati, cuius virtutem damnaverant*. A. Schöne, in Bursian's *Jahresbericht*, 1874, p. 818, conjectures that Pliny is here translating a Greek epigram, which he endeavours to reconstruct. See also Petersen, *Disp. de vita Thuc.*, p. 14, and R. Schöll, *Herm.* 13, 438, 441.

the ruling faction, to which Oenobius, otherwise unknown, must have belonged. His own statement that his exile lasted twenty years, since it must be reckoned from the end of B.C. 424, leads us to the last months of 404 for the time of his recall. This took place, accordingly, before the Thirty, after the destruction of Theramenes, gave themselves up to insolent and wanton violence, at a time when the forms of a legal government, and therefore that of recalling by a psephisma, were still observed.²⁷

The most important fact, however, which we learn from Thucydides himself about his exile, and which he wished his readers specially to note for the appreciation of his merit as an historian, is this: that, having from the beginning of the war a clear insight into its importance, in order to attain the most accurate knowledge, he availed himself of every opportunity of personal observation and inspection during those twenty years, which brought with them the most important and decisive actions. His course in this respect, as he himself describes it in general terms in i. 22. § 2 (τὰ δ' ἔργα τῶν πραχθέντων . . . περὶ ἐκάστου ἐπεξελθών), the combination of careful inquiry from trustworthy witnesses with the results of his own knowledge, gains a clearer light from the statement in v. 26. § 5. He used the period of his banishment to inspect in person the scene of events, and took special pains (οὐχ ἥσσον) to visit the Peloponnesian lands which would otherwise have been closed to him; and the result of his exertions was, καθ' ἡσυχίαν τι αὐτῶν μᾶλλον αἰσθῆσθαι, that he attained a clearer insight into the facts by being in repose, i.e. remote not only from the party strifes of Athens, but also from the excitement which

²⁷ There is no reason in the account of Thuc. for placing the affair of Amphipolis later than towards the end of 424, since it happened at about the same time (iv. 102. § 1) as the battle of Delium, and this took place τοῦ χειμῶνος εὐθὺς ἀρχομένου (iv. 89. 1). Krüger (*Untersuchungen über das Leben des Thukydides*, p. 52) places it in the beginning of 423, and Ullrich (*Beitr.* p. 136, note 159) makes Thuc.

go into banishment in the first half of 423, and (p. 148, note 168) not return till after the end of the Athenian disorders, i.e. after October, 403. The above assumption, which places his return nearly a year earlier, is in exact harmony with his own mention of an exile of 20 years, and is, as explained, quite consistent with the ψήφισμα ἐνίκησεν of Pausanias.

would probably prevail during or immediately after occurrences on the spot where they took place.

In this way, from the scanty notices Thucydides himself has given us of his personal relation to the history, we gain a view of his aim and method. In mature manhood, — so the most probable testimony leads us to believe ; — in possession of external advantages which secured him a position of independence and rendered easy for him an unprejudiced observation and judgment of public affairs and the persons engaged in them ; penetrated by all the influences of the intellectual culture which made Athens at that time the *παίδευσις τῆς Ἑλλάδος* ; filled with the conviction that only by the ascendancy of truly great statesmen and by the moderation and docility of the citizens could his mother-city, to which he was devoted with love and admiration, be maintained on her eminence ; he understood from the very beginning the task of writing the history of this war, and at once commenced his preparations for it.

The first seven years of the war, excepting that time which he necessarily devoted to the management of his Thracian property, the *ἐργασία τῶν μετάλλων*, he spent beyond doubt in Athens ; and there can be no question that he stood in near connexion with the leading statesmen, and was present at the deliberations and decisions of the public assemblies. The speeches of Pericles which he has given us in outline, and the imperishable testimony he has left (ii. 65) of the activity of that great statesman, reflect the vivid impression made on the mind of the historian by that mighty personality ; and there can be no doubt that at a later time he was present as an eye-witness at the discussions about Mitylene (iii. 36-49) and about Pylos (iv. 16 ff.) ; and in all probability he took part in one or more of the expeditions which preceded his own *στρατηγία*, perhaps in the naval operations of Phormio in the Corinthian Gulf (ii. 80-92), or the movements of Demosthenes in Aetolia and Acarnania (iii. 94 ff.). The statesmen, too, who succeeded Pericles, though they failed to replace him, Nicias, Cleon, Demosthenes, he has succeeded in placing before our eyes in clear outlines. And the young Alcibiades (born B.C. 451), with the brilliancy and haughtiness of his ambitious character, must have early attracted his attention, so vividly does he place him before us in

his later speeches and actions. On the other hand, the twenty years which followed the unfortunate result of his *στρατηγία* in B.C. 424, were probably passed by Thucydides, so far as the circumstances of the war allowed, mainly on his Thracian property, except at such times as travelling was required by his investigations. It is not likely that the change of control, by which in B.C. 412 (viii. 64) the island of Thasos and the neighbouring coast also probably passed into the possession of the Lacedaemonians and was at a later time (Xen. *Hell.* i. 4. 9) recovered by Thrasybulus for the Athenians, interfered at all with his residence there. We are told by Plutarch,²⁸ and the compiler of the biography of Marcellinus says in two places,²⁹ that Thucydides wrote his work on his estate in Thrace. This may rest only on conjecture; but it is a conjecture which would be naturally formed by every reader acquainted with the circumstances. We can hardly doubt that it was here mainly that he carried out the work so early undertaken and prosecuted so uninterruptedly; and this not only by the working up of his accumulated materials, but also by the journeys which he undertook from thence for the purpose of closer inquiry into the scenes and the events of the war. We may assume with certainty that he visited not only the various parts of Greece which the war had rendered notable, but also the islands, as well as Italy and Sicily.³⁰ Besides his own testimony couched in general terms (*γενομένῳ παρ' ἀμφοτέροις τοῖς πράγμασι καὶ οὐχ ἥσσειν τοῖς Πελοποννησίων*), we have as evidence the vividness of his delineations of the most important events; and the surprising notice, adduced by Marcellinus, § 25, from Timaeus, that after his banishment he lived in Italy (*ὡς φυγὼν ὤκησεν ἐν Ἰταλίᾳ*), which in § 33 goes further and asserts his burial there (*ἐν Ἰταλίᾳ αὐτὸν κεῖσθαι*), is explained most naturally by the assumption that Thucydides made a long stay in those parts.

²⁸ *De exil.* 14: *Θουκυδίδης Ἀθηναῖος συνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων ἐν Θράκῃ περὶ τὴν Σκαπτὴν Ὑλῆν. Cf. i. i. 1.*

²⁹ § 25: *διατρίβων ἐν Σκαπτῇ Ὑλῇ ὑπὸ πλατάνῳ ἔγραφεν. § 47: ὕστερον μετὰ τὴν ἐξορίαν ἐν Σκαπτῇ Ὑλῇ τῆς Θράκης χωρίῳ διαιτῶμενος συνέταξε με-*

τὰ κάλλους ἃ ἐξ ἀρχῆς μόνον ἐσημειοῦτο διὰ τὴν μνήμην.

³⁰ That Thuc. on the occasion of such visits availed himself of native sources of information is shown by E. Wölfflin, *Antiochus von Syrakus und Coelius Antipater*, Winterthur, 1872. See the App. on vi. 2-5.

Unfortunately, we cannot gain any clear insight into the gradual growth and completion of this incomparable work. The reason of this is, in part at least, the fact that it was not brought to an end by its author. The history suddenly breaks off in the midst of the most exciting events of the Ionic-Decelean war. The most natural conjecture as to the reason of this, that the author was called away from his work by a sudden death, is confirmed by trustworthy evidence. Plutarch says that it was commonly reported that he died a violent death in Scapte Hyle.³¹ Pausanias tells us that he was treacherously murdered on his journey home from exile, and that his tomb was to be seen at Athens not far from the Melitid gate.³² Marcellinus,³³ however, was aware of two different reports: one, which was plainly the most general and is referred to Zopyrus and Cratippus,³⁴ that Thucydides died in Thrace;³⁵ the other, for which Didymus is the authority, and which Marcellinus himself adopts, that after his return from exile he died and was buried in Athens. The anonymous biographer leaves the place of his death undefined, saying, "after his death he was buried in Athens, near the Melitid gate, . . . whether it was that he himself after the expiration of the term of his exile returned to Athens and there died, or that only his bones were brought from Thrace after his death there; for both accounts are given."³⁶ When we

³¹ *Cim.* 4. 3: τελευτῆσαι ἐν τῇ Σκαπτῇ ὕλῃ λέγεται φονευθεὶς ἐκεῖ.

³² See above, note 25.

³³ § 31-34.

³⁴ Cratippus is made by Dion. Hal., *De Thuc. iud.* 16, a contemporary of Thucydides. That this is a gross mistake is shown by R. Schöll, *Hermes*, 13, p. 446. Both writers belong to a much later period and are of slight authority.

³⁵ In the confused statement of Marcellinus we must adhere to his last unmistakable words: ἐγὼ δὲ Ζώπυρον ληρεῖν νομίζω λέγοντα τοῦτον ἐν Θράκῃ τετελευτηκέναι, κὰν ἀληθεύειν νομίσῃ Κράτιππος αὐτόν. Unless in the previous mention of Zopyrus there is

some mistake, the words τοῦτο δὲ φησι [Δίδυμος] Ζώπυρον ἱστορεῖν must refer only to βίῳ θανάτῳ of the preceding clause. For the statement ἐν Ἀθήναις cannot possibly be ascribed to Zopyrus, whose τοῦτον ἐν Θράκῃ τετελευτηκέναι Marcell. denies so energetically. This is the view of Gilbert, *Philol.* 1879, p. 263.

³⁶ § 10: τελευτήσας δ' ἐν Ἀθήνησιν ἐτάφη πλησίον τῶν Μελιτίδων πυλῶν ἐν χωρίῳ τῆς Ἀττικῆς ὃ προσαγορεύεται Κοίλῃ, εἴτε αὐτὸς ἐπαελθὼν Ἀθήνας ἐκ τῆς φυγῆς, τοῦ ὀρισθέντος χρόνου πληρωθέντος, καὶ τελευτήσας ἐν τῇ ἰδίᾳ πατρίδι, εἴτε μετακομισθέντων αὐτοῦ τῶν ὀστέων ἀπὸ Θράκης ἐκεῖ καταστρέψαντος τὸν βίον· λέγεται γὰρ ἐπ' ἀμφότερα.

examine these statements closely, we see that the assumption that Thucydides died at Athens rests only on the well-attested fact of his tomb being found there with an often-quoted inscription. For as his death in a foreign land would naturally be connected with his continued exile, so an honorable burial in Athens would seem to imply that he died there. Pausanias, in order evidently to reconcile the apparent contradiction of his death abroad with his well-known tomb in Attica, devised the harmonizing story that he perished on his homeward journey, for only this can be the meaning of *ὡς κατῆλει*.³⁷ This solution, however, cannot be accepted; for Thucydides himself speaks so definitely of the end of his banishment — *ξυνέβη μοι φεύγειν τὴν ἐμάντοῦ ἔτη εἴκοσι*, which could have been written only after it was over — and he refers so often, and particularly in v. 25 and 26, to the conclusion of the whole war, that he must have lived a considerable time after this, and therefore after his recall, which was subsequent to it; and accordingly we must seek for some other way of explaining the apparent contradiction in the accounts we have. The facts may have been as follows: Thucydides returned in the autumn of B.C. 404 to Athens, six months after the city had surrendered to Lysander. He himself indicates in i. 93. § 5 that the walls round the Piræus lay in ruins, in accordance with the harsh terms of the peace. He can hardly, however, have remained there long, under the increasing severity of the rule of the Thirty; and he may probably have sought again the peace and repose of his Thracian estate, where he had so long been engaged in the preparation of the material he had collected for the history of the war. Though it is probable that large portions of his work, particularly such as were prominent and almost independent parts of the larger whole, — *e.g.* the war of the first ten years to the peace of Nicias, and the expedition to Sicily, — were composed and written down before, still, from the even character and unbroken connexion of the eight books as we have them, it seems likely that Thucydides gave the whole its present form in a long period of repose after the end of the war, which a resi-

³⁷ That these words (see note 25) can have a *plpf.* meaning, *after he had returned home*, as Schöne, *Jahresber-*

icht, 1874, p. 820, asserts, cannot be conceded until a corresponding example is produced.

dence in enslaved Athens was little calculated to offer. A sudden death overtook him while thus engaged.

How long a time was granted him for the final revision cannot be defined with exactness; but a reasonable inference allows us to fix the year 396 B.C. as the extreme limit of his life. In iii. 116. § 2, Thucydides tells us, no doubt after a careful inquiry into the facts, that the eruption of Aetna which took place in the spring of B.C. 425 was the third on record.³⁸ Accordingly the one which occurred in B.C. 396 (Diod. xiv. 59. 3) could not have been known to him; for as he had given attention to the subject, it is hardly likely that he could have remained in ignorance of it. We may, therefore, conceive that his life extended to about this date, *i.e.* to his 75th year.³⁹ We get in this way a period of from six to seven years during which we may imagine that the old man, with that repose and clearness which a powerful spirit obtains from many-sided culture in youth and the experience of good and evil fortune in maturity, was devoted to his great undertaking and engaged in combining the materials he had collected into one completed whole, which with reasonable self-consciousness he designates a *κτῆμα ἐς αἰεί*. It is very possible that during these last years Thucydides may have undertaken other journeys and

³⁸ Thuc. mentions one as having occurred 50 years before this date, and a third which evidently happened at an earlier period. See Ullrich, *Beitr. z. Erkl.* p. 92. — A second indication of the year of Thucydides' death would be given by iv. 74. 17, where, after the account of the oligarchical revolution in Megara, he says: *πλείστον δὲ χρόνον αὐτῇ . . . μεταστάσις ξυνέμεινεν*, if we only knew the time at which the democratical party again got the upper hand; for it is clear that the words of Thuc. point to this. From Xen. *Hell.* v. 4. 41, and Diod. xv. 40. 4, no sure conclusion can be gained. — It is an ingenious remark of Ullrich, *Die Hellenischen Kriege*, p. 16, note, that the remark of Thuc., viii. 68. 14, about An-

tiphon: *ἄριστα φαίνεται τῶν μέχρι ἐμοῦ . . . θανάτου δίκην ἀπολογησάμενος*, may contain an allusion to the apology of Socrates. If this is the case, the passage must have been written after B.C. 399, which agrees well with the above assumption. The reason which induces Letronne (p. lxvi. of the Didot edition) to place the death of Thuc. before 402, will be mentioned below.

³⁹ Dahlmann, *Forschungen*, II. p. 125, notices the long-enduring productivity of the Greeks in intellectual work under favourable circumstances. Tacitus also had passed his 40th year before he began the *Historiae*, his first large work, and it was more than 20 years before he completed the *Annals*.

have more than once revisited Athens; but it is most natural to suppose that he carried on his proper work in the quietness of his Thracian estate.⁴⁰ With this, too, best agrees the statement that he met a violent death by assassination, which is made by Plutarch, Pausanias, and Marcellinus, in reliance on early authorities.⁴¹ An event of the kind in Athens is hard to conceive, and could scarcely have remained without attestation. On the contrary, an attack by robbers on a lonely and wealthy residence on the Thracian coast is easily credible; and thus also is explained the variation in the accounts as regards the place; distance sufficiently accounts for the conflicting opinions of those not immediately interested.⁴² But if Thucydides, as is very probable, was slain in Scape Hyle by the hand of a robber, the second alternative of the anonymous biographer⁴³ is to be accepted, that his bones were conveyed to Athens and laid in the sepulchre of Cimon, where Plutarch saw his tomb, whether the inscription he quotes be genuine or not: *Θουκυδίδης Ὀλόρου Ἀλιμούσιος ἐνθάδε κείται*. The difficulty raised by Didymus as to the unauthorized burial of a banished person in his native soil disappears on the hypothesis above given. On the other hand, the suddenness of a death by assassination explains fully the condition in which his history remains to us; the thread of the narrative is broken off before the end of the twenty-first year of the war, in the midst of an account of a subordinate circumstance. The way in which the incomplete work was preserved and became known will be discussed later.⁴⁴

⁴⁰ His acquaintance with local peculiarities on the Thracian coast in the later period of his life is shown by iv. 103. 18, where he mentions a change in the fortification of Amphipolis since the time of Brasidas.

⁴¹ Paus. *δολοφονηθείς*, Plut. *φονευθείς*, Marc. § 32, *ἀποθανεῖν βιαίῳ θανάτῳ*, *βίᾳ*.

⁴² The conjecture, by which Seidler (see Krüger, *Unterss.* p. 58) reconciles with the above view the notice in Steph. Byz. *s.v.* *Παρπάρων* (*Παρπάρων, χώρα ἐν Ἀσίᾳ Αἰολική, ἔνθα ἱστοροῦσι*

Θουκυδίδην ἀποθανεῖν, ὡς Ἀπολλόδωρος ἐν χρονικῶν δευτέρῳ· τινὲς δὲ Περίνην τοῦτο καλοῦσιν), is not improbable: that Perne in the neighbourhood of Scape Hyle was confused with Perine, opposite Lesbos, which was called also Perperene and Parparon.

⁴³ See note 36.

⁴⁴ A corrupt passage in Marcellinus, § 29, 30, has been discussed by von Wilamowitz-Möllendorf in *Hermes*, 12, p. 326-367, and in review of this article by Hirzel, *Hermes*, 13, p. 46-49, by Schöll, p. 433-451, and by O. Gilbert, *Philol.* 38, p. 243 ff. The

[Classen at this point proceeds to discuss at length the theory of F. W. Ullrich as to the composition of the history of Thucydides which was put forth in his *Beiträge zur Erklärung des Thukydides*, Hamburg, 1845. This theory may be thus stated nearly in Ullrich's words: Thucydides regarded the first ten years of continuous war as terminated by the Peace of Nicias; and accordingly after the conclusion of that peace began to compose the history of this war, which by itself was sufficiently remarkable: beginning with the preface of the first book, he wrote this book, the second, the third, and the first half of the fourth in exile, before he could have had knowledge of the later war: then, towards the middle of the fourth book,⁴⁵ being overtaken by the march of events, when the war between Athens and Sparta began again before Syracuse, and was afterwards in the Decelean and Ionian war carried on more actively than before through the participation of all the Hellenes including even the Argives and the Greeks of Italy and Sicily, he discontinued his work in order to await the result of this second war: while these events, however, were taking place, he was constantly making preparations for the continuation of his work by collecting information about facts and by prosecuting inquiries; and after a break of from ten to eleven years, *i.e.* from the beginning of the Decelean war to his return to Athens, he took up again the thread of his narrative. With this view is connected the conjecture that, as Thucydides completed the first three books and half the fourth after his banishment and during the Peace of Nicias, *i.e.* in about eight years, so the composition of the second portion, which he did not

passage in question is asserted and denied to contain evidence that Thucydides was in intimate relations with certain poets at the court of Archelaus at Pella, and may, therefore, have died and been buried in Macedonia. But as no plausible emendation is suggested, and opinions so divergent are based upon the passage as it stands, the only legitimate conclusion is that we can infer from it nothing either positively or negatively

as to the relation of Thuc. to the Macedonian king.

⁴⁵ Ullrich regards the words in iv. 48. 24, *ὅσα γε κατὰ τὸν πόλεμον τόνδε*, as inserted by Thuc. after he had become aware that the war had not been really ended by the Peace of Nicias; and they therefore indicate, as he thinks, the turning-point from the first to the second aspect of the war, and are accordingly in a certain sense the middle point of the work.

begin till after the conclusion of the whole war, may have required about as much more time. This will accord very well with the assumption made that B.C. 396 must be regarded as the extreme limit of his life.

Ullrich argues that, on the assumption that Thucydides did not begin the final redaction of his work until the end of the twenty-seven-years' war, the whole of it must have been written with the consciousness of the final result, and could not therefore contain any statements which are incompatible with this assumption. Such statements are however, according to Ullrich, discoverable in the former part of the history (as far as v. 26) and not in the latter; and he infers, therefore, that the former half must have been written substantially as we have it between the end of the ten-years' war and the Sicilian expedition. He admits, indeed, that these earlier books contain certain passages which imply a knowledge of the whole war, but regards them as later insertions made by Thucydides himself in the work he had already substantially completed.

The passages which Ullrich cites, as having been penned by a writer who could not have known the final issue of the war, are the following: i. 10. § 2; 23. § 1-3; ii. 1. § 1; 8. 1; 34. 20; 54. § 3; 57. 7; iii. 86. § 2; 87. 5; iv. 48. § 5. All of these are fully discussed by Classen, and it is shown by him at the least that they come very far short of supporting the inference which Ullrich deduces from them. The whole question is discussed with great lucidity and fairness by A. Schöne, in *Bursian's Jahresbericht*, Vol. III. p. 823-848. He is inclined on general grounds of probability to adopt Ullrich's opinion as to the actual mode of composition of the history; but of the passages above referred to he finds only one (iii. 87. 5) which favours decidedly, and another (i. 23. § 1-3) which favours partially the conclusion Ullrich bases upon them. Under these circumstances it does not seem worth while to reproduce in this edition the lengthy discussion which Classen devotes to the question. In giving his adhesion in the main to the view of Ullrich rather than to that of Classen, which will be stated immediately, Schöne is influenced to a great degree by the consideration (p. 844) that it is improbable that Thucydides, though he might have anticipated with a high

degree of assurance the failure of the Peace of Nicias and a renewal of the war, would have allowed this six-years' period of comparative quiet to pass without availing himself of it to work up the materials he had already collected for the history of the ten-years' or Archidamian war. But Classen nowhere asserts or implies any such neglect of opportunity on the part of the historian. Though he believes that the work as it has come down to us took its final form from the hand of the writer after the conclusion of the whole war, he admits to the fullest extent the probability that portions of it had been worked up into substantially their present shape at an earlier period. Such portions may in all likelihood have been those which most readily admitted of treatment as wholes, *e.g.* the Archidamian war and the Sicilian expedition.

In the introduction to the fifth book, where it was necessary to make clear the connexion and the special character of it, Classen expresses the following opinion (p. 3): "Though I am convinced that the whole work was written in the shape in which we have it after the conclusion of the Peloponnesian war, and that Thucydides was called away from life when engaged in the last revision and combination of the portions which he had noted down and sketched in outline from the beginning of the war, yet I do not believe that all parts of the work received an equally thorough review. I think that the masterly introduction, which makes our first book, was first completed with the full knowledge of the disastrous result of the twenty-seven-years' war; that then the history of the ten-years' war, and the Sicilian expedition, for which it is likely that the results of laborious inquiry were already at hand more or less perfectly worked out, received their final touches; and that after this, before the thread of the narrative was taken up again with the Ionic-Deceleian war, the intervening period of the *εἰρήνη ὕπουλος* was described."

This opinion as to the mode of the composition of the work of Thucydides rests on two simple propositions. (1) Thucydides followed the course of the Peloponnesian war from its beginning to its close with minute attention, and committed to writing with more or less completeness notes of all its circumstances, particularly of the Archidamian war and the Sicilian expedition, which

were in themselves relatively distinct wholes. (2) After the close of the whole war and his recall from banishment, he took in hand the composition of the whole history of the war with a clear view of the relation of its several parts; composed the first book as a general introduction to his work; and combined into an organic whole the material already collected and partially reduced to formal shape, continuing his narrative to the first year of the Ionian war, at which point in his labours his life came to an end. Classen's view as above stated agrees in the main with that of Krüger, *Unterss.* p. 74, and *Epikrit. Nachtr.* p. 37.

It may be worth while to give here a list of the chief publications on this question which have been issued within the last few years.

The following writers adopt the Ullrichian hypothesis with more or less variation in detail.

L. Cwiklinski: *Quaestiones de tempore* etc. Diss. inaug. Gnesnae, 1873; also an article in *Hermes*, 12, p. 23-87.

P. Leske: *Ueber die verschiedene Abfassungszeit* etc. Liegnitz, 1875.

J. Helmbold: *Ueber die successive Entstehung* etc. Colmar, 1876.

F. Vollheim: *Zur Entstehungsgeschichte* etc. Eisleben, 1878.

J. Steup: *Quaestiones Thucydideae.* Bonnae, 1868.

Müller-Strübing: *Aristophanes und die historische Kritik* (p. 529 ff.). Leipzig, 1873.

Glogau: *Die Entdeckungen des Thukydides.* Neumark, 1876.

The following are in substantial agreement with Classen.

'A. Κυπριανός, *Περὶ τῆς οἰκονομίας τοῦ Θουκυδίδου*, in *Φιλίστωρ*, Athens, 1862, p. 193-210; 1863, p. 1-19.

J. J. Welte, *Ueber die Abfassungszeit* etc. Winterthur, 1869.

J. M. Stahl: in the preface to the B. Tauchnitz edition of *Thucydides*, p. v. ff.

H. Steinberg: in the *Philologische Anzeiger*, 6, p. 20 ff.

L. Herbst: in *Philologus*, 38, p. 535 ff.

The last-mentioned article examines with great minuteness the use of ὁ πόλεμος with and without a demonstrative pronoun; and shows that in all the passages where ὁ πόλεμος ὅδε occurs in books ii. to v. 24 inclusive the ten-years' war is referred to, though in many places a knowledge of the whole war is evidently implied;

whereas in book i. ὁ πόλεμος ὅδε does not occur at all; but ὅδε ὁ πόλεμος (11 times) and ὁ πόλεμος with οὗτος (twice) refer to the war the writer is going to describe in opposition to other wars and without thought of its duration; and the same is true of the later books where ὅδε ὁ πόλεμος occurs. In the later books, vi., vii., viii., ὁ πόλεμος ὅδε refers to the then existing war; whereas ὅδε ὁ πόλεμος occurs only three times and evidently with the same implication as before. It is also noted that in book v. (39. 19; 51. 11; 56. 20; 81. 11; 83. 22) in the designation of the successive years of the ὑποπτος ἀνοκωχή the demonstrative pronoun is omitted as well as the usual mention of the writer; whereas in vi. 7. 25 the full formula occurs again. Herbst, therefore, agrees so far with Ullrich as to admit that Thucydides regarded the Archidamian (δεκαετής) war as a unit; but argues convincingly that the whole history took its present form after the conclusion of the whole war.]

The extraordinary significance of the history of Thucydides may be recognized in its effects. The picture he has drawn for us of a period of history so important and so rich in consequences, with its incomparable vividness in the delineation of events and of characters, is secure of its place for all time in the memory of mankind, and not only surpasses in its life-like truthfulness all other historical narratives of antiquity, but is outdone by the work of no modern historian. We become the more sensible of this if we compare our knowledge of the period Thucydides has described with that we possess of the times immediately preceding or following, or if we endeavour to leave out of our conception of the characters he has depicted the traces which are due to him, and to realize Pericles and Cleon, Nicias and Alcibiades, from the writings of Xenophon, Plutarch, and Diodorus.⁴⁶

⁴⁶ Niebuhr, *Lectures on Ancient History*, II. p. 34. "The Peloponnesian war is the most immortal of all wars, because it found the greatest historian that ever lived. Thucydides has attained the highest possible point in historical writing, not only as to precise trustworthiness in narration but

as to vividness of delineation." O. Müller, *Hist. of the Lit. of Greece*, II. p. 125. "We may question whether there is any period in the history of mankind which stands before our eyes with so much clearness as the first twenty-one years of the Peloponnesian war through the work of Thucydides."

We possess no distinct evidence that the exceeding merit of Thucydides was adequately recognized in his own time or in that immediately succeeding. Neither by the orators whose works we have, nor in the writings of Plato and Aristotle, is any mention made of him. The judgment of Theophrastus, which Cicero⁴⁷ has preserved for us, is only of a general character, and hardly answers to our own high estimate. But out of this silence of earlier antiquity there comes to us, only the more welcome and important, the single notice, that the orator Demosthenes copied the books of Thucydides eight times with his own hand.⁴⁸ It was his own kindred spirit which attracted him above all to the essential truthfulness of the great historian.⁴⁹ The pre-eminent effect of his work, however, is shown by the fact that a series of successors, Xenophon, Cratippus, Theopompus, essayed to continue it, but no one ventured to take up again the material handled by him or to throw it into a different form; until, when a later time called for a general review or instructive entertainment, men fastened upon Thucydides, though often with deficient judgment and insight, as the most trustworthy source for the period treated by him. Among the Romans the masterly character of his work was thoroughly recognized, in spite of the difficulty caused by his language and style; his statesmanlike insight attracted them and excited their admiration. Sallust exhibits the clearest proofs of conscious imitation; Cornelius Nepos follows by preference his testimony; and Cicero studied him persistently and closely;⁵⁰ Quintilian expresses in few words an excellent judgment about him as regards his style.⁵¹

The grammarians and critics of the Alexandrian school knew

⁴⁷ *Orat.* 12. 39: *primis ab his (Herodoto et Thucydide), ut ait Theophrastus, historia commota est, ut auderet uberius quam superiores et ornatus dicere.*

⁴⁸ Lucian, *Adv. indoct.* 4: τὰ τοῦ Θουκυδίδου, ὅσα παρὰ τοῦ Δημοσθένους καὶ αὐτὰ ὀκτάκις μεταγεγραμμένα εὐρέθη καλῶς. See A. Schaefer, *Demosthenes und seine Zeit*, I. p. 283.

⁴⁹ Dion. Hal. *De Thuc. iud.* 53. 1:

ρητόρων Δημοσθένους μόνος, ὥσπερ τῶν ἄλλων, ὅσοι μέγα τι καὶ λαμπρὸν ἔδοξαν ποιεῖν ἐν λόγοις, οὕτω καὶ Θουκυδίδου ζηλωτῆς ἐγένετο κατὰ πολλά.

⁵⁰ The chief passages relating to Thucydides are: *De orat.* ii. 13. 56; 22. 93; *Brut.* 11. 43; 12. 47; 17. 66; 83. 287, 288; *Orat.* 9. 30, 31; 12. 39; 44. 151; 65. 219; 71. 234.

⁵¹ x. 1. 73: *densus et brevis et semper instans sibi Thucydides.*

how to rate his value; especially did they recognize his work as one of the models of Attic speech;⁵² and to their careful treatment we are indebted for the relatively excellent preservation of it in numerous copies, as well as for the diligent observation of his style, which is everywhere to be seen in later lexicographical writings. On the other hand, the scholastic rhetoric of the later age, as it was practised and brought into currency by learned Greeks particularly at Rome, was ill-adapted to comprehend and appreciate the most peculiar characteristics of Thucydides, his complete self-surrender to his subject and the determination of the form only by the nature of the matter. From the most important representative of this tendency, Dionysius of Halicarnassus, we possess two treatises (περὶ τοῦ Θουκυδίδου χαρακτῆρος καὶ τῶν λοιπῶν τοῦ συγγραφέως ἰδιωμάτων and περὶ τῶν Θουκυδίδου ἰδιωμάτων, the second being a more detailed development of a section of the former) in which he exclusively, and a third (πρὸς Γναῖον Πομπήιον ἐπιστολή)⁵³ in which he partially (3), undertakes a thorough examination of the work of Thucydides as to form and matter. Interesting and instructive to us as these writings are, as furnishing us with a living picture of the way in which literary and grammatical criticism was practised by the rhetoricians of that day, and as containing in detail many useful remarks, yet the criticisms themselves, whether we regard the choice and arrangement of the material or the way in which it is handled and discussed, are wholly without value for us. Dionysius has so little conception of the task of history, to bring to light the actual course of events as it would disclose itself to unbiassed inquiry, that he actually makes it a reproach to Thucydides that he selected as his subject the history of a war which was unsuccessful.⁵⁴ He imputes

⁵² See especially Phrynichus in Photius, *Bibliothecae codex* 150, p. 101, ed. Bekker: εἰλικρινούς καὶ καθαροῦ καὶ Ἀττικοῦ λόγου κανόνας καὶ στάθμας καὶ παραδείγματα φησιν ἄριστον Πλάτωνά τε καὶ Δημοσθένην μετὰ τοῦ ῥητορικοῦ τῶν ἐννέα χοροῦ, Θουκυδίδην τε καὶ Ξενοφῶντα κτέ.

⁵³ The edition of these three treatises, *Dionysii historiographica* with

the *Commentationes criticae et historicae de Thucydidis historiarum parte postrema* by K. W. Krüger, Halle, 1823, is the first in the series of important works, by which the author rendered the greatest service to the interpretation and criticism of Thuc. and opened new paths for his study.

⁵⁴ *Ad Cn. Pomp.* 3. 4: Θουκυδίδης πόλεμον ἕνα γράφει καὶ τοῦτον οὔτε κα-

to a passion for singularity the division of the war-years into summer and winter which Thucydides adopted.⁵⁵ He blames him for arranging particular parts without having regard to their best rhetorical effect; *e.g.* that the funeral oration is placed where it is and not after some important event of the war.⁵⁶ He is displeased that events are not treated at all times on a scale proportionate to their relative importance.⁵⁷ He even attributes it to the arbitrary will of the writer that the work is broken off before the end of the war.⁵⁸ In general he fails to find a skilful distribution of the material or any proper employment of rhetorical arrangement and ornament. In fact in the whole criticism the same contrast finds expression as is to be seen between the historical writing of Thucydides and that of Dionysius himself; in the latter, a dressing up of facts to suit arbitrary assumptions and subjective theories; in the former, an absolute subordination of the record to the facts which are to be narrated.

We have already noticed the circumstances in the life of Thucydides which specially favoured him as the writer of the history of his time. With these unusual advantages were united all the qualities of mind which go to make up a great historian; of these two may be indicated as the most important: the moral earnestness of his view of the world and of life, and the temperate good sense of his own nature, by which he maintains at all times his simple and incorruptible appreciation of the real truth.

Thucydides shares with many profound characters a reluctance

λὸν οὐτ' εὐτυχῇ· ὃς μάλιστα μὲν ὥφειλε μὴ γενέσθαι· εἰ δὲ μή, σιωπῇ καὶ λήθῃ παραδοθεὶς ὑπὸ τῶν ἐπιγιγνομένων ἡγνοῖσθαι. ὅτι δὲ πονηρὰν εἴληφε ὑπόθεσιν, καὶ αὐτός γε τοῦτο ποιεῖ φανερόν ἐν τῷ προοιμίῳ [i. 23. 5-18] ὥστε τοὺς ἀναγνόντας τὸ προοίμιον ἡλλοτριῶσθαι πρὸς τὴν ὑπόθεσιν, Ἑλληνικῶν [κακῶν R.] μέλλοντας ἀκούειν.

⁵⁵ *De Thuc. iud.* 9. 3: καὶνὴν τινα καὶ ἀτριβῇ τοῖς ἄλλοις πορευθῆναι βουλευθεὶς ὁδὸν θερελαῖς καὶ χειμερελαῖς ἐμέρισε τὴν ἱστορίαν.

⁵⁶ *De Thuc. iud.* 18. 1: ὁ δὲ περιβόητος ἐπιτάφιος, ὃν ἐν τῇ δευτέρᾳ βίβλῳ

διελέλυθε, κατὰ τίνα δὴ ποτε λογισμὸν ἐν τούτῳ κεῖται τῷ τόπῳ μᾶλλον ἢ οὐκ ἐν ἑτέρῳ; . . . ἐν ᾗ βούλεται τις μᾶλλον βίβλῳ ἢ ἐν ταύτῃ τὸν ἐπιτάφιον ἡρμωστέν εἰρησθαι.

⁵⁷ *De Thuc. iud.* 13. The full treatment of the naval battles at the end of the second book is contrasted with the five lines devoted to the battle of Eurymedon in the first: things are said to be ἡ μηχανώμενα πέρα τοῦ δέοντος ἢ συναγόμενα εἰς ἔλαττον τοῦ μετρίου.

⁵⁸ *De Thuc. iud.* 16. 2: ὧν προνοούμενος ἔοικεν ἀτελεῇ τὴν ἱστορίαν καταλιπεῖν.

to expose to view and announce in express language his own secret feelings, particularly as regards the divine administration of things; but any one who enters with true insight into the character of his narrative will recognize everywhere as its fundamental tone a sense, that, while man is responsible for his actions, the conduct and decision of human affairs is subject to the control of the deity. We shall probably not be mistaken if we attribute to the influence of the philosophical conception of the order of the world, which Anaxagoras made current among the most prominent men of Athens, that religious view which apprehends the agency of the gods not so much in the immediate indications of a personal presence, which was so natural to Herodotus and the earlier chroniclers, as in a controlling power, which is indeed withdrawn from human sight, yet is nevertheless to be revered with the feeling of complete dependence. It is true that, in the expression of this, the customary language of the popular belief and of the traditional forms of worship is not abandoned. The personal name, *θεός, θεοί*, appears most frequently either as a collective designation of those generally venerated divinities under whose protection the people feel themselves to be, whose feasts they celebrate and by whom they swear (i. 71. 21; 78. 13; ii. 15. 21; 71. 21; iii. 59. 10; iv. 87. 9; v. 30. 10; vi. 54. 29; viii. 70. 5), or in application to particular deities who are understood without their being named, as the Delphian Apollo (i. 25. 3; 118. 20; 123. 8; ii. 54. 13; iii. 92. 19; iv. 118. 7; v. 32. 6), Athene (i. 126. 5; ii. 13. 36; 15. 17; iv. 116. 11), or the Eumenides, *αἱ σεμναὶ θεαί*, (i. 126. 37). Only once, in a Boeotian religious formula, is *δαίμονες* used for *θεοί*, (iv. 97. 17). Yet the belief which rises above the forms of special worship to the general conception of divine government finds distinct expression in some places. It is to the writer an infallible symptom of extreme disturbance in the order of society if awe of the divine is broken down, whether, as in ii. 53. § 4, this is the result of the fearful plague at Athens (*θεῶν φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπεῖργε*), or, as in iii. 82. § 6, of the virulence of party hatred (*τὰς ἐς σφᾶς αὐτοὺς πίστεις οὐ τῷ θεῷ νόμῳ μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παρανομῆσαι*). In the remarkable debate between the Athenian envoys and the council of the Melians (v. 85. ff.), on the one side the consciousness of a good

cause manifests itself by confidence in protection from above (τὸ θεῖον), and on the other the exaltation of brute strength above every other consideration shows how the sense of right and wrong had become confused. In the same sense Nicias in his last speech (vii. 77. 17) is represented as basing his hope on this θεῖον. The real sentiment of Thucydides is expressed in the noble words with which Pericles (ii. 64. 9) urges his fellow-citizens to meet the uncertain future: *φέρειν χρὴ τὰ τε δαιμόνια ἀναγκαίως τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως*. What in this passage — and only here — probably with some allusion to the language of the philosophers — is called τὰ δαιμόνια, *i.e.* everything which in the life of man is sent by a higher hand and is withdrawn from the calculation and control of human prudence, Thucydides usually embraces under the term *τύχη*, as an operative power, and *τύχαι* as the manifestation of it; the former in i. 140. 11; 144. 24; ii. 42. 25; iii. 45. 22; 97. 6; iv. 12. 12; 18. 20; 64. 7 (*ἥς οὐκ ἄρχω τύχης*); 86. 21; v. 16. 16; 75. 12 (*τύχη μὲν ὡς ἐδόκουν κακιζόμενοι, γνώμη δὲ οἱ αὐτοὶ ἔτι ὄντες*); iii. 17; vi. 23. 11; 78. 15 (*οὐχ οἷόν τε ἅμα τῆς τε ἐπιθυμίας καὶ τῆς τύχης τὸν αὐτὸν ὁμοίως ταμίαν γενέσθαι*); vii. 33. 29; 67. 23; 68. 1: the latter in i. 69. 26; 78. 5; 84. 19 (*τὰς προσπιπτούσας τύχας οὐ λόγῳ διαιρετάς*); ii. 87. 11; iv. 18. 15; v. 102. 2; vi. 11. 22: and in the same sense τὰ τῆς τύχης or ἀπὸ τῆς τύχης, ii. 87. 6; iv. 55. 16; vii. 61. 12.⁵⁹ It is of no importance for a critical examination of Thucydides's use of language whether these expressions are found in his own narrative or are placed by him in the mouths of his speaking characters. Everywhere we are to understand by *τύχη* a power superior to man, which is not blind chance, but exercises control in accordance with a higher order; on which man can never calculate, but the operation of which he cannot without damage disregard. If *τύχη* is opposed to *γνώμη*, as in i. 144. 24; v. 75. 12, this is from the human point of view, which finds its calculations at fault; but it is by no means intended to assert the superiority of the latter. In the remarkable declaration on the death of Nicias (vii. 86. 24), *ἦκιστα δὲ ἄξιός ὢν τῶν γε ἐπ' ἐμοῦ*

⁵⁹ On the philosophical notion of *τύχη*, particularly as understood by Aristotle, see an article by Mr. Heath

in the *English Journal of Philology*, VII. p. 112.

Ἑλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι διὰ τὴν πᾶσαν ἐς ἀρετὴν νενομισμένην ἐπιτήδευσιν, Thucydides does not conceal that it will not always be easy for the human understanding to reconcile itself to the incomprehensible administration of the divine omnipotence. It is characteristic that nowhere is *τύχη* more distinctly referred to its divine source than by the Melians in their fruitless struggle against the doctrine of the right of the strongest. Twice, v. 104. 4; 112. 7, we find the significant expression *ἡ τύχη ἐκ τοῦ θεοῦ*.

In the view of the world which all these passages imply there is unmistakably a pious feeling of dependence on the divine power, though any deeper penetration into the laws and relations of its operation is not granted to man. And while it is the aim of the writer in the spirit of Anaxagoras to inquire into the causes of surprising incidents, — as of the eclipse of the sun, ii. 28. 2; of a flood consequent upon an earthquake, iii. 89. 18; of the eclipse of the moon, in contrast with the superstitious terror (*θειασμός*) of Nicias, vii. 50. 27; of violent tempests, in contrast with the alarm of the dispirited Athenians, vii. 79. 10; — still he does not venture to draw the line between the province of positive human knowledge and that where the obscure operation of the gods makes itself felt in human things. Accordingly, while he is far from unconditionally ascribing validity to omens and oracles, and even allows himself to make a critical examination of their true meaning (ii. 17. 11; 54. 9), and in v. 16. 21 plainly admits the assumption that even the utterances of the Delphian oracles could be corruptly procured, still his bringing forward instances of omens and oracles actually verified (v. 26. 20; vi. 27. 9), and in general his frequent mention of predictions, portents, and marvellous occurrences (i. 118. 21; 134. 18; ii. 8. 7; 77. 22; 102. 27; iii. 88. 8; 92. 18; 96. 3; 104. 2; iv. 52. 1; v. 32. 6; 45. 20; vi. 70. 2), proves that he does not mean to deny the possibility of supernatural operations. Just as he views *τύχαι*, so he allows to the supersensible world no influence over the judgment and action of men, and therefore for practical purposes leaves it out of account. It is very intelligible to him that in times of excitement men should look about for miraculous instruction (ii. 8. 7) or help (ii. 47. 15); but he himself attaches no importance to such things, and

has had no experience of useful results therefrom; and his real opinion would probably coincide with that of the Athenian envoys, v. 103. 7, whose advice to the Melians is: *μὴ ὁμοιωθῆναι τοῖς πολλοῖς, οἷς παρὸν ἀνθρωπείως ἔτι σῶζεσθαι, ἐπειδὴν πιεζομένους αὐτοὺς ἐπιλίπωσιν αἱ φανεραὶ ἐλπίδες, ἐπὶ τὰς ἀφανεῖς καθίστανται, μαντικὴν τε καὶ χρησμούς καὶ ὅσα τοιαῦτα μετ' ἐλπίδων λυμαίνεται.*

Clearness and definiteness were essential to Thucydides; and accordingly the proper sphere of his observation and inquiry was man, his action and his history. The less he tried to penetrate into the secret course of the divine government of the world, so much the more earnest was he to attain the most exact knowledge of everything which makes up the life of man; the motives of his action as well as their external manifestation; the efforts and conduct of individuals as well as the great movements which take place in the life of states. His judgment of human affairs, however, is controlled by one principle, that it is power of mind which makes up the value of the individual, just as it conditions the result of every activity.

With decision and clearness Thucydides recognizes the opposition between body and spirit, which found its most definite expression in Anaxagoras. He is fully alive to the weakness of human nature, and often insists upon its limitations (*e.g.* iii. 45. 30; 84. 10; v. 68. 6); and yet he is penetrated with the conviction that the spirit of man can attain the mastery over the agitating influences of the surrounding world and nature, and is competent in large measure to define and shape its own life as well as the fortunes of states. The views of Thucydides may thus have been influenced by the doctrines of Anaxagoras; yet his use of language manifests independence, and deserves a special examination so far as it touches the phenomena of the mind. The centre of all the mental power of man is for Thucydides the power of thought and cognition, from which come the energetic will and resolutions which press to action. This power, however, is not called *νοῦς*, which word occurs in Thucydides only in the less pregnant sense of the perceiving and observing faculty,⁶⁰ but

⁶⁰ Cf. *νοῦν ἔχειν* and *προσέχειν*, *pay attention to*, iii. 22. 29; vi. 93. 6; vii. 19. 32; viii. 8. 17; or *ἐν νῷ ἔχειν*, *intend*, iv. 8. 20; 22. 6; 85. 16; v. 45. 12. Besides we find once, iv. 120. 22, *κατὰ νοῦν*, *according to one's wish*.

rather γνώμη, which has in our author a very wide range of meaning. It includes the aggregate of psychical powers, intellectual as well as emotional, as opposed to the body (*cf.* especially i. 70. 19; ii. 38. 2); sometimes, however, it denotes on the intellectual side insight and cognition in general (*cf.* i. 70. 10; 75. 2; 77. 9; 91. 25; ii. 13. 21; 34. 17; 43. 21; 62. 30; 65. 32; iii. 37. 21; 83. 4; etc.); or a view, opinion, judgment, in reference to a particular matter (*cf.* i. 32. 17; 33. 17; 45. 1; 53. 7; 62. 8; 78. 2; 79. 5; 140. 28; ii. 20. 1; 86. 17; iii. 31. 11; 36. 5; 92. 3; 96. 8; iv. 18. 7; 32. 23; 58. 5; 59. 3; etc.); sometimes on the moral side it denotes disposition, temper, decision, as a quality (*cf.* i. 71. 4; 90. 10; 130. 10; ii. 9. 1; 11. 21; 20. 18; 59. 4, 8; 64. 32; 65. 3; 87. 9; 88. 7; iii. 9. 8; 10. 6; 12. 2; etc.), or a determination in a particular case (*cf.* αἱ γνώμαι, i. 140. 4; ii. 89. 50; iii. 82. 16; γνώμην ποιεῖσθαι, i. 128. 27; ii. 2. 24; vii. 72. 8). In the same way the verb γινώσκειν, and its compounds with διά, ἐπί, κατά, μετά, πρό, is used sometimes with an intellectual meaning, *apprehend, understand* (*cf.* i. 25. 1; 36. 3; 86. 2; 91. 5; 102. 15; 126. 21; 134. 5; ii. 40. 7; 43. 10; 60. 17, 19), sometimes with a moral reference, *resolve, determine* (*cf.* i. 70. 7, 26; 91. 23; ii. 61. 12; iii. 40. 18; 57. 3; etc.). By the side of this verb διανοεῖσθαι often occurs in the same sense (*cf.* i. 1. 7; 18. 18; 52. 6; 93. 22; 124. 18; 141. 2; 143. 22; ii. 5. 16; 93. 16; 100. 20; iii. 2. 5; 75. 18; 82. 35; iv. 13. 16; etc.), and it is notable that while νοῦς remains on the lower plane, διάνοια is placed nearly on a par with γνώμη, as well in the sense of a perfected intellectual power and state of mind (*cf.* ii. 43. 3; 61. 12; 89. 23; v. 111. 9; vi. 15. 15; 21. 3; vii. 73. 2), as in that of its employment in a particular case, *thought, plan, purpose* (*cf.* i. 84. 17; 130. 9; 132. 20; 138. 2; 140. 10; 144. 5; ii. 20. 19; iii. 36. 12; 82. 22; iv. 52. 10; v. 9. 19; 105. 21; vi. 11. 23; 31. 6; 38. 19; 65. 2; 76. 5; vii. 60. 2, 25). Other compounds of νοῦς, both substantival and verbal, occur frequently in Thucydides, always with reference to mental action.⁶¹ As to meaning ξύνεσις stands very

⁶¹ ἐπινοεῖν, i. 70. 7, 25; ii. 8. 1; 11. 11; 3. 7; 102. 34; iii. 59. 6; 66. 5; 11; iv. 32. 24; v. 4. 6; vii. 59. 10; προνοεῖν, i. 36. 7; iii. 38. 28; 43. 13; 72. 6; viii. 11. 9; κατανοεῖν, i. 126. 17; 58. 11; iv. 61. 17; vi. 9. 10; ἐπίνοια

close to γνώμη, but only in the intellectual sense of clear insight and circumspection (cf. i. 138. 11; 140. 8; ii. 62. 32; 97. 33; iii. 37. 23; 82. 50; iv. 18. 22; 81. 10; 85. 21; vi. 72. 5). (On the combination γνώμης ξύνεσις in i. 75. 2, see the note on the passage.) Thucydides uses the verb ξυνιέναι only in i. 3. 20, of acquaintance with a language; but the adjective ξυνετός is his usual word to describe a man of clear insight (cf. i. 74. 4; 79. 8; 84. 15; 138. 8; iii. 37. 18; 82. 27; iv. 10. 2; vi. 39. 1; viii. 68. 25), while from γινώσκειν or νοεῖν no corresponding epithet is formed; and σοφός occurs only in iii. 37. 19 with the unfavourable sense of *crafty, over-wise*; so σοφιστής, iii. 38. 31, and σόφισμα, vi. 77. 6, have a similar implication. Thucydides uses φρονεῖν absolutely only a few times (v. 7. 10; vi. 89. 26; φρονεῖν τι, *have insight*); elsewhere with defining adverbs (cf. ii. 22. 2; iii. 38. 30; v. 89. 7; vi. 36. 2). He does not employ φρόνησις and φρόνιμος: but φρόνημα occurs in the sense of *self-consciousness, confidence* (cf. i. 81. 14; ii. 43. 28; 61. 13; 62. 27; iii. 45. 17; iv. 80. 15; v. 40. 16; 43. 7; vi. 18. 22). λόγος is in Thucydides most commonly *word* or *speech* in a wide as well as in a restricted sense; and only as derived from this has it sometimes the meaning of an expressed reason (cf. i. 76. 14; ii. 101. 13; v. 18. 57; 98. 2; vi. 61. 5; 92. 20), or of consideration based upon this (cf. v. 37. 11; δίκαια ἐν τῷ ἀνθρωπέῳ λόγῳ ἀπὸ τῆς ἕσσης ἀνάγκης κρίνεται, 89. 8; perhaps also i. 102. 16). This last meaning of a reasonable consideration or calculation is distinctly prominent in the phrases κατὰ λόγον (cf. ii. 89. 25; iii. 39. 24; vi. 25. 13) and παρὰ λόγον (cf. i. 65. 3; 140. 11; ii. 64. 8; 91. 15; iv. 26. 11; 55. 17; 65. 18; vi. 33. 31; vii. 71. 42), as well as in the compounds ἀλογος, ἀλόγως (cf. i. 32. 11; ii. 65. 39; v. 104. 9; 105. 20; vi. 46. 10; 79. 9; 84. 10; 85. 2; viii. 27. 10) and εὐλογος (cf. iii. 82. 29; iv. 61. 28; 87. 12; vi. 76. 8; 79. 10; 84. 6). The verb λογιζεσθαι and its compounds with ἀνά, ἐκ, διά (cf. i. 76. 13; ii. 89. 24; iii. 82. 49; iv. 28. 25; 73. 17; v. 15. 2; 26. 18; 87. 1; vi. 18. 20; 31. 34; 36. 11; vii. 73. 19; 77. 21; viii. 2. 20), and

iii. 46. 25; 95. 11; iv. 92. 1; v. 8. 19; iii. 30. 11; 47. 3; iv. 71. 10; δύσνους, μετάνοια, iii. 36. 15; εὐνοια, i. 22. 14; ii. 60. 21; κακόνους, vi. 24. 16; περὶ νοια, iii. 43. 9; πρόνοια, ii. 65. 22. 77. 21; 134. 6; ii. 8. 13; 11. 10; 40. 21; iii. 9. 8, etc.; εὐνους, ii. 35. 10;

the noun λογισμός (*cf.* ii. 11. 30; 40. 14, 23; iii. 20. 18; iv. 10. 6; 92. 10; 108. 23; 122. 9; v. 68. 7; vi. 34. 25; viii. 57. 11), belong to the same sphere (they often, however, refer to a literal reckoning with numbers); while κρίνειν, which is used chiefly of judicial decision (*cf.* iii. 48. 5; 57. 3; 67. 20; iv. 130. 30; v. 60. 29; vi. 29. 3; 40. 16), is not seldom transferred to any judgment based on reason (*cf.* i. 21. 11; 22. 19; 138. 15; ii. 34. 15; 40. 15; 53. 13; iii. 65. 11; iv. 60. 3; v. 79. 12; 89. 9; viii. 2. 13). To λόγος in the sense of an intelligent course of reasoning is related βουλή, of prudent consideration (*cf.* i. 138. 12; v. 101. 3; 111. 27; vi. 9. 5), with the compounds or derivatives ἄβουλος (i. 120. 25), ἀβουλία (i. 32. 17; v. 75. 11), εὐβουλος (i. 84. 11), εὐβουλία (i. 78. 11; iii. 42. 4; 44. 4), ἐπιβουλή (i. 93. 23; vii. 70. 36; viii. 24. 38), βουλεύειν, βουλεύεσθαι, διαβουλεύεσθαι, ἐπιβουλεύειν, προβουλεύειν, *etc.* Thucydides uses ψυχή almost exclusively of physical life (*cf.* i. 136. 19; iii. 39. 42; viii. 50. 29); only in ii. 40. 15 (κράτιστοι τὴν ψυχὴν) is it employed in a moral sense, though this is the constant meaning of the compounds εὐψυχος (*cf.* ii. 11. 23; 39. 7; 43. 23; iv. 126. 38; v. 9. 2) and εὐψυχία (*cf.* i. 84. 12; 121. 16; ii. 87. 19; 89. 11; vi. 72. 21; vii. 64. 15). While θυμός is used by him only for passionate excitement (*cf.* i. 49. 11; ii. 11. 31; v. 80. 7), and correspondingly θυμοῦσθαι (*cf.* vii. 68. 5), ἐπιθυμία (*cf.* ii. 52. 8; iv. 81. 12; v. 15. 3; vi. 13. 6; 15. 10; 24. 15; 33. 10; 78. 14; vii. 84. 8), and ἐπιθυμῆν (*cf.* i. 80. 3; 124. 13; iii. 84. 5; iv. 21. 3; 108. 22; 117. 8; v. 36. 17; 41. 19; vi. 10. 2; 15. 7; 92. 16; vii. 77. 37), he is fond of ἐνθυμῆσθαι to express clear apprehension or profound consideration (*cf.* i. 42. 1; 120. 27; ii. 43. 9; iii. 40. 26; v. 32. 5; 111. 4, 25; vi. 30. 14; 78. 3; vii. 18. 17; 63. 11; 64. 11).

This review of the language employed by Thucydides in the field of psychology, and especially the perception of the large range of γνώμη and expressions connected with it, is calculated to convince us that in his conception of the basis of morality he must in one important point have approximated closely to that of his great contemporary Socrates. As he referred all human virtue to knowledge and therefore regarded it as capable of being taught and learnt, so with Thucydides the capacity of men on which he

sets the highest value rests first of all on clearness and acuteness of insight, which judges correctly the existing relations of things, and thus is able to take a sure glance into the future. See especially the description of Themistocles, i. 138, in whom the οἰκεία ξύνεσις resulted in his being not only κράτιστος γνώμων τῶν παραχρήμα but also ἄριστος εἰκαστὴς τοῦ γηησομένου. Pericles also is λέγειν καὶ πράσσειν δυνατότατος (i. 139. 24) because he is γνώμη ξυνετός (ii. 34. 17, 22), and because, as being δυνατὸς τῷ τε ἀξιώματι καὶ τῇ γνώμῃ (ii. 65. 31), he had clearly foreseen the importance of the war (ii. 65. 21, προγνοὺς τὴν δύναμιν . . . ἐγνώσθη ἡ πρόνοια αὐτοῦ ἐς τὸν πόλεμον). Out of a right understanding flow all the qualities on which efficient action depends, and chiefly self-control and moderation (ἡ σωφροσύνη: i. 32. 16; 68. 3; 84. 5, 12; iii. 37. 16; 84. 3; viii. 64. 21; τὸ σῶφρον: i. 37. 7; iii. 62. 10; 82. 26; σωφρονεῖν: i. 40. 8; 86. 8; iii. 44. 3; iv. 60. 2; 61. 1; 64. 16; vi. 11. 29; 79. 9; 87. 20; viii. 24. 21); this forms the basis of all moral order, and is lost if the passions are allowed to rule. Thucydides gives us in iii. 82, → on the occasion of the party warfare in Coreyra, a grand picture of the utter disturbance of all the relations of life which takes its rise from confusion of ideas. As long as αἱ τε πόλεις καὶ οἱ ἰδῶνται ἀμείνους τὰς γνώμας ἔχουσι (iii. 82. 15), matters of external order are maintained with stability; but when the ὀργαὶ τῶν πολλῶν take the place of γνώμη, all discipline and morality are overthrown. Again, it is no doubt the writer's own conviction which he puts into the mouth of Pericles (ii. 40. 11), διαφερόντως καὶ τόδε ἔχομεν ὥστε τολμᾶν τε οἱ αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι ὃ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει. On the other hand it is an indication of the vulgarity of Cleon's character that he considers that that state has the surest basis in which the citizens unite want of knowledge and culture, ἀμαθία, with σωφροσύνη, which last in such a connexion is degraded to a stupid indifference.

It is the natural result of a correct insight to recognize that righteousness, regard namely for law and contracts and the performance of duty, is the surest support of civil order and the reciprocal relations of states. The general term to express this is τὸ δίκαιον (cf. i. 25. 11; iii. 10. 1; 47. 18; 56. 8; 82. 61; iv. 61. 15; 62. 11; v. 86. 6; 90. 2; 107. 2; vi. 79. 1); while the abstract

δικαιοσύνη occurs only in iii. 63. 21. But since in human affairs it is only seldom that right and wrong can be estimated with perfect exactness, the recognition and defence of one's own interest is a necessary condition of self-preservation. Not only Cleon (iii. 37. ff.) but also Diodotus (iii. 42. ff.) maintains the policy of interest; and even the Plataeans seek to move the Spartans to mercy (iii. 56. § 7) by the apprehension of their real advantage. But how little Thucydides sympathized with the cynical doctrine of the right of the stronger which the Athenians proclaim in their dialogue with the Melians (v. 85-113) is shown unmistakably by the manner in which he allows it to be displayed in all its revolting recklessness at that very point in his narrative where the Athenian empire received its last petty accession, and the Sicilian expedition was about to be undertaken which was destined to result in its overthrow. He rather shows with abundant clearness the high regard he has for that temper which even in political matters gives a hearing not merely to strict right but also to considerations of humanity and compassion. This magnanimity, which does not allow the weaker to feel the full weight of superior power, but rather lays him under obligation by benefit, is called by him chiefly ἀρετή (cf. i. 37. 8; 69. 8; ii. 40. 18; 51. 20; 71. 18; iii. 10. 1; 56. 27; 57. 10; 58. 2; iv. 19. 12; 81. 10; 86. 19; v. 105. 16; vi. 54. 21). Compassion and mercy are in his eyes noble feelings. It is true that he makes Cleon reject them with unfeeling roughness (iii. 40. 6, μὴ τρισὶ τοῖς ἀξυμφορωτάτοις τῇ ἀρχῇ, οἴκτω καὶ ἡδονῇ λόγων καὶ ἐπιεικείᾳ, ἀμαρτάνειν); but where they are recklessly outraged, the tone of his narration allows his condemnatory judgment to be felt, *e.g.* in the execution of the Plataeans, iii. 68, and in the mournful fate of the captured Athenians, vii. 86, 87. Not less clearly does Thucydides represent the motive of honour as a noble and worthy one in the dealings of men. The feeling itself he calls αἰδώς in i. 84. 12; in other places αἰσχύνη (cf. i. 84. 12; ii. 51. 20; iv. 19. 15; v. 104. 8; 111. 16); and he sets high value upon it, just as in his finest speeches he gives a prominent place to a regard for fame among contemporaries and posterity (cf. ii. 41. § 4; 64. 27; iii. 57. § 2). A noble bearing, which unselfishly keeps in view the

higher aims of human life, is described by Thucydides chiefly as *καλόν* (cf. i. 38. 10; ii. 35. 2; 53. 9; 64. 28; iii. 42. 12; 55. 11; 94. 16; iv. 126. 26; v. 46. 7; 69. 10; 107. 2; vi. 79. 8; vii. 70. 46; 71. 4; viii. 2. 8; 12. 8), and the opposite character by *αἰσχρόν* (cf. i. 38. 12; 122. 16; ii. 40. 4; 64. 29; iii. 42. 11; 58. 5; iv. 20. 6; vi. 21. 7; vii. 48. 28); in which we see a preparation for the more strictly ethical usage of Plato. The combination *καλὸς καγαθός*, which became so current at a later time, Thucydides uses once (iv. 40. 8) in a moral sense, and once (viii. 48. 37) as a designation of the aristocratical party.

But while Thucydides thus concedes the fullest right to moral worth and the nobler sentiments of humanity, he yet finds the highest quality of a statesman in the controlling power of the thinking mind, in *γνώμη* or *ξύνεσις*, which gives a clear insight into the reality of things. Only by help of this do all the other qualities appear in their true import. It is in *Pericles* that this power is seen most conspicuously. As in his *first speech* (i. 140-144) he sweeps away all the self-deception of peace-loving optimists and shows that with the position of parties in Greece war is inevitable, so his last speech (ii. 60-64) contains incontrovertible evidence that his estimate of the power of Athens for the attainment of the end in view was perfectly correct, if only it was employed with composure and steadiness; and Thucydides himself, in view of the later events, adds his own confirmation of the words of the orator (ii. 65. § 7 ff.).

This same quality, which he had learnt by his own observation to admire in the great statesman—the calm consideration of reality and the clear recognition of its importance in things as well as persons,—it is this which he has himself striven after as the highest for his own task of writing history. A simple unbeguiled feeling for the real truth controls his apprehension of things—his judgment of the actions of men and their results, as well as his delineation itself, both in its general method and in the details of form and expression. With this intelligent appreciation of the relation of things he recognized the importance of the impending war at its very beginning; and devoted the closest attention to the ascertainment of all its events. He asserts this himself in

i. 1. 3 (ἀρξάμενος εὐθύς, *sc.* ξυγγράφειν, where the verb is to be understood of the collection of material and of every sort of preparation) and also in i. 22, where he depicts his zealous diligence and strict conscientiousness in making use of every source of information; and once more in v. 26. § 4, where he repeats that from the beginning of the war he found himself in a position to observe its course with judicious scrutiny, that he kept his eyes open at all times for what was remarkable, and that he used the period of his twenty years' exile in visiting the scenes of the war, on the Peloponnesian side as well as the Athenian, and in uninterrupted inquiry. As therefore he had at his command under the most favourable circumstances all the means for enlarging and certifying his knowledge of the real relations of things, so in his mental culture and in his experience and knowledge of affairs⁶² he possessed all that was requisite for applying the standard of a just judgment to the persons engaged. The necessity he felt to see even things remote in time and space in the light of their real existence is shown especially when he seeks to reduce to their true value the traditional reports of legend and poetry (*cf.* i. 10, 11; ii. 15; 102; vi. 2); he endeavours by the help of facts (τοῖς ἔργοις, i. 11. 18) to oppose the reality of events to φήμη and to the διὰ τοὺς ποιητὰς περὶ αὐτῶν κατεσχηκὼς λόγος, and if exact proof cannot be brought forward for the true opinion, he does his best to attain the εἰκός (*cf.* i. 10. 20, 29; ii. 48. 10), as one of the most important criteria for the historical inquirer. This unceasing demand of Thucydides for the real facts is no doubt the reason why he shows himself incredulous and even unjust to Epic poetry. He handles it only in reference to its historical contents, and its indispensable ἐπὶ τὸ μείζον κοσμεῖν (i. 10. 20; 21. 3) is to him only a disfigurement of the truth. He seeks not for any other ground of its value. So he feels himself in direct opposition to the work of the so-called logographers which precedes his own, because it aims ἐπὶ τὸ προσαγωγότερον τῇ ἀκροάσει ἢ ἀληθέστερον, and with full consciousness that his work will suffer in its entertaining

⁶² Niebuhr, *Lectures on Ancient History*, III. p. 168: "A man who has taken no part in administration cannot write

history. No great historian can be developed in the closet. A really able historian must have seen the world."

qualities, he claims for it (i. 22. § 4) the higher merit of setting forth the unadorned reality, feeling assurance however that it will be a pattern for all time.⁶³

This whole mass of historical material he lays before his readers with the utmost truth of delineation. He is so completely devoted to his subject that he takes no pains to arrange and mould it according to his own notions of propriety, but allows it to unfold and develop itself. The living picture which he sees of the course of events and of the way in which they were influenced by the persons engaged in them he cannot help embodying in a narrative which by the simplest means is charged with life and truth. If we examine his most famous delineations, — the siege of Plataea (ii. 71–78), the escape of the Plataeans (iii. 20–24), the battles in the Corinthian gulf (ii. 83–92), the Acarnanian expedition of Demosthenes (iii. 105–114), the affair of Pylos (iv. 3–14), the preparations for the Sicilian expedition and its departure (vi. 26 ; 30–32), the siege and defensive operations of Syracuse (vi. 98 ff.), the battles in the harbour of Syracuse (vii. 36–41 ; 52–54 ; 70, 71),⁶⁴ the fate of the retreating army of the Athenians (vii. 75–87), — we see that it is not any artistic disposition of the subject, no rhetorical adornment, which is presented to our eyes, but the simplest narrative, which accompanies the events as they advance from day to day and leaves no gap in their natural sequence, so that we receive the impression of being actual witnesses of them.⁶⁵ The course of the narrative adhering thus closely to the progress of events has, therefore, little in common with the easy-going manner of Herodotus, who at every turn breaks off the thread of his story to introduce as an episode some circumstance of which he has been reminded. The few digressions which we find in Thucydides (i. 126 ; 128 ff. ;

⁶³ Cic. *Brut.* 83. 287: *Thucydides rerum gestarum pronuntiator sincerus.* Dion. Hal. *De Thuc. iud.* 6, recognizes, it is true, his essential truthfulness, but fails in applying the right measure for the appreciation of his work.

⁶⁴ Niebuhr, *Lectures*, II. p. 126: "Few events in history are narrated with

such an absorbing pathos as these occurrences in Thucydides."

⁶⁵ Plutarch, *De glor. Ath.* 3: ὁ Θουκυδίδης ἀεὶ τῷ λόγῳ πρὸς ταύτην ἀμιλλᾷται τὴν ἐνάργειαν, οἷον θεατὴν ποιῆσαι τὸν ἀκροατὴν, καὶ τὰ γιγνόμενα περὶ τοὺς ὁρῶντας ἐκπληκτικὰ καὶ ταρακτικὰ πᾶθῃ τοῖς ἀναγιγνώσκουσιν ἐνεργάσασθαι λιχνευόμενος.

135 ff.; ii. 15; 96 f.; 99 f.; iii. 104; vi. 1 ff.; 54 ff.) have always a definite occasion and contribute materially to a correct judgment of the circumstances narrated.

It is with the view of keeping as close as possible in his narrative to the actual course of events that Thucydides made use of the division of time that he has employed. This is neither that of the astronomical nor that of the civil year, but one which corresponds to the actual conditions of the carrying on of war; the larger part of the year, in which the weather permits freely all operations and especially maritime ones, is opposed to the shorter portion, in which all more important undertakings must be suspended. He narrates therefore *κατὰ θέρη καὶ χειμῶνας* (ii. 1. 5; v. 20. 10), because the occurrences of war actually so divide themselves and are distributed over two unequal periods, which may vary in length according to the conditions of the seasons. This is the meaning of the expression in v. 20. 11, *ἐξ ἡμισείας ἐκατέρου τοῦ ἐνιαυτοῦ τὴν δύναμιν ἔχοντας*, i.e. *ἐκατέρου (τοῦ τε θέρους καὶ χειμῶνος) τὴν δύναμιν ἔχοντας ἐξ ἡμισείας τοῦ ἐνιαυτοῦ*, "each of the two divisions of the year being reckoned as equal on an average to half a year;" in other words, the two portions, though unequal in length, will always together make up a year.⁶⁶ The climatic conditions of Greece and the Grecian seas are such that during four months — the *μῆνες τέσσαρες οἱ χειμερινοί* of vi. 21. 14, i.e. *Μαιμακτηριῶν* to *Ἀνθεστηριῶν* (nearly = November to February) — little or nothing can be done in the field or at sea; while the eight remaining months — *Ἐλαφηβολιῶν* to *Πυανεψιών* (nearly = March to October), — which include *ἔαρ* and *μετόπωρον* (vii. 79. 10; viii. 108. 9) or *φθινόπωρον* (ii. 31. 1; iii. 18. 15; 100. 6), form the *θέρος* or the time for active warfare. To this division of the year, which rests on natural relations, correspond the particular subdivisions of the *θέρος* which are taken from the progress of vegetation, particularly of field-crops. Cf. ii. 19. 5, *τοῦ θέρους καὶ τοῦ σίτου ἀκμάζοντας*. iv. 1. 1, *περὶ σίτου ἐκβολήν*. iv. 2. 1, *πρὶν τὸν σῖτον ἐν ἀκμῇ εἶναι*. iv.

⁶⁶ Ullrich, *Beitr. z. Erkl.* p. 32 and 50, maintains that Thuc. gave to the winter the same duration as to the summer. This view is enforced with

a minute examination of all the passages bearing upon this question by Herbst, *Philol.* 42, p. 639 ff.

6. 5, τοῦ σίτου ἔτι χλωροῦ ὄντος.⁶⁷ iii. 15. 11, ἐν καρποῦ ξυγκομιδῇ. iv. 84. 3, ὀλίγον πρὸ τρυγῆτος. It would be a mistake to regard these definitions of time as absolutely fixed for every year; they are in the natural course of things approximately fixed, but they varied no doubt with the actual phenomena of each particular year.⁶⁸

In his delineation of persons Thucydides shows them to us in their actions, in the part they take in the promotion of decisive resolutions and in the carrying out of plans adopted. He is sparing indeed in the expression of any definite judgments of his own about prominent men;—we have only, among the contemporaries of the Peloponnesian war, the brief description of Archidamus, i. 79. 8; of Pericles, ii. 65. § 5 ff.; of Cleon, iii. 36. 27; iv. 21. 9; v. 16. 5; of Brasidas, ii. 25. 13; iv. 81. § 1 ff.; 108. 11; of Nicias, v. 16. 9; vii. 86. 24; of Alcibiades, v. 43. 5; vi. 15. 5; of Hermocrates, vi. 72. 4; of Phrynichus, viii. 27. 26; of Antiphon, viii. 68. 5; and a few more casual notices,—but every susceptible reader will find that the plain narrative of their actions sets the persons engaged vividly before us. The transactions themselves are so naturally developed that, as if we were eye-witnesses, we cannot help forming a judgment about the men we read of as to their skill or incapacity, their profound insight or their intellectual poverty, the purity of their characters or the duplicity of their motives, their energetic decisiveness or their hesitating irresolution. Besides this, however, Thucydides uses with the greatest effect another means of vivid presentation, which was not indeed used first by him, but which he employed in the most masterly way, that namely of introducing speeches supposed to be made by the most important personages, wherein they give expression to their innermost thoughts and the motives of their actions.

⁶⁷ See the careful examination of the matter by Vömel (*Frankfurter Frühjahrsprogramm*, 1846), who shows that the ἀκμή, the time preceding ripeness, comprises in Attica the end of May and the greater part of June. The subject is discussed also by Müller-Strübing, *Jahrb.* 127 (1883), p. 589 ff., and by Neumann and Partsch, *Physikalische Geographie von Griechenland*, p. 439.

⁶⁸ Unger, *Zur Zeitrechnung des Thuk.*, Münch. Sitzungsber. 1875, insists that the periods spoken of in v. 20. § 2 were each half a year, and that the calculation was based on the calendar, not the natural year. This last point, as well as other conclusions of Unger's, Herbst disputes in the article referred to in note 66.

The employment of direct speech as a means of expressing feelings and thoughts formed the most effective mode of presentation in the Epic poetry of Homer, and reached its highest freedom and completeness in the Attic drama. The same method was resorted to with the happiest results also in the most strict historical writing to give expression to the inner side of the transactions recorded ; and it may be added that, as this method gives objective utterance to the psychological side of historical representation, so in philosophical dialogue the clearest statement of the dialectical development of thought was effected in the same way. Thucydides sets himself to adhere as exactly as possible to the speeches actually delivered ; of this his own words in i. 22. § 1 leave no doubt. But that this effort is directed rather to the thoughts than to the form of what was said he states himself distinctly in the words *ἐχομένῳ ὅτι ἐγγύτατα τῆς συμπάσης γνώμης τῶν ἀληθῶς λεχθέντων*. Indeed at this time a verbally accurate report of the words uttered is not conceivable. In default, therefore, of an exact account of the language actually used Thucydides supplied what was lacking, *ὥς ἂν ἐδόκουν αὐτῷ ἕκαστοι περὶ τῶν αἰὲ παρόντων τὰ δέοντα μάλιστ' εἰπεῖν*. In the free use of this principle he allows himself to bring forward a speaker to controvert views and reasons which have been put forth by a different speaker at another place and time. We find unmistakable examples of this sort in the speech of the Corinthian ambassadors, i. 120. ff., as compared with that of Archidamus, i. 80. ff., and in the first speech of Pericles, i. 140. ff., in reference to the Corinthian speech just mentioned. So there can be little doubt that to the writer is due the reservation of a part of his material which Pericles announces in i. 144. 5 (*ἀλλ' ἐκεῖνα μὲν ἐν ἄλλῳ λόγῳ ἅμα τοῖς ἔργοις δηλωθήσεται*) and its subsequent introduction in ii. 13. § 2 ff. It is a natural result, therefore, of this mode of treatment that, while the language of the Thucydidean speeches, both in the structure of sentences and in particular expressions, has a uniform character, viz., that of the writer, still in each separate speech the character and mode of thought of the assumed speaker are clearly manifested. This is true of all the speeches without exception, and no less so of the debate between the Athenian envoys and the representatives of the island of Melos (*οἱ τῶν*

Μηλίων ξύνεδροι), v. 85-111. Grote,⁶⁹ it is true, has great doubts of the accuracy of this report, and ascribes the larger part of it to the "dramatic genius and arrangement" of the writer. But we may very well assume that on this occasion a report or minute of the discussion was made by the Athenian deputies and generals, which was kept in the archives of the senate at Athens and of which Thucydides even in his own absence could have obtained an accurate knowledge, as he did of other documents which he records and of the letter of Nicias, vii. 11-15. We may assume also in regard to reports of shorter utterances, that they rest upon authentic transmission. Cf. iii. 113. § 2 ff.; viii. 53. § 3; ii. 12. 14. The few statements of this character, which are introduced in direct or indirect speech, have the effect of great vividness and present to us an important crisis with high distinctness. When, however, events develop themselves in rapid succession and the press of circumstances forbids the employment of set speeches, the brief and condensed *résumés* of what was said serve to enliven the narrative. Compare the considerable extracts from the second speech of Pericles, ii. 13; from Cleon's speeches, iv. 22. and 28. It is probably for this reason that in the eighth book, when the changes are so rapid and the character of many transactions there recorded is so peculiar that they did not lend themselves to formal treatment, the thoughts and purposes of the agents are communicated indirectly (cf. viii. 27; 46; 53; 63; 67; 76; 81) and we find no complete speeches.⁷⁰

But more than all by his use of speeches Thucydides has secured to his narrative the character of the highest impartiality. He does not indeed occupy the position of an indifferent spectator of events and their results; we are everywhere conscious how completely he is an Athenian in sentiment, and how deeply he

⁶⁹ *Hist. of Greece*, VI. chap. 56, p. 379 (1870). "There is indeed every reason for concluding that what we here read in Thucydides is in far larger proportion his own and in smaller proportion authentic report, than any other of the speeches which he professes to set down."

⁷⁰ Cf. Niebuhr, *Lectures*, II. p. 35 ff.; Krüger, *Unterss.* p. 79. Yet the latter is no doubt right in observing that in the eighth book we miss more than elsewhere the last revision of the author.

sympathizes with the fortunes of Athens, though he never gives expression to this feeling; he belongs indeed by birth and by social position to the aristocratical party, but looks for welfare only in a well-tempered form of government, and is always inclined to those statesmen who unite force of character with good sense and moderation. This sentiment appears in definite expressions as well as by many other indications⁷¹; but Thucydides always concedes to those entertaining views opposed to his own the right of expressing their reasons; and in the conviction that in human affairs error is always associated with truth, that in political matters absolute right and truth are never wholly on one side, he presents speech and counter-speech with equally clear and careful elaboration. At the very beginning the speeches of the Coreyraeans (i. 32-36) and the Corinthians (i. 37-43) give us an insight into a conflict which from the irritation of the parties no longer admits a peaceable settlement; and the opposition appears with yet greater intensity in the speeches made at Sparta by the Corinthians (i. 68-71) and the Athenians (i. 73-78). At Sparta too the peace party and the war party find their living utterance in the speeches of Archidamus (i. 80-85) and Sthenelaïdas (i. 86); but it is felt that passion has now the better of moderation. With excellent effect, therefore, the pre-eminent position of Pericles is set before us. He proves incontestably (i. 140-144) the necessity of the war from a consideration of the dignity and power of Athens, and in a short review (ii. 13) sets forth the sufficiency of her means; and when the beginning of the war does not answer their expectations, he is able in his incomparable funeral oration (ii. 35-46) to keep his fellow-citizens up to the fulness of resolve by the stimulation of a noble and justifiable self-respect; and when undeserved misfortune has bowed their spirit and confidence, in his farewell speech (ii. 60-64) he raises their courage again by calling to mind all the greatness of the past and the present. Not less clearly do we become acquainted with

⁷¹ Disparaging assertions of the fickleness of the mob and the influence of demagogues are found in ii. 21. § 2, 3; 59. § 1, 2; 65. § 10 ff.; iii.

36. § 4; iv. 28. § 5; vi. 63. § 2. We find the most decisive praise of a mixed constitution in viii. 97. § 2.

the way in which other leading men thought and acted, from their speeches whether longer or shorter; *e.g.* Phormio, ii. 89; Demosthenes, iv. 10; Brasidas, iv. 85-87, of whom it is said, ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν; Hippocrates, iv. 95; Hermocrates, iv. 59-64; Nicias, vi. 68; vii. 61-64; 77; Gylippus, vii. 66-68; Alcibiades in Sparta, vi. 89-92. But the art of Thucydides in setting forth with objective clearness the reasons *pro* and *con* of controverted questions is shown most conspicuously in the speeches of Cleon and Diodotus, iii. 37-40; 42-48, on the Lesbian affair; of the Plataean and Theban deputies, iii. 53-59; 61-67, on the Plataean question; of Nicias and Alcibiades, vi. 9-14; 16-18; 20-23, on the Sicilian expedition; of Hermocrates and Athenagoras, vi. 33-34; 36-40, on the defence of Syracuse; of Hermocrates and the Athenian ambassador Euphemus, vi. 76-80; 82-87, on the accession of Camarina. Without our own choice we find ourselves involved in the conflict of interests, and are put in a position to form judgment for ourselves from the situation of affairs and the feeling of parties. Very seldom does the historian himself add a word of comment. The most remarkable instance of his doing so is found in the declarations which he makes with regard to the transactions in which Cleon takes part; in iii. 36. § 6, on the decision about the Lesbians; and in iv. 21. § 3; 22. § 2; 28. § 3 ff.; 39. § 3, about Pylos and the consequent proposals of peace made by the Lacedaemonians. The strong aversion which Thucydides manifests when he describes the person and actions of Cleon has been attributed in ancient as well as in modern times to the personal reason that Cleon was probably the cause of the banishment of the historian (see above, p. 11); and this is regarded as a violation of historical impartiality. Grote expresses this opinion most decidedly.⁷² But the assumption of any hostile movement on Cleon's part against Thucydides rests only on conjecture,⁷³ and appears in fact not necessary to explain the unconcealed aversion felt by the historian to Cleon. Thucydides a little more than a year after the death of Pericles, who is the object of his love and admiration, says of Cleon, iii. 36. 26, ὃν καὶ ἐς τὰ ἄλλα

⁷² *Hist. of Greece*, VI. chap. 53, p. 191 (1870). See above, note 23.

⁷³ Niebuhr, *Lectures*, II. p. 82, does not assume it.

βιαιότατος τῶν πολιτῶν τῷ τε δήμῳ παρὰ πολὺ ἐν τῷ τότε πιθανώτατος, and in iv. 21. 9, with nearly the same words, ἀνὴρ δημαγωγὸς κατ' ἐκείνον τὸν χρόνον ὧν καὶ τῷ πλήθει πιθανώτατος.⁷⁴ We have in these words only the application to a concrete case of the bitter feeling which had already (ii. 65. § 7 ff.) found expression in general terms, where the melancholy contrast is drawn out between the ἔργῳ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή and the ruinous conduct of those who ὀρεγόμενοι τοῦ πρώτος ἕκαστος γίνεσθαι ἐτράποντο καθ' ἡδονὰς τῷ δήμῳ καὶ τὰ πράγματα ἐνδιδόναι. Those judgments about Cleon, whose nature had not a trace of the exalted magnanimity of Pericles, are the legitimate expression of the historian's profound sorrow at the decline of his country, which he saw, after being controlled so gloriously by Pericles, surrendered to the self-seeking ambition of unworthy men. He points thus prominently at Cleon because there can be no doubt that before the Lesbian affair — he was even then τῷ δήμῳ πιθανώτατος — he had attained great influence with the mob and had probably embittered the last years of Pericles. If from the speeches in Thucydides the same picture of various personalities presents itself to us as the historian had formed in his own mind, the highest aim is reached which any historian can attain. Genuine impartiality does not exclude judgment and personal conviction in regard either to the wisdom or the moral value of purposes and actions. But it is necessary that we should be furnished with the materials for forming our own opinions independently of the previous judgment of the writer. Thucydides has done this for us to an extent and in a manner which probably no other historian has equalled; and in this lies his imperishable value for all time.

In close correspondence with the effort the historian is evidently always making to get as close as possible to men and things in their real relations, is his expression in language, which he has, we may say, moulded to suit his great task. To form a just appreciation of its peculiarities we must consider first of all that Thucydides was

⁷⁴ Grote, *Hist. of Greece*, VI. chap. 52, p. 106 (1870), finds this repetition so surprising that he thinks Thuc. must have forgotten that he had written the former passage. It is

more likely that it is nothing more than the expression of the lively dislike which Thuc. felt for the predominant influence of Cleon.

the first to employ the Attic speech for the purposes of historical narrative. It may be said in general that Attic prose as a written language was then in the first stage of its development. It cannot, it is true, be doubted that in the period from Solon to Pericles with its momentous political changes the Attic speech had in the manifold needs of public and private life formed itself to that character of simplicity, clearness, and definiteness by which it is distinguished above all the other Greek dialects. It must have been employed in the literary efforts of the Pisistratidae for many sorts of records; and it is still more certain that after the restoration of freedom the living word of the great statesmen from Clisthenes to Cimon must have exerted the most potent influence on the cultivation and settlement of the language. But this is again in its kind a phenomenon without parallel in history, that a people so rarely dowered as the Greek could live through a long period, crowded with the highest human interest and calling into play all forms of political and intellectual activity, without leaving any evidences of its existence except in artistic form. While the tragedies of Phrynichus and Aeschylus were charming and elevating the Athenian people by the noblest matter in the noblest form, Attic prose was used for hardly any other purposes than those of business.⁷⁵

We cannot decide how much of speeches delivered in the assembly or the courts at an earlier time was either previously or subsequently noted down; in any case the language retained probably longer than any other its character of originality and its capacity of receiving new refinements. It still possessed this union of ripeness and power of fresh development when the first orators, who paid regard to the theory of their art, and Thucydides made use of it. It has been stated above, p. 7 ff., that Thucydides had consciously allowed himself to be influenced by the recent elements of culture, which had been introduced in his youth by philosophers and rhetoricians, and employed by orators like Antiphon; and it is interesting to observe here and there indications of this influence; ⁷⁶ but it is the chief charm of the language of the his-

⁷⁵ Cic. Brut. 7. 27: *ante Periclem . . . et Thucydidem, qui non nascentibus Athenis sed iam adultis fuerunt, littera nulla est quae quidem ornatum*

aliquem habeat et oratoris esse videatur.

⁷⁶ See above, notes 18 to 21. Poppo, *De historia Thucydidea commentatio*, p. 64.

torian that he used it as a master for the freest expression of his personal judgment. There is no trace in his style of blind following of worn-out tradition or of phrases made to a pattern.⁷⁷ Whatever his mind at the moment concentrated itself upon, finds a corresponding expression in his words. Accordingly the fundamental character of the language of Thucydides is the greatest simplicity and naturalness. Everything in it that occasions trouble to the understanding of the reader is due to the effort of the writer to give to the expression the most exact correspondence with the matters to be represented. The solution of the difficulty, therefore, is to be found by penetrating into the connexion of fact and thought; the more we are able to do this, the better shall we succeed in getting at the true sense of the words.

The free position which Thucydides occupies in regard to the still unsettled language is seen as well in the choice of particular words as in the order in which they are placed. We find in him a considerable number of expressions which occur only in later imitators; but we must not attribute to him on this account a conscious seeking after what is unusual or antiquated.⁷⁸ In some cases our judgment is at fault, because we do not know what was usual in the cultivated speech of his time at Athens; and herein Dionysius himself also was at a loss. We have to make allowance for the creative power of a master mind which is not content to take the inherited material of language as all-sufficient for every need of expression, but understands how to employ new forms according to the necessities of his thought. Thucydides may rightly claim the ποιητικὸν τῶν ὀνομάτων and the πολυειδὲς τῶν σχημάτων which Dionysius (24. 6) attributes to him; but he is far from abusing in an arbitrary and capricious way the right of innovation which a language in the fresh-

⁷⁷ It is no contradiction of this that Thuc. repeats with more or less variation expressions of his own coinage; showing rather a certain satisfaction in the successful presentation of a thought, than any mere mannerism of language. Such are to be seen in ii. 8. 17; iv. 14. 14; 2. 36. 14; iv. 59. 5; ii. 8. 1; vii. 59. 10; (viii. 15. 21):

ii. 65. 12; iv. 28. 12; vi. 63. 10; iii. 49. 18; vii. 2. 23; i. 110. 2; iii. 112. 30; vii. 87. 26; iii. 94. 27; viii. 25. 28; etc.

⁷⁸ This is the charge of Dionys. *De Thuc. iud.* 24. 1: ἐπὶ τῆς ἐκλογῆς τῶν ὀνομάτων τὴν τροπικὴν καὶ γλωττηματικὴν καὶ ἀπρηχαιωμένην καὶ ξένην λέξιν προελόμενος ἀντὶ τῆς κοινῆς καὶ συνήθους τοῖς κατ' αὐτὸν ἀνθρώποις.

ness of its vigour concedes to a subtle and accurate thinker, though this is what Dionysius with little insight, charges him with.⁷⁹ A list of all the words which are peculiar to Thucydides or nearly so will show such forms only as are in accordance with the spirit of the Greek language; and a close examination will, in all cases, make manifest their fitness for use in their several places. In proof of this attention may be called to two of the usages which are of especially frequent occurrence. He uses probably oftener than any other writer the neuter singular of adjectives and participles as abstract substantives; e.g. τὸ πιστόν, τὸ βραδύ, τὸ τολμηρόν, τὸ ἐπιεικές, τὸ ξυνετόν, τὸ δεδιός, τὸ βουλόμενον, τὸ ὀργιζόμενον, τὸ ἐπιθυμοῦν, τὸ θυμούμενον, etc. There is in this no callidous mannerism; but he is striving to clothe the abstract idea in a dress which may render it in the particular case more easy of apprehension, while at the same time the neuter secures the maintenance of that indefiniteness which pertains to the notion itself. To a similar effort to elevate general conceptions as far as possible to distinct apprehension is due his tendency to employ verbal nouns in -της and -σις. Examples of the former occur in i. 70. 10; 138. 14; of the latter, i. 141. 6; iii. 82. 20-30. Dionysius ascribes this tendency to mere wilfulness. Hermogenes⁸⁰ shows a better judgment when he attributes the frequent employment of nominal forms instead of verbal ones to an effort to give to the expression of the thought greater dignity and elevation than could be secured by the use of the corresponding verbs.

The position of words is of yet more importance in the style of Thucydides. It is a law of the Greek language that the order of internal importance shall as far as possible be manifested in the order of external position; not indeed that the external arrange-

⁷⁹ 24. 2: στρέφων ἄνω καὶ κάτω καὶ καθ' ἓν ἕκαστον τῶν τῆς φράσεως μορίων ῥινῶν καὶ τορευῶν, καὶ τοτὲ μὲν λόγον ἐξ ὀνόματος ποιῶν, τοτὲ δ' εἰς ὄνομα συνάγων τὸν λόγον, καὶ νῦν μὲν τὸ ῥηματικὸν ὀνομαστικῶς ἐκφέρων, αὖθις δὲ τοῦτομα ῥῆμα ποιῶν καὶ αὐτῶν γε τούτων ἀναστρέφων τὰς χρήσεις κτέ.

⁸⁰ Hermog. περὶ ἰδεῶν in Walz, *Rhe-*

tores Graeci, III. p. 226: σεμνὴ λέξις ἡ ὀνομαστικὴ καὶ αὐτὰ τὰ ὀνόματα· ὀνομαστικὴν δὲ λέγω τὴν ἀπὸ τῶν ῥημάτων εἰς ὀνόματα πεποιημένην· ὥς ἐλάχιστα γὰρ ἐν σεμνότητι δεῖ χρῆσθαι τοῖς ῥήμασιν, ὥσπερ ὁ Θουκυδίδης· σχεδὸν γὰρ διόλου βούλεται ποιεῖν τοῦτο, καταφανῶς δὲ αὐτὸ ἐν τῇ τῆς στάσεως ἐκφράσει τῶν Κερκυραίων πεποίηκε.

ment defines the importance of the words ; but the oral utterance obeys its own special laws, and natural feeling permits these to be treated with freedom. Here much must be left to the observation of the reader ; but a few observations of far-reaching application may be offered. (1) Thucydides is fond of placing at the beginning of a sentence the principal object in the accusative, giving thus as it were in a single word the theme of the discussion. In these cases the grammatical connexion is often relaxed and sometimes wholly abandoned. *Cf.* i. 32. 18, and the examples there cited. Similarly portions of the predicate are placed before the conjunction which introduces the sentence. *Cf.* i. 19. 3 ; 77. 6 ; ii. 65. 7. (2) A general predicate noun is placed first in connexion with a following superlative, as noted on i. 1. 8 ; by this arrangement the noun becomes as it were the text of the following remark. (3) Of a different kind are the numerous cases in which a noun without the article is placed before a qualifying participle or adjective with the article ; for this throws the principal stress on the qualifying word ; for examples see on i. 1. 6. This order is frequent also in Herodotus, but comparatively rare in other Attic writers. (4) Partitive genitives, as representing the principal notion, generally stand before the governing nouns, particularly in designations of places, when the name of the country usually precedes that of a portion of it. See on i. 100. 15. So the objective genitive stands between a preposition and the noun on which it depends. See on i. 32. 8. (5) Two clauses closely related and connected by a copula — as two objects of the same verb, two verbs with the same object, two predicates — are often separated by another word of importance. This is not peculiar to Thucydides but is a favourite arrangement with him. The effect of it is not to dislocate the structure, but the interposed obstruction forces into notice the essential connexion of the separated clauses. Examples of this occur on nearly every page ; as in i. 69. 4 (ἐλευθερίας), 17 (τινα), 18 (τὴν αὐξήσιν). (6) Conversely a parallelism in structure occasionally is found where there is no exact correspondence in thought. *Cf.* i. 33. 12 ; 69. 32 ; 138. 18 ; ii. 61. 19 ; 74. 16. (7) Great weight is sometimes laid upon an adverbial expression by its position at the close of the sentence, an arrangement often used by Demosthenes. *Cf.* i. 28. 12 ; 77. 19 ; 133. 8 ; ii. 7. 18.

Thucydides has made large use of the period with its complete structure of protasis, apodosis, and subordinate clauses. But in the simple narrative he prefers to allow the circumstances of an event to follow one another in coördination. We often find, accordingly, a long series of short sentences, united together by various connective particles, which everywhere demand attentive consideration, and none of them to a greater degree than the apparently insignificant $\tau\epsilon$, the effect of which has often been pointed out in the commentary. By a paratactic arrangement of sentences he often produces a greater effect than we should have expected. See on i. 26. 16,⁸¹ and the examples there cited. We may notice also that it is taken for granted that attention to the course of the narrative when it is clearly stated will suffice to prevent confusion, when, without special notice, the subject is changed, as is more frequently done than is usual with us; and even within the limits of the same sentence the extension of the subject is enlarged or narrowed, when the circumstances introduced require such a modification, so that at the end the same term is to be taken in a wider or a more restricted sense than it was at the beginning. See on i. 18. 21; 61. 9; 124. 7; ii. 54. 4; iii. 23. 1; 53. 17; iv. 6. 3; *etc.*

The transition from the paratactic arrangement to the period proper is found in the annexing of an explanatory member with $\gamma\acute{\alpha\rho}$ at the beginning of a long sentence. This is not indeed so frequent as it is in Homer (see Classen, *Beobachtungen über den homerischen Sprachgebrauch*, p. 6 ff.) and in Herodotus, but is found often enough in Thucydides (see on i. 31. 7); and the examples noted on i. 72. 1; 115. 14 show how closely this arrangement approximated to the actual period. It is in such passages that we best apprehend the effort of the writer to give complete expression to his thought by means of a vehicle not yet reduced to entire flexibility. Thucydides shares with all energetic

⁸¹ Ullrich, *Beiträge zur Erklärung und Kritik des Thucydides*, 1862, p. 34 ff. gives substantially the same account of this passage, and shows that the unusual $\alpha\lambda\lambda\acute{\alpha}$ instead of $\kappa\alpha\iota$, de-

pending on the preceding negative, suggests really an aposiopesis, as if it were: $\alpha\lambda\lambda'$ [$\alpha\pi\rho\acute{\alpha}\kappa\tau\omicron\upsilon\varsigma \alpha\pi\acute{\epsilon}\pi\epsilon\mu\psi\alpha\nu \kappa\alpha\iota$] $\sigma\tau\alpha\tau\epsilon\upsilon\omicron\upsilon\sigma\iota\nu \dots \omicron\iota \text{Κερκυραῖοι}$.

thinkers the desire to use no superfluous words. It is not surprising, therefore, that we cannot without trouble penetrate through the condensed phrase to the full apprehension of his meaning, especially in those cases where the most hidden processes of thought and feeling are to be indicated. It cannot be asserted that Thucydides aims at brevity and finds pleasure in dark expressions. The truth is that in the department in which he laboured the Greek language had little or nothing previously worked out, and that he had often to wrestle painfully with a resisting material to find satisfactory expression for what he desired to say. The evidence of this laborious effort is to be seen in many inequalities in the work. Still, where the text is not certainly corrupt, honest and resolute effort will always succeed in grasping the true sense of the writer even in the most difficult passages.⁸² The task of understanding Thucydides in all his parts and all his peculiarities is, it is true, no light one, but it well repays the effort. It bestows in preëminent degree the satisfactory feeling of sharing the labour of thought with a profound and noble intellect. We can observe how in particular cases the thought of the writer has even in the very moulding of his sentence taken a direction different from that he started with, and thus has shifted into inconsistency of expression. See on i. 4. 7; 18. 18; 23. 11; 38. 11; 40. 8; 69. 33; 70. 18; 72. 9; *etc.* It is this occasional divergence from the customary rule that creates the greatest difficulty in following the course of the thought of the writer with intelligence and sympathetic appreciation.⁸³

As we could reach no certainty with regard to the end of the life of Thucydides, so the early history of the work he left must remain in darkness. Modern scholars are at variance even as to the form

⁸² This may certainly be claimed for the results of modern investigation, though Cicero (*Orat.* 9. 30) could aver: *ipsae illae contiones ita multas habent obscuras abditasque sententias, vix ut intelligantur.*

⁸³ Dionysius goes to work in just the opposite way in his criticism of Thucydides. Far from submitting modestly to the guidance of the au-

thor, he applies the rule of his cut and dried rhetoric to every passage which does not at once satisfy him, and strives to measure all the inequalities of a form of expression which is crammed with thought by the standard of a plain common sense which is utterly devoid of character. See especially his discussion of iii. 82, 83 in 28-33 of the *De Thuc. iud.*

in which the eighth book was left. Some regard the absence of speeches as a proof that its author had not given it its final form : others find this fact sufficiently explained by the character of the events recorded in it. The latter view is probably correct :⁸⁴ yet there are many points of style and matter which seem to indicate that the book did not receive the last revision of the author, particularly the fact that it breaks off in the midst of a narrative uncompleted. This, combined with the divergent statements as to the manner and place of the death of the writer, gave occasion even in antiquity to various conjectures, which are recorded by Marcellinus, § 43, 44 ; as that a daughter of Thucydides wrote the book, or Theopompus, or Xenophon. There is no probability internal or external for any one of these. There may be so much truth as this : that the daughter of Thucydides, after her father's sudden death by an attack of robbers, saved his unfinished work from destruction, and gave it for publication to some person who by his interest or personal position was fitted for the task. The names of Theopompus and Xenophon are evidently mentioned only because each of them was known to have continued the history of Thucydides. Theopompus, indeed, could have been hardly born at the time of the death of Thucydides. As to Xenophon, we read in Diog. Laert. ii. 6. 57, λέγεται ὅτι καὶ τὰ Θουκυδίδου βιβλία λανθάνοντα ὑφελέσθαι δυνάμενος αὐτὸς εἰς δόξαν ἤγαγεν. This statement that Xenophon made known to fame the books of Thucydides when he might have suppressed them, may suggest that they were intrusted to him by the historian's daughter : but to treat this as an established fact is to go too far ; yet Letronne⁸⁵ has done this when, assuming that Xenophon could have published the history of Thucydides only before his own expedition to Asia in 400, he fancies that he has thus secured a fixed limit for the life of Thucydides. Certainty on these points cannot be attained even by the most acute combination.

The division of the work into eight books is founded upon a just consideration of the facts. The first book contains the introduc-

⁸⁴ See note 70.

⁸⁵ In the *Biographie Universelle* of Michaud, s.v. Xenophon, p. 188 ; and

in Didot's Thucyd. I. p. LXVI. ff. This note, however, is omitted in the second edition of Didot's book.

tion proper and all preliminary notices ; the second, third, and fourth contain the first nine years of the Archidamian war, three in each ; the fifth, the concluding year of the same with the intermediate period of εἰρήνη ὑπουλος ; the sixth and seventh, the Sicilian expedition from its hopeful beginning to its disastrous close ; the eighth, all that follows this in the Decelean and Ionian wars, so far as the history extends. This division, however, was probably not made by Thucydides himself ; for, if it had been, it is not likely that any others would have obtained currency, which Marcelinus, § 58, asserts to have been the case, one division being into thirteen books. It was probably introduced, like similar divisions of other works, in Alexandria, and maintained itself in use from that time on, since Dionysius and other grammarians commonly make use of it. Dionysius is wont also to define particular portions of the work by the number of their lines or στίχοι. For example, the first 87 chapters amount to 2000 στίχοι (*De Thuc. iud.* 10. 5) ; the proem alone, i. 1-23, to 500 (*ibid.* 19. 1) ; the reflexions on the Corcyraean sedition, iii. 82, 83, to 100 (*ibid.* 33. 1).⁸⁶ We see that the lines of his Ms. contained a number of letters less by about a sixth than those of our ordinary editions. The passages named above contain in Bekker's stereotype edition about 1700, 440, and 85 lines respectively.

⁸⁶ On ancient stichometry, see Ritschl, *Die Alexandrinische Bibliothek*, p. 91-110 (*Opuscula Philologica*, p. 173 ff., 190, 828, 830 ff.). More recently the subject has been discussed

by Charles Graux, *Revue de Philologie*, Avril, 1878 ; and Harris, *American Journal of Philology*, IV. p. 133 ff., 309 ff.

LIST OF ABBREVIATIONS

USED IN THE

COLLEGE SERIES OF GREEK AUTHORS.



abs. = absolute, absolutely.	dim. = diminutive.
acc. = accusative.	dir. = direct.
acc. to = according to.	disc. = discourse.
act. = active, actively.	Dor. = Doric.
adj. = adjective, adjectively.	edit. = edition, editor.
adv. = adverb, adverbial, adverbially.	editt. = editions, editors.
Aeol. = Aeolic.	<i>e.g.</i> = <i>for example</i> .
antec. = antecedent.	encl. = enclitic.
aor. = aorist.	Eng. = English.
apod. = apodosis.	Ep. = Epic.
App. = Appendix.	epith. = epithet.
appos. = apposition, appositive.	equiv. = equivalent.
art. = article.	esp. = especial, especially.
Att. = Attic.	<i>etc.</i> = <i>and so forth</i> .
attrib. = attributive.	excl. = exclamation.
aug. = augment.	f., ff. = following (after numerical
c., cc. = chapter, chapters (when numerals follow).	statements).
<i>cf.</i> = <i>confer</i> (in referring to a parallel passage).	fem. = feminine.
chap. = chapter.	<i>fin.</i> = <i>sub fine</i> .
comp. = comparative.	freq. = frequently.
cond. = condition, conditional.	fut. = future.
conj. = conjunction.	G. = Gbodwin's <i>Greek Grammar</i> .
const. = construe, construction.	gen. = genitive.
contr. = contraction, contracted.	GMT. = Goodwin's <i>Moods and Tenses</i> .
co-ord. = co-ordinate.	H. = Hadley's <i>Greek Grammar</i> .
dat. = dative.	hist. pres. = historical present.
decl. = declension.	<i>ibid.</i> = <i>in the same place</i> .
def. = definite.	<i>id.</i> = <i>the same</i> .
dem. = demonstrative.	<i>i.e.</i> = <i>that is</i> .
dep. = deponent.	impers. = impersonal, impersonally.
	impf. = imperfect.
	imv. = imperative.

in. = *ad initium*.
indef. = indefinite.
indic. = indicative.
indir. = indirect.
inf. = infinitive.
interr. = interrogative, interrogatively.
intr. = intransitive, intransitively.
Introd. = Introduction.
Ion. = Ionic.
Kr.Spr. = Krüger's *Sprachlehre, Erster Theil*.
Kr.Dial. = Krüger's *Sprachlehre, Zweiter Theil*.
κτέ. = *καὶ τὰ ἐξῆς*.
κτλ. = *καὶ τὰ λοιπά*.
Kühn. = Kühner's *Ausführliche Grammatik*.
Lat. = Latin.
L. and S. = Liddell and Scott's *Lexicon*.
l.c. = *loco citato*.
lit. = literal, literally.
masc. = masculine.
mid. = middle.
Ms., Mss. = manuscript, manuscripts.
н. = note.
neg. = negative.
neut. = neuter.
nom. = nominative.
obj. = object.
obs. = observe, observation.
opp. to = opposed to.
opt. = optative.
p., pp. = page, pages.
part. gen. = partitive genitive.
partic. = participle.
pass. = passive, passively.
pers. = person, personal, personally.
pf. = perfect.
pl. = plural.
plpf. = pluperfect.
pred. = predicate.
prep. = preposition.

pres. = present.
priv. = privative.
prob. = probable, probably.
pron. = pronoun.
prop. = proper, properly.
prot. = protasis.
quot. = quoted, quotation.
q.v. = *which see*.
refl. = reflexive, reflexively.
rel. = relative, relatively.
Rem. = remark.
S. = Schmidt's *Rhythmic and Metric*.
sc. = *scilicet*.
Schol. = scholiast.
sent. = sentence.
sing. = singular.
subj. = subject.
subjv. = subjunctive.
subord. = subordinate.
subst. = substantive, substantively.
sup. = superlative.
s.v. = *sub voce*.
trans. = transitive, transitively.
viz. = namely.
v.l. = *varia lectio*.
voc. = vocative.

§, §§ = section, sections.

Plurals are formed generally by adding *s*.

Generally small Roman numerals (lower-case letters) are used in referring to the books of an author; but A, B, Γ, etc. in referring to the books of the Iliad, and α, β, γ, etc. in referring to the books of the Odyssey.

In abbreviating the names of Greek authors and of their works, Liddell and Scott's List is generally followed.

παλαιότερα σαφῶς μὲν εὐρεῖν διὰ χρόνου πλῆθος ἀδύνατα ἦν, ἐκ δὲ τεκμηρίων, ὧν ἐπὶ μακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει, οὐ μεγάλα νομίζω γενέσθαι οὔτε κατὰ τοὺς πολέμους οὔτε ἐς τὰ ἄλλα.

preted by the limited geographical knowledge of the Greeks. See App. — τὰ πρὸ αὐτῶν: *the preceding events*. Thuc. often uses αὐτά of the subject immediately in hand, the matters under discussion. Cf. c. 22. 15; 144. 25; ii. 36. 16; 43. 11; vi. 18. 33. Here αὐτῶν refers to the events of the Peloponnesian war, and the whole phrase goes back to and includes the Persian wars. See App. — τὰ ἔτι παλαιότερα: *things yet more ancient*, the earlier occurrences, reported by tradition, and including the Trojan war. Cl. considers that τὰ Μηδικά as well as τὰ Τρωικά are included under this phrase here, and in c. 3. 1; 20. 1. But Herbst, Philol. 38, p. 535 ff. shows that the expression does not include τὰ Μηδικά. In c. 2-17 we have a discussion of τὰ παλαιά including the period of the tyrants; in c. 18, 19 of τὰ Μηδικά and subsequent events. — In c. 4. 1; 13. 13, we have the form παλαίτατος. — 11. εὐρεῖν: this verb is used by Thuc. of the results of historical inquiry. Cf. c. 20. 1; 21. 7; 22. 12; 80. 5, etc. — διὰ χρόνου πλῆθος: the place of the art. with πλῆθος is supplied by the preceding gen., as often. Cf. c. 3. 1; 11. 2; 36. 11, etc. — ἀδύνατα: pred. to εὐρεῖν, to which τὰ . . . παλαιότερα is obj. Cf. c. 59. 4; 125. 5; ii. 72. 16; 74. 5; 97. 29; iii. 88. 4; iv. 1. 13; and see on c. 7. 2. — 12. ἐκ δὲ τεκμηρίων κτέ.: *but from the evidence from which, when I push my inquiries to the furthest extent, I find that I reach conviction, I infer that they did not prove important as regards either*

their wars or their other affairs. See App. ἐς τὰ ἄλλα sums up all other matters than the one specified. Cf. c. 6. 15; 36. 13; ii. 53. 1; iii. 36. 26, etc.

These τεκμήρια, *evidential facts* (the word used by Arist. *Rhet.* i. 2. 16 for such σημεία, 'facts,' as warrant a sure conclusion), of the superior importance of the Peloponnesian war are the subject-matter of c. 2-19, viz. I., for the period before the Persian wars, τὰ παλαιότερα: (a) the want of fixed settlements, c. 2; (b) the want of a central authority, which is indicated by the absence of a collective name for all the Greeks, c. 3; (c) the want of naval power, c. 4-15. § 1; (d) the limitation of military enterprises to border-warfare, c. 15. § 2, 3; (e) the predominance of the Persian power, particularly affecting the Ionians, c. 16; (f) the anxiety of Tyrants not to endanger their power, c. 17. II., for the Persian wars and succeeding events, τὰ πρὸ αὐτῶν, the short duration of Hellenic union against a common danger, and the consequent formation of the Lacedaemonian and Athenian Hegemonies, which must be regarded merely as a preparation for the Peloponnesian war, c. 18, 19. In c. 20-22 Thuc. contrasts his own method with that of the poets and logographers who have narrated τὰ παλαιότερα, and in c. 23 he compares τὰ Μηδικά as regards the importance of the events with the Peloponnesian war. For this analysis, which at the end differs from that of Cl., see Herbst, Philol. vol. 38, p. 534 ff.

2 Φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλουμένη οὐ πάλαι 1
 βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὔσαι τὰ
 πρότερα καὶ ῥαδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες,
 βιαζόμενοι ὑπό τινων αἰὲ πλειόνων. τῆς γὰρ ἐμπορίας 2
 5 οὐκ οὔσης οὐδ' ἐπιμιγνύντες ἀδεῶς ἀλλήλοισι οὔτε κατὰ
 γῆν οὔτε διὰ θαλάσσης, νεμόμενοί τε τὰ αὐτῶν ἕκαστοι
 ὅσον ἀποζῆν καὶ περιουσίαν χρημάτων οὐκ ἔχοντες οὐδὲ

2. *It was long before the Greek clans attained even fixity of settlement.*

1. φαίνεται: *it is plain*, placed first for emphasis, and, notwithstanding the change of subject and number, controlling the three partic. οἰκουμένη, οὔσαι, ἀπολείποντες, which belong to the impf. GMT. 16, 2; H. 853 a.—

2. τὰ πρότερα: *in former times*, indicating particular cases better than the more usual τὸ πρότερον. So iv. 114. 26. Cf. c. 3. 4, τὰ πρὸ Ἑλληνος. iii. 54. 9, τὰ ἐν τῇ εἰρήνῃ.—4. βιαζόμενοι: pass. as in c. 77. 15; iii. 94. 11; iv. 10. 15, etc. Sh. points out that βιάζεσθαι is dep. and pass. alike, except in two tenses, ἐβιασάμην (dep.), and ἐβιάσθην (pass.). βιάται=βιάσεται is pass. in Plat. Tim. 63 b.—αἰ: *from time to time* (the sum of the particular times making up 'always') stands usually before an attribute (commonly a partic.). Cf. c. 11. 9, 14; ii. 37. 15; iii. 77. 3. But sometimes after it. Cf. c. 2. 13; iii. 23. 11.

τῆς ἐμπορίας: the art. implies 'such as now exists.'—5. οὐκ οὔσης: = οὐχ ὑπαρχούσης. The verb εἶναι is often used in this pregnant sense, particularly after a neg. Cf. c. 49. 11; 52. 10; ii. 89. 35; vii. 36. 28; 70. 25; viii. 96. 6.—ἐπιμιγνύντες: this verb is used with ἀλλήλοισι or παρ' ἀλλήλους (c. 13. 19) in act. intr. or mid. (c. 146. 3; ii. 1. 3; iv. 118. 23) of mutual

intercourse. So the subst. ἐπιμῖξια, v. 35. 3; 78. 3. On compounds with ἐπί implying reciprocity, ἐπαλλαγὴ, ἐπιχρησθαι (c. 41. 4), ἐπιμαχία (c. 44. 8), etc., see Donaldson, *New Cratylus*, § 174.—6. διὰ θαλάσσης: the prep. implies that the sea was not merely the sphere but the helper of the intercourse.—νεμόμενοί τε: the postscript τε is not correlative to the following καί, but is used with the third or a later member of an enumeration. Cf. 9, τῆς τε καθ' ἡμέραν, without reference to νεμόμενοί τε. Cf. c. 6. 16; 13. 12, 19; 14. 5; 33. 6; 69. 3; 80. 11; iii. 42. 18. νέμεσθαι implies possession and occupation of the soil in any way. Here it is exclusive of the planting of vines, olives, etc., which is expressed by φυτεύοντες, and would result from fixity of settlement.—7. ὅσον ἀποζῆν: *enough to live upon* = ἐπὶ τοσοῦτο μόνον ὥστε ἀποζῆν, quantum satis esset ad vitam sustentandam. Cf. iii. 49. 16. GMT. 93, 1, n. 1.—8. ἄδηλον ὄν: acc. abs. of impers. phrase (G. 278. 2; H. 973) giving the reason only of the preceding οὐδὲ . . . φυτεύοντες, and followed by the fut. indic. of the dir. disc., as in viii. 96. 7.—8. καὶ . . . ἄμα: not a simple copula, but, like ἄλλως τε καί, introducing a specially important circumstance. Cf. c. 9. 16, 20; 14. 13; 64. 14; 102. 11; iii. 61. 4. On the combination of partic. abs.

γῆν φυτεύοντες, ἄδηλον ὃν ὁπότε τις ἐπελθὼν καὶ ἀτει-
 χίστων ἅμα ὄντων ἄλλος ἀφαιρήσεται, τῆς τε καθ' ἡμέ-
 10 ραν ἀναγκαίου τροφῆς πανταχοῦ ἂν ἡγούμενοι ἐπικρα-
 τεῖν οὐ χαλεπῶς ἀπανίσταντο, καὶ δι' αὐτὸ οὔτε μεγέθει
 πόλεων ἰσχυον οὔτε τῇ ἄλλῃ παρασκευῇ. μάλιστα δὲ τῆς 3
 γῆς ἣ ἀρίστη αἰὲ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν,
 ἣ τε νῦν Θεσσαλία καλουμένη καὶ Βοιωτία Πελοποννήσου
 15 τε τὰ πολλὰ πλὴν Ἀρκαδίας, τῆς τε ἄλλης ὅσα ἦν κρά-
 τιστα. ἵ διὰ γὰρ ἀρετὴν γῆς αἷ τε δυνάμεις τισὶ μείζους 4

and concordant, see GMT. 111. — ἀτειχίστων ὄντων: since they had yet no walled towns. Thuc. often uses the gen. abs. without an expressed subj. when it can easily be supplied from the connexion, or when, as here, it is of indefinite application. Cf. c. 3. 8; 73. 24. GMT. 110, 1, n. 2; H. 972 a. — 10. ἀναγκαίου: only here in Thuc. of two terminations; for in vii. 60. 24, ἐξ ἀναγκαίου is adv. Often so in Plato. — πανταχοῦ . . . ἐπικρατεῖν: ἂν belongs to ἐπικρατεῖν, = ἐπικρατοῖεν ἂν. πανταχοῦ, anywhere. — 11. οὐ χαλεπῶς ἀπανίσταντο: they changed their abodes without difficulty, the adv. having the same subjective meaning as ῥᾱδίως in 3. These words state the result of all the preceding clauses, only ἄδηλον ὃν . . . ἀφαιρήσεται being specially subord. to οὐ φυτεύοντες. — δι' αὐτό: this pron. often in Thuc. refers to the preceding statement. Cf. c. 18. 10; 32. 14; 68. 3, and see on c. 1. 10. — 12. οὔτε τῇ ἄλλῃ παρασκευῇ: σκευή, the equipment, dress, etc., of individuals (in vi. 94. 18, of horses); κατασκευή, the furniture of houses, ships, etc., and sometimes their construction, as Plat. Gorg. 455 b; παρασκευή, the equipment of military forces, supplies, etc.; here opp. to

μέγεθος πόλεων, the number of the population; and, as παρασκευή is not included in this, ἄλλῃ must be rendered in general or any at all. G. 142, 2, n. 3; H. 705.

τῆς γῆς ἣ ἀρίστη: this assimilation of the articular adj. to the gender of the part. gen. occurs in Thuc. in c. 5. 8; 30. 10; vi. 7. 5; viii. 3. 5, and is freq. in Plat., e.g. Phaed. 104 a, ὁ ἥμισυς τοῦ ἀριθμοῦ. G. 168, n. 1; H. 730 e; Kr. Spr. 47, 28, 9; Kühn. 405, 5 c. — 13. εἶχεν: nearly = ἐπασχεν. Cf. vi. 17. 9; viii. 86. 15. — 14. ἣ τε νῦν Θεσσαλία κτέ.: the districts indicated by Thuc. are those of the chief plains and river-valleys, e.g. of the Peneus, Cephissus, Inachus, Eurotas, Pamisus, Alpheus. νῦν καλουμένη is to be repeated with Βοιωτία. These words indicate merely that these districts in the earliest times had no common names. Cf. 1, above.

16. ἀρετὴν: fertility. Cf. Hdt. iv. 198. 1, δοκέει δέ μοι οὐδ' ἀρετὴν εἶναι τις ἢ Λιβύῃ σπουδαίῃ, ὥστε ἡ Ἀσίῃ ἢ Εὐρώπῃ παραβληθῆναι. — τισι: the indef. pron. is used purposely to include the districts as well as their inhabitants; since at this early stage of development πόλεις would be inapplicable. δυνάμεις is pl. in reference to the various

ἐγγιγνόμεναι στάσεις ἐνεποίουν ἐξ ὧν ἐφθείροντο, καὶ
 ἅμα ὑπὸ ἀλλοφύλων μᾶλλον ἐπεβουλεύοντο. τὴν γοῦν 5
 Ἀττικὴν ἐκ τοῦ ἐπὶ πλείστον διὰ τὸ λεπτόγεων ἀστα-
 20 σίαστον οὖσαν ἄνθρωποι ὥκουν οἱ αὐτοὶ αἰεὶ. καὶ παρά- 6
 δειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι διὰ τὰς μετοι-
 κήσεις τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι· ἐκ γὰρ τῆς ἄλλης
 Ἑλλάδος οἱ πολέμῳ ἢ στάσει ἐκπίπτοντες παρ' Ἀθηναί-
 ουσ οἱ δυνατώτατοι ὥς βέβαιον ὄν ἀνεχώρουν, καὶ πολί-
 25 ται γιγνόμενοι εὐθὺς ἀπὸ παλαιοῦ μείζω ἔτι ἐποίησαν

districts. Cf. c. 10. 17; iii. 62. 12. — 17. ἐφθείροντο: *dwindled*; φθείρεσθαι (φθίνειν) opp. to αὐξάνεσθαι. — 18. ἐπεβουλεύοντο: pers. pass. from intr. act. Cf. ἐφορμῆσθαι, c. 142. 19; πολεμοῦνται, c. 37. 3. G. 197, 1; H. 819; Kühn. 378, 7. — γοῦν: *at any rate*; introduces an argument which, though of limited scope, is highly illustrative; here a seeming exception which confirms the previous statement. Kühn. 508, 2 a. — 19. ἐκ τοῦ ἐπὶ πλείστον: *from the remotest period*, ἐπὶ πλείστον being a complete adv. Cf. c. 71. 3; 82. 20; ii. 35. 20; v. 46. 9; vi. 54. 20. The words apply to the partic. as well as to the verb. — διὰ τὸ λεπτόγεων: "It was stony, deficient in water, adapted chiefly to the cultivation of barley, and everywhere needing labour and regulated industry." E. Curtius, *Hist. of Greece*, I. p. 322. Thuc. often uses a neut. adj. or partic. for an abstract subst. Cf. c. 6. 7; 36. 3; 39. 6; 68. 1; 69. 14; 76. 20; 84. 1.

20. καὶ παράδειγμα . . . αὐξηθῆναι: on the order of the first words, see on c. 1. 8. τοῦ λόγου refers to the statement of the evil effects of frequent migration on the growth of states, and is repeated in the words διὰ τὰς . . . αὐξηθῆναι. τόδε refers to the following

sentence introduced by γάρ, as in c. 3. 2; Hdt. vii. 221. 1, μαρτύριον δέ μοι καὶ τόδε οὐκ ἐλάχιστον τούτου περὶ γέγονε· οὐ γὰρ μόνον κτέ. The 'proof from example,' παράδειγμα, of the above proposition consists in the fact that Attica not merely retained its old inhabitants, but grew at the expense of other states by constantly receiving accessions of powerful citizens who were forced by war or faction to leave their old homes. Note the position of ἐκ τῆς ἄλλης Ἑλλάδος at the head of its clause with direct reference to τὰ ἄλλα preceding. See App. — 24. οἱ δυνατώτατοι: as appos. to οἱ . . . ἐκπίπτοντες restricts the whole to the designated part. Cf. c. 13. 18; 18. 22. — ὥς βέβαιον ὄν: *thinking that there was security there*. Schol. ὥς βεβαίας οὔσης τῆς οἰκῆσεως. Cf. 8, ἄδηλον ὄν. But Cl. takes βέβαιον as referring to the country, in a kind of appos. to Ἀθηναίους, and so governed by the continued influence of παρά, as in c. 91. 20. — 25. γιγνόμενοι: partic. impf. to indicate the repetition of such occurrences, like ἐκπίπτοντες, 23; the effect of the whole is expressed in the aor. μείζω ἐποίησαν, to which the phrase εὐθὺς ἀπὸ παλαιοῦ (cf. v. 44. 8) belongs. — ἔτι: *i.e.* still

πλήθει ἀνθρώπων τὴν πόλιν, ὥστε καὶ ἐς Ἰωνίαν ὕστερον ὡς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς ἀποικίας ἐξέπεμψαν.

- 3 Δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἠκιστα· πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἢ Ἑλλάς· δοκεῖ δέ μοι, οὐδὲ τοῦ νομα τοῦτο ξύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλ-
5 ληνος τοῦ Δευκαλίωνος καὶ πάνυ οὐδὲ εἶναι ἢ ἐπὶ κλησὶς αὕτη, κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλείστον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι, Ἕλληνας δὲ καὶ τῶν παίδων αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυσάντων, καὶ ἐπαγομένων αὐτοὺς ἐπ' ὠφελίᾳ ἐς τὰς ἄλλας πόλεις, καθ'

more than was implied by the words τὰ ἄλλα . . . ἀνέξηθῆναι. — 26. ἐς Ἰωνίαν: proleptic for ἐς τὴν νῦν Ἰωνίαν καλουμένην. — 27. ἐξέπεμψαν: sc. οἱ Ἀθηναῖοι.

3. *It was long before there was any bond of union or even a common name.*

1. τῶν παλαιῶν: neut. Cf. c. 11. 16; 20. 1. — ἀσθένειαν: for omission of art., see on c. 1. 11. Cf. iii. 58. 15. — οὐχ ἠκιστα: = μάλιστα. Cf. c. 23. 16; 35. 7; 60. 8. — 3. δοκεῖ δέ μοι κτέ.: observe the irregularity of the const.; εἶχεν, 4, first causes δοκεῖ to be taken parenthetically; then the inf. εἶναι, 5, παρέχεσθαι, 7, καλεῖσθαι, 10, are under the influence of δοκεῖ, which must be taken pers. with ἢ ἐπὶ κλησις and with ἄλλα τε . . . τὸ Πελασγικόν, but impers. with καλεῖσθαι, as the acc. Ἕλληνας shows; and finally οὐ μέντοι . . . ἐκνικῆσαι, 11, is fully independent. See App. — οὐδέ πω: i.e. πρὸ τῶν Τρωικῶν. — 5. καὶ πάνυ οὐδὲ . . . αὕτη: this appellation had not even any existence at all. For πάνυ οὐ, cf. Hdt. vii. 12. 3, πάγχυ εὕρισκέ οἱ οὐ πρῆγμα εἶναι. Plat. Prot. 338 e, ὁ Πρωταγόρας

πάνυ μὲν οὖν οὐκ ἤθελεν. ἐπὶ κλησις, not the original name but the added designation. Cf. vii. 68. 11. — 6. κατὰ ἔθνη: there being no distributive numerals in Greek, the want of them is supplied by κατὰ (ἀνά, εἰς) with acc., to represent any case. See Kühn. 181, note 3. Cf. other cases where a numeral with a prep. (εἰς, περί) is construed as a single word. Kühn. 351, 3; Kr. Spr. 60, 8, 1. Here κατὰ ἔθνη = singulae gentes gives the mode of action of ἄλλα . . . Πελασγικόν, which is subj. of δοκεῖ. παρέχεσθαι, as well as εἶναι and καλεῖσθαι, is inf. impf. GMT. 15, 3; H. 853 a. After παρέχεσθαι supply τῇ χώρῃ τῇ νῦν Ἑλλάδι καλουμένη. — 8. τῶν παίδων: Aeolus, Dorus, and Xuthus, who was father of Ion. — ἰσχυσάντων: having become powerful. GMT. 19, x. 1; H. 841. Cf. c. 9. 21. This ingressive use is nearly confined to the first aor. — ἐπαγομένων: men inviting them in. The subj. is implied in τὰς ἄλλας πόλεις. See on c. 2. 9. GMT. 110, 1, x. 2; H. 972 a. And for the partic. impf., see on c. 2. 25. This verb is regularly used of the inviting of strangers into one's

10 ἐκάστους μὲν ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἑλληνας,
οὐ μέντοι πολλοῦ γε χρόνου ἐδύνατο καὶ ἅπασιν ἐκνι-
κῆσαι. τεκμηριοῖ δὲ μάλιστα Ὅμηρος· πολλῶ γὰρ ὕστε- 3
ρον ἔτι καὶ τῶν Τρωικῶν γενόμενος οὐδαμοῦ τοὺς ξύμ-
παντας ὠνόμασεν οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ
15 τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἑλληνες ἦσαν, Δα-
ναοὺς δὲ ἐν τοῖς ἔπεσι καὶ Ἀργεῖους καὶ Ἀχαιοὺς ἀνα-
καλεῖ. | οὐ μὲν οὐδὲ βαρβάρους εἴρηκε διὰ τὸ μηδ' Ἑλλη-
νάς πω, ὥς ἐμοὶ δοκεῖ, ἀντίπαλον ἐς ἐν ὄνομα ἀποκεκρί-

country. Cf. c. 104. 5; 114. 6; ii. 2. 12. Plat. *Menex.* 243 b, ὥστε τολμῆσαι . . . ἰδίᾳ τοῦτον πάλιν ἐπάγεσθαι, βάρβαρον ἐφ' Ἑλληνας. — 9. καθ' ἐκάστους . . . ἐκνικῆσαι: μᾶλλον (of progressive increase, cf. c. 8. 11) belongs to καλεῖσθαι, and the subj. of ἐδύνατο is τὸ καλεῖσθαι Ἑλληνας. The clans (which had hitherto borne separate names) came one by one by reason of this intercourse more and more to be called Hellenes, though it was a good while before this tendency was able to win its way actually over the whole of them. Phthiotis in Thessaly is regarded as the earliest seat of Hellenic life and the starting-point of the subsequent Hellenic states. Though Thuc. holds to the personal existence of Hellen and his sons, he practically treats them, in the modern way, as merely the personification of the various branches of the race. — 12. τεκμηριοῖ: used by Thuc. alone of Att. writers. Cf. c. 9. 24; iii. 104. 38; in each case of Homer's evidence. The word is common in the writers of the κοινὴ διάλεκτος.

13. καὶ τῶν Τρωικῶν: therefore the statement will hold *a fortiori* of earlier times. — τοὺς ξύμπαντας ὠνόμασεν: sc. Ἑλληνας. — 14. τοὺς μετ' Ἀχιλλέως: cf. Hom. B 684. — 16. ἀνακαλεῖ: cf.

vii. 69. 10; 70. 49, where the verb is used of appealing to one by name, gives them the distinctive name. — τοῖς ἔπεσι: τὰ ἔπη, used only of verses or poetic expressions. Cf. ii. 41. 14; 54. 4; iii. 67. 31; 104. 20, 29. — 17. οὐ μὲν οὐδέ: the neg. expression corresponding to the positive οὐ μὲν (μέντοι) ἀλλά, yet this is not all; neither or nor yet again has he used the name βάρβαροι. Cf. c. 82. 1; ii. 97. 32; vi. 55. 12. — βαρβάρους: Thuc. takes no notice of the epith. βαρβαρόφωνοι, Hom. B 867, which is applied to the Carians only. — εἴρηκε: pf. regularly of written testimony which is at hand. Cf. c. 9. 24, 25; 10. 22; 13. 20; 21. 3. In 14 the aor. ὠνόμασε with οὐδαμοῦ, in no passage, is an historical statement of fact. — 18. ἀντίπαλον: acc. of inner obj. with ἀποκεκρίσθαι, to have undergone an opposite separation. Eustath., on Hom. B 867, takes the word in agreement with ὄνομα, but the position is against this structure. Cl. regards it as an adv. like τοῦναντίον, τάναντία. But this is improbable, as the art. is not used; and the passages referred to, vi. 23. 1; vii. 34. 23, are better explained as above. — ἀποκεκρίσθαι: cf. iv. 72. 22; Hdt. i. 60. 13, ἀπεκρίθη ἐκ παλαιτέρου τοῦ βαρβάρου ἔθνους τὸ Ἑλληνικόν.

σθαι. οἱ δ' οὖν ὡς ἕκαστοι Ἕλληνες κατὰ πόλεις τε ὅσοι 4
 20 ἀλλήλων ξυνίεσαν καὶ ξύμπαντες ὕστερον κληθέντες οὐ-
 δὲν πρὸ τῶν Τρωικῶν δι' ἀσθένειαν καὶ ἀμιξίαν ἀλλήλων
 ἀθρόοι ἔπραξαν. ἀλλὰ καὶ ταύτην τὴν στρατείαν θαλάσση 5
 ἤδη πλείω χρώμενοι ξυνεξῆλθον.

4 Μίνως γὰρ παλαιάτος ὢν ἀκοῇ ἴσμεν ναυτικὸν 1
 ἐκτίησατο καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐπὶ πλείστον
 ἐκράτησε καὶ τῶν Κυκλάδων νήσων ἥρξέ τε καὶ οἰκιστῆς
 πρῶτος τῶν πλείστων ἐγένετο, Κᾶρας ἐξελάσας καὶ τοὺς
 5 ἑαυτοῦ παῖδας ἡγεμόνας ἐγκαταστήσας· τό τε ληστικόν, ὡς
 εἰκός, καθήρει ἐκ τῆς θαλάσσης ἐφ' ὅσον ἐδύνατο, τοῦ

19. οἱ δ' οὖν . . . κληθέντες: δ' οὖν resumes an argument after a long digression (cf. c. 10. 33; 63. 4; ii. 5. 28; 34. 21; vi. 15. 20; 56. 1; viii. 81. 18), particularly when after a statement that may be doubted an unquestionable fact is to be adduced. Kr. *Spr.* 69, 52, 2. The art. οἱ belongs to κληθέντες, to which Ἕλληνες is the pred. noun or complement. ὡς ἕκαστοι, severally and in succession, sc. ἐκλήθησαν (Kühn. 555, note 15, p. 921; Kr. *Spr.* 69, 63, 7). Cf. c. 15. 12; 48. 11; 67. 13; iii. 107. 24; iv. 32. 7; v. 4. 8; vii. 65. 6. This is explained by κατὰ πόλεις τε . . . ξύμπαντες. But however this may be, those who were called Hellenes severally and in succession, whether they were so city by city according as they were mutually intelligible, or at a later time collectively. — ξυνιέναι with gen. here only in Thuc. Cf. Hdt. iv. 113. 1, οὐ συνίεσαν ἀλλήλων. — 21. ἀμιξίαν ἀλλήλων: cf. Plat. *Legg.* 854 c, τὰς τῶν κακῶν ξυνουσίας φεῦγε. — 23. πλείω: acc. of inner obj., as with ὠφελεῖν, ii. 60. 5; with βλάπτειν, vi. 33. 17. But even this expedition was undertaken by them, because they were now getting greater

familiarity with the sea. στρατείαν is construed as in c. 15. 8. See App.

Before proceeding to treat of the Trojan war, c. 8. 16, the mention of the sea here leads Thuc. to discuss the slow development of maritime enterprise among the Greeks.

4. The first naval power was established by Minos, who endeavoured to clear the sea of pirates.

1. παλαιάτος: at the earliest time. Cf. c. 13. 12. — 2. ἐκτίησατο: this and the following aors., ἐκράτησε, ἥρξε, of the establishment of his rule, as ἰσχυσάντων, c. 3. 8, while the impf. καθήρει, 6, describes the gradual extension of his influence. — θαλάσσης: depends on ἐκράτησε, not on ἐπὶ πλείστον, which is adv., as in c. 3. 6. — 3. οἰκιστῆς . . . ἐγένετο: see on c. 35. 12. οἰκίζειν implies the founding of political order, which is not conceived as existing under the barbarous Carians. — 5. παῖδας: their traditional names were Catreus, Deucalion, Androgeus. See Curtius, *Hist. of Greece*, I. p. 82. — τό τε: τε freq. has the sense of 'and consequently,' like *que* in Latin (inferential τε). Cf. c. 5. 19; 92. 6; 98. 8. — 6. καθήρει: used of the violent

5 τὰς προσόδους μᾶλλον ἰέναι αὐτῷ. οἱ γὰρ Ἕλληνες τὸ 1
 πάλαι καὶ τῶν βαρβάρων οἳ τε ἐν τῇ ἡπείρῳ παραθα-
 λάσσιοι καὶ ὅσοι νήσους εἶχον, ἐπειδὴ ἤρξαντο μᾶλλον
 περαιουῖσθαι ναυσὶν ἐπ' ἀλλήλους, ἐτράποντο πρὸς λη-
 5 στείαν, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων κέρδους
 τοῦ σφετέρου αὐτῶν ἕνεκα καὶ τοῖς ἀσθενέσι τροφῆς, καὶ
 προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἱ-

overthrow of an existing state of things or a predominant person. Cf. c. 16. 4; iii. 13. 33; iv. 85. 7; v. 14. 14; vi. 11. 13. So also in c. 13. 22, of the abolition of piracy; and the addition of ἐκ τῆς θαλάσσης is like τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος, c. 18. 11. Therefore Cobet's conjecture, ἐκάθηρεν (*Variae Lectiones*, p. 149), is needless, and is also inconsistent with the following ἐφ' ὅσον ἐδύνατο. — τοῦ . . . ἰέναι αὐτῷ: the gen. of the inf. is freq. in Thuc. to express purpose, usually with μή. Cf. c. 23. 22; ii. 22. 4; 75. 3; 93. 24, etc. Without μή only here and viii. 39. 25. Cf. Dem. xxiv. 36, 133. GMT. 95, 1; H. 960; Kühn. 478, 4 c. The gen. seems one of 'relation to,' and is to be compared with the gerundive const. of Tac. *Ann.* ii. 59, *Aegyptum proficiscitur cognoscendae antiquitatis*. See Kühn. *Lat. Gram.* II. 132, note 3 c. For the dat. with ἰέναι, ἐλθεῖν, see on c. 13. 12. The form αὐτῷ shows that the remark is a suggestion made by Thuc. himself in accordance with εἰκός, whereas αὐτῷ would have represented the purpose as conceived by Minos.

5. *Previously piracy was general, and was not looked upon as disgraceful.*

1. οἱ γὰρ Ἕλληνες κτέ.: before describing the effects of Minos's efforts, to which Thuc. returns in c. 8. 7, he indicates the prevalence of piracy in

the earliest times. Among the barbarians referred to are the Phoenicians, the Carians, and probably the Epirots. — 4. ἐπ' ἀλλήλους: ἐπί is not used here in a hostile sense. Even in military matters the meaning depends on the context. Cf. iv. 43. 3; v. 4. 23; vii. 56. 23. For distinctly friendly intercourse παρά is used. Cf. c. 13. 19; v. 78. 4. — 5. ἡγουμένων . . . τροφῆς: on the position of ἀνδρῶν and κέρδους, see on c. 1. 6. By its position οὐ suggests the contrary of the term it negatives by a sort of litotes, = τῶν ἀδυνατωτάτων. See on c. 78. 1, οὐ περὶ βραχέων, and cf. iii. 67. 7. The δυνατοί (cf. c. 2. 24) are those eminent for wealth and influence: at a more advanced stage of society the term is often applied to the ruling party as opposed to the δῆμος. οἱ ἀσθενεῖς are those without means, the "feeble persons" of Psalm cv. 37. Cf. [Dem.] xlv. 67, συμφέρεi . . . τὸν ἀσθενῆ παρὰ τοῦ πλουσίου δίκην, ἂν ἀδικῆται, δύνασθαι λαβεῖν. For the dat. with the subst. τροφῆς, see G. 185; H. 765 a; Kühn. 424, 1. When ἕνεκα stands with two or more gens., Thuc. places it after the first. Cf. c. 7. 4; 30. 16; 41. 16; 57. 11; 73. 17, etc. — 7. πόλεσιν: used here in its political sense of associated communities, not of local cities. — κατὰ κώμας: as the Aetolians are described, iii. 94. 20. Such was the constant condition of Sparta. Cf. c. 10. 12. —

- κουμέναις ἥρπαζον καὶ τὸν πλείστον τοῦ βίου ἐντεῦθεν
ἐποιοῦντο, οὐκ ἔχοντός πω αἰσχύνῃν τούτου τοῦ ἔργου,
10 φέροντος δέ τι καὶ δόξης μᾶλλον. δηλοῦσι δὲ τῶν τε 2
ἡπειρωτῶν τινες, ἔτι καὶ νῦν οἷς κόσμος καλῶς τοῦτο
δρᾶν, καὶ οἱ παλαιοὶ τῶν ποιητῶν, τὰς πύστεις τῶν
καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες εἰ λησταὶ εἰσιν,
ὥς οὔτε ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ'
15 ἐπιμελὲς εἶη εἰδέναι οὐκ ὀνειδιζόντων. ἐλγίζοντο δὲ καὶ 3

8. τὸν πλείστον τοῦ βίου: see on c. 2.

12. βίος here only in Thuc. in sense of victus, *their living*. — 9. ἔχοντος: like φέροντος in 10, or παρέχοντος, *bringing with it, implying*. Cf. ii. 61. 9; iv. 108. 29; 126. 23; vii. 75. 35. — 10. τι δόξης: *aliquid famae*. Cf. ii. 49. 30, τι δυνάμεως. iii. 44. 6; iv. 28. 23; vii. 69. 12. With this rather rare combination, cf. ἐπὶ πλείστον δυνάμεως, c. 17. 6; ἐπὶ μέγα ἰσχύος, ii. 97. 24; ἐπὶ πολὺ τῆς θαλάσσης, c. 50. 6; ἐν παντὶ δὴ ἀθυμίας, vii. 55. 4; ἀμήχανον ἂν εἶη εὐδαιμονίας, Plat. *Apol.* 41 c. Arist. *Pol.* i. 8. 8 (1256 b 2), groups the ληστροὶ βίος with the νομαδικός, γεωργικός, ἀλιευτικός, θηρευτικός, as in the earliest times a recognized means of gaining a living.

10. δηλοῦσι: the statements of the preceding paragraph are the obj., as in c. 3. 12, in case of τεκμηριοῖ. — 11. ἡπειρωτῶν: strictly a common noun; but with chief reference to the inhabitants of Epirus and the neighbouring districts, which even to recent times have been noted for brigandage. — ἔτι καὶ νῦν οἷς: see App. — κόσμος: means here, c. 32. 15; iv. 17. 4, *adornment, honour*. Elsewhere in Thuc. *good order, discipline*. — καλῶς . . . δρᾶν: *calōs, dexterously*, with good results. Cf. v. 52. 4; viii. 50. 25. τοῦτο (or αὐτὸ) δρᾶν is the regular expression in re-

ferring to an action just described. Cf. c. 6. 22; 69. 7; 131. 15; ii. 49. 23; v. 49. 20; vi. 83. 4; vii. 68. 14; 83. 3. — 12. τὰς πύστεις . . . ἐρωτῶντες: *putting the regular questions on all occasions alike to those who touched at their coasts*. The art. implies what was likely under the circumstances, as in c. 2. 13, τὰς μεταβολάς. The rare word πύστις occurs, in the sense of 'information gained by inquiry,' also in c. 136. 6; iii. 82. 20. The acc. is cognate (G. 159; H. 715), and the gen. partic. limits it objectively. The poets are said to ask, in that they make their characters do so. With this Sh. compares Plat. *Theaet.* 181 a, τοὺς βέοντας, 'those who teach the doctrine of flux and motion,' and Virg. *Ecl.* vi. 62, circumdat . . . erigit = circumdari . . . erigicani (Silenus). Mart. iv. 14. 3. It is probable from πανταχοῦ ὁμοίως that Thuc. was acquainted with other notices of such questions than those we find in Hom. γ 73; ι 252; *Hymn. in Apoll.* 452. — 14. ὥς οὔτε . . . ὀνειδιζόντων: ὥς gives the view of the poets, *implying that*. The two parties. belong to the impf., with subjects to be supplied from the two rel. clauses. The attraction of the neg. to ὀνειδιζόντων (for οὔτε τούτων οἷς) has the effect of rendering more vivid the disclaimer of reproach. The in-

κατ' ἡπειρον ἀλλήλους, καὶ μέχρι τοῦδε πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται περί τε Λοκροὺς τοὺς Ὀζόλας καὶ Αἰτωλοὺς καὶ Ἀκαρνανὰς καὶ τὴν ταύτην ἡπειρον. ¹τό τε σιδηροφορεῖσθαι τούτοις τοῖς ἡπειρώταις 20 ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμένηκε.

6 Πᾶσα γὰρ ἡ Ἑλλὰς ἐσιδηροφόρει διὰ τὰς ἀφράκτους 1 τε οἰκήσεις καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους, καὶ ξυνήθη τὴν δίαιταν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ

dic. *πυνθάνονται* implies that the question was as a matter of form always asked; the opt. *εἴη* that there might or might not be persons who would care to know. For a similar change of mood, cf. Xen. *An.* i. 9. 27, ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη (as it might or might not be), αὐτὸς δὲ ἐδύνατο (as he naturally was at all times) *παρασκευάσασθαι*. Ages. II. 3, ἐμίσει δὲ οὐκ εἴ τις κακῶς πάσχων ἡμύνετο (as it was natural he should), ἀλλ' εἴ τις εὐεργετούμενος ἀχάριστος φαίνοιτο (as might possibly be the case). Dem. xviii. 239, ἐν οἷς οὐχ ὅσα ἡβουλόμεθα ἀλλ' ὅσα δοίη τὰ πράγματα ἔδει δέχεσθαι. In iv. 67. 9, οἷς ἐπιμελὲς ἦν εἰδέναι, the reference is entirely definite. So in Hdt. ii. 150. 6, ἐπιμελὲς γὰρ δὴ μοι ἦν.

17. τῷ παλαιῷ τρόπῳ: in the way just depicted, in reference to frequent changes of abode and to the habit of living by robbery; which latter is not excluded by the words ἀπὸ τῆς παλαιᾶς ληστείας in 20; for in both places it is implied that what existed in the old time continued down to the present. — νέμεται: pass. of the mid. *νέμεσθαι* (c. 2. 6). G. 199, n. 3; H. 819 d; Kühn. 378, 9. Cf. c. 6. 5. — περί: of a geographical designation without defined limits. Cf. c. 14. 7; ii. 47. 10; 86. 2. — 19. τό τε σιδηροφορεῖσθαι: τε, and so. Cf. c. 4. 5. Cl.

thinks the mid. form is here preferred because its subjective character is appropriate to personal subjects (cf. *φέρεισθαι*), whereas in c. 6. 1 the act. is used of the country. Arist., *Pol.* ii. 8. 19, also has ἐσιδηροφοροῦντο οἱ Ἕλληνες. But the verb is more probably here in the pass. used impers. (see on c. 46. 1), the practice of bearing arms.

6. Wherefore in early times the habit of bearing arms was general in Greece, which the Athenians first abandoned for a more luxurious, the Lacedaemonians for a simpler gear.

1. τὰς . . . ἐφόδους: the single art. includes the two elements of their insecure life. Cf. τὰ ναυάγια καὶ νεκρούς, c. 54. 4; c. 120. 10; ii. 35. 19; 71. 22; iii. 2. 6. — 3. τὴν δίαιταν . . . ἐποιήσαντο: by the resolution of the verb *διαιτᾶσθαι* into *δίαιταν ποιεῖσθαι* (on the equivalence of such a periphrasis to a simple verb, see Cobet, *Novae Lectiones*, p. 257; Kühn. 411, 4; and see on c. 34. 11) the pred. adj. *ξυνήθη* takes the place of the adv. *ξυνήθως*. Cf. c. 23. 3, ταχεῖαν τὴν κρίσιν ἔσχε. μεθ' ὅπλων is placed after the noun whose verbal idea it serves to define. Cf. τὴν . . . κατάλυσιν ἐκ τῆς Ἑλλάδος, c. 18. 11; c. 110. 15. On the free position of attribs. in Thuc., see on c. 11. 19. The aor. ἐποιήσαντο sums up the historical results of the previous remarks (*com-*

οἱ βάρβαροι. σημείον δ' ἐστὶ ταῦτα τῆς Ἑλλάδος ἔτι 2
 5 οὕτω νεμόμενα τῶν ποτε καὶ ἐς πάντας ὁμοίων διαι-
 τημάτων. ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι τὸν τε σίδηρον 3
 κατέθεντο καὶ ἀνειμένη τῇ διαίτῃ ἐς τὸ τρυφερώτερον
 μετέστησαν. καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων
 διὰ τὸ ἀβροδίατον οὐ πολὺς χρόνος ἐπειδὴ χιτῶνάς τε
 10 λινοὺς ἐπαύσαντο φοροῦντες καὶ χρυσῶν τεττίγων ἐνέρσει
 κρωβύλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν· ἀφ' οὗ
 καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγενὲς ἐπὶ

plexive aor., GMT. 19, κ. 2). — 4. **ταῦτα . . . νεμόμενα**: *i.e.* τὸ ταῦτα νέμεσθαι, the fact that these districts (c. 5. 17) of Hellas are still occupied in this way. See on c. 100. 17. — 5. **ἐς πάντας ὁμοίων**: as by ὁμοίως with πάντες, so here by the adj. with ἐς is implied the widest extension; of the existence of similar modes of life formerly among all without exception. **διαιτήματα** are special forms of **δίαίτα**.

6. **ἐν τοῖς πρώτοι δέ**: the words preceding δέ are practically one phrase, so that the conj. only apparently occupies the fourth place. The formula **ἐν τοῖς** with a sup. occurs nine times in Thuc.: iii. 82. 2; vii. 19. 19; 24. 12; 27. 12; 71. 19; viii. 68. 23; 89. 13; 90. 4. Herbst, Philol. 16, p. 345 ff., explains it rather as restrictive of the sup. than as intensifying it; *i.e.* ἐν τοῖς is used when the writer wishes to suggest not absolute preëminence, but prominence among competitors who may be on a par. H. 652; Kühn. 349 b. 7, p. 27. — 7. **ἀνειμένη τῇ διαίτῃ**: the dat. being merely one of respect with the verb, and having a pred. partic., has nearly the effect of a gen. abs.; *when their mode of life had once relaxed from its old severity, they adopted habits of greater luxury.* Cf. ii. 100. 25. — 8.

αὐτοῖς: the dat. placed thus early in the sentence stands in the most general relation to the whole, *among them.* Cf. c. 48. 9. — 9. **οὐ πολὺς . . . φοροῦντες**: *i.e.* οὐ πρὸ πολλοῦ ἔτι ἐφόρουν, "till quite recent times they still wore"; and so διὰ τὸ ἀβροδίατον, *on account of the spread of delicate habits,* gives the reason of their maintaining these fashions, not of their leaving them off. For this use of ἐπειδὴ, *since,* cf. 20; iii. 68. 31; viii. 68. 27. On the long linen tunics, which were peculiarly Ionian, and were later superseded by shorter ones of wool, see Becker, *Charicles*, p. 414, Eng. Trans. Thuc. assumes the early fashion to have spread from Athens to Ionia, and not the reverse. — 10. **καὶ χρυσῶν . . . τριχῶν**: the mode of wearing the hair in a knot on the top of the head with the insertion of a pin in the form of a cicada must have been as characteristic a mark of antiquated manners as the use of a queue or pigtail with us. Cf. Ar. *Eq.* 1331, *τεττιγοφόρας*, ἀρχαίῳ σχήματι λαμπρός, and Nub. 984, ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμιστα. ἐνέρσει, from ἐνείρειν, a word probably formed by Thuc., and occurring again only in late writers. — 12. **τὸ ξυγγενὲς**: *i.e.* τὴν ξυγγένειαν. See on c. 2. 19.

πολὺ αὕτη ἢ σκευὴ κατέσχε. μετρία δ' αὖ ἐσθῆτι καὶ 4
 ἐς τὸν νῦν τρόπον πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο, καὶ
 15 ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς οἱ τὰ μείζω κεκτημένοι
 ἰσοδίαιτοι μάλιστα κατέστησαν. ἐγυμνώθησάν τε πρῶτοι 5
 καὶ ἐς τὸ φανερόν ἀποδύντες λίπα μετὰ τοῦ γυμνάζεσθαι
 ἠλείψαντο· τὸ δὲ πάλαι καὶ ἐν τῷ Ὀλυμπιακῷ ἀγῶνι δια-
 ζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἀθληταὶ ἠγωνίζοντο,
 20 καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπανται. ἔτι δὲ καὶ ἐν τοῖς
 βαρβάροις ἔστιν οἷς νῦν καὶ μάλιστα τοῖς Ἀσιανοῖς πυγμῆς
 καὶ πάλης ἄθλα τίθεται, καὶ διεζωμένοι τοῦτο δρῶσι.
 πολλὰ δ' ἂν καὶ ἄλλα τις ἀποδείξειε τὸ παλαιὸν Ἑλλη- 6
 νικὸν ὁμοιότροπα τῷ νῦν βαρβαρικῷ διαιτώμενον.

—13. ἡ σκευή: see on c. 2. 12. —κατέσχε: aor. of the historical fact, not descriptive (κατεῖχε). —καὶ ἐς τὸν νῦν τρόπον: sc. οὔση, a second attrib. to ἐσθῆτι, and conforming to the present mode. —14. πρῶτοι ἐχρήσαντο: were the first to adopt; aor. as in c. 3. 8. —καὶ ἐς τὰ ἄλλα . . . κατέστησαν: and as to the rest of their habits, the wealthier of them fell into a style of living pretty nearly on a par with that of the mass of the people. τὰ μείζω for the more usual τὰ πλείω, perhaps because land formed the basis of wealth at Sparta.

16. τε: and so also. Cf. c. 4. 5; 5. 19. —17. ἐς τὸ φανερόν: adv. to ἀποδύντες, giving the pregnant meaning, stripping and coming forward publicly. Cf. ii. 4. 15, χρησάμενος ἐς τὸν μοχλόν. —λίπα: with oil, adv. with ἠλείψαντο, as often in Hom.: κ 577; Ξ 171; Σ 350; γ 466; ζ 96; κ 364. It is probably a mutilated instrumental or dat. case. —μετὰ τοῦ γυμνάζεσθαι: on occasion of their gymnastic exercise. Cf. v. 25. 12, μετ' ἀνοκωχῆς οὐ βεβαίου. Kühn. 439, 1. The phrase belongs to both the verbs. —18. τὸ δὲ πάλαι

. . . ἠγωνίζοντο: the stress of the statement lies on the partic., = διαζώματα εἶχον ἀγωνιζόμενοι. Eustath., on Hom. ψ 638, and Dion. Hal. vii. 72 say that the runners at the Olympic games left off the girdle first in Ol. 15., B.C. 720; but it may be assumed that Thuc. here means that the contestants in other contests did not disuse it till much later. —20. πέπανται: sc. τὸ διαζώματα ἔχοντας ἀγωνίζεσθαι, the practice has ceased. But Reiske and Ullrich prefer πέπαννται. —ἔτι δὲ καὶ κτέ.: ἔτι belongs to νῦν, ἐν to the two following dats., which are separated to lay stress on each. The two clauses ἄθλα τίθεται . . . δρῶσι are arranged in parataxis, though the former is in sense subord., = ὅταν ἄθλα τιθῇται, οἱ ἀθληταὶ διεζωμένοι τοῦτο δρῶσι, i.e. ἀγωνίζονται. See on c. 5. 11. On βαρβάροις ἔστιν οἷς, = βαρβάρων ἐνίοις, see G. 152, n. 2; H. 998; Kühn. 554, 5. —23. πολλὰ καὶ ἄλλα: acc. of inner obj. to διαιτώμενον (G. 159; H. 715), with ὁμοιότροπα as its pred. adj., with adv. meaning. Cf. vii. 77. 9.

7 Τῶν δὲ πόλεων ὅσαι μὲν νεώτατα ᾠκίσθησαν καὶ 1
 ἤδη πλοῖμωτέρων ὄντων, περιουσίας μᾶλλον ἔχουσαι
 χρημάτων ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς τείχεσιν ἐκτίζοντο, καὶ
 τοὺς ἰσθμοὺς ἀπελάμβανον ἐμπορίας τε ἔνεκα καὶ τῆς
 5 πρὸς τοὺς προσοίκους ἕκαστοι ἰσχύος· αἱ δὲ παλαιαὶ διὰ
 τὴν ληστείαν ἐπὶ πολὺ ἀντισχοῦσαν ἀπὸ θαλάσσης μάλ-
 λον ᾠκίσθησαν, αἷ τε ἐν ταῖς νήσοις καὶ ἐν ταῖς ἡπείροις
 (ἔφερον γὰρ ἀλλήλους τε καὶ τῶν ἄλλων ὅσοι ὄντες οὐ
 θαλάσσιοι κάτω ᾠκουν), καὶ μέχρι τοῦδε ἔτι ἀνωκισμέναι
 8 εἰσί. καὶ οὐχ ἦσσον λησταὶ ἦσαν οἱ νησιῶται Κᾱρές τε 1
 ὄντες καὶ Φοίνικες· οὗτοι γὰρ δὴ τὰς πλείστας τῶν νήσων

7. *The practice also of settling in towns at a distance from the coast was general.*

2. **πλοῖμωτέρων ὄντων**: the gen. abs. of neut. pl. of adj. used impers., when navigation was safer. Cf. iv. 20. 5, ὄντων ἀκρίτων. This use of neut. pl. of adj. is freq. in Thuc. Cf. ἀδύνατα, c. 1. 11; ἐτοῖμα, ii. 3. 15; 56. 4; ἄπορα, iii. 16. 11; particularly of verbals: παριτητέα, c. 72. 4; πολεμητέα, c. 88. 2. Kühn. 366. Except here and in c. 8. 8 **πλόμιος** in Thuc. = 'seaworthy.' Cf. c. 29. 14; 50. 17, etc. — **περιουσίας**: cf. c. 2. 7. The pl. of the abstract noun in reference to several subjects. So c. 8. 15. — 3. **ἐκτίζοντο** κτέ.: in the prot. (ὅσαι . . . ᾠκίσθησαν) the πόλεις are conceived as existing; here their origin is stated, and so the impf. In ἀπελάμβανον and ἕκαστοι the personality of the settlers implied in πόλεις is fully brought out. This verb implies the occupation of an isthmus from sea to sea. Cf. iv. 45. 7; vii. 60. 9. — 4. **ἔνεκα**: see on c. 5. 6. — 6. **ἐπὶ πολὺ ἀντισχοῦσαν**: long maintaining its existence, attrib. to ληστείαν. For its position, see on c. 11. 19; and cf. c. 6. 3; for the meaning, cf. ii. 64. 26; vi. 69. 9; vii. 71. 26. This aor.

partic. and ᾠκίσθησαν sum up the results of the previous state of things (cf. c. 6. 3, 13), while the pf. in 9 states the still existing result. — **ἀπὸ θαλάσσης**: at a distance from the sea. In this sense some print ἄπο. But see Kühn. 86, 1, note 1; Göttling, *Accentlehre*, 380. — 7. **καὶ ἐν ταῖς**: without repetition of αἱ. Cf. iv. 25. 6; 45. 10; 85. 16; vii. 7. 1. — 8. **ἔφερον**: plundered, in the sense of the usual φέρειν καὶ ἄγειν (Hdt. vi. 42. 7; Dem. iv. 34), recurs in Polyb. Cf. Eur. *Hec.* 804, θεῶν ἱερὰ τολμῶσιν φέρειν. The subj. is οἱ ληστεύοντες. — 9. **ἀνωκισμέναι**: = ἄνω ᾠκισμέναι. Cf. c. 58. 13; viii. 31. 8. See App.

8. *It was only with the gradual suppression of piracy that the Greek states increased in stability and magnitude.*

1. **οὐχ ἦσσον**: i.e. to a still greater extent than the Greeks. Cf. c. 74. 17; 82. 19, etc. — **οἱ νησιῶται**: here exclusive of the Greeks, who are mentioned as islanders in c. 7. 7, and resuming the notice of the barbarians in c. 4. 4; 5. 3. The piratical habits of the Phoenicians are mentioned in Hom. ξ 288; ο 415. The words Κᾱρές τε . . . Φοίνικες are added to account for the

ᾤκησαν. μαρτύριον δέ· Δήλου γὰρ καθαιρομένης ὑπὸ
 Ἀθηναίων ἐν τῷδε τῷ πολέμῳ καὶ τῶν θηκῶν ἀναιρεθει-
 5 σῶν, ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, ὑπὲρ ἧμισυ
 Κᾶρες ἐφάνησαν, γνωσθέντες τῇ τε σκευῇ τῶν ὅπλων
 ξυντεθαμμένη καὶ τῷ τρόπῳ ᾧ νῦν ἔτι θάπτουσι. κατα- 2
 στάντος δὲ τοῦ Μίνω ναυτικοῦ πλοῖμώτερα ἐγένετο παρ'
 ἀλλήλους (οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν
 10 ὑπ' αὐτοῦ, ὅτε περ καὶ τὰς πολλὰς αὐτῶν κατῴκιζε), καὶ 3
 οἱ παρὰ θάλασσαν ἄνθρωποι μᾶλλον ἤδη τὴν κτήσιν τῶν
 χρημάτων ποιούμενοι βεβαιότερον ᾤκουν, καὶ τινες καὶ

previous statement. — 3. ᾤκησαν: *inhabited*, the aor., as in c. 7. 7, referring collectively to all the occupants of the islands to the time of Minos, who οἰκιστὴς πρῶτος τῶν πλείστων [νήσων] ἐγένετο, c. 4. 3. — μαρτύριον δέ (only of the last remark, οὗτοι . . . ᾤκησαν). Δήλου γάρ: *cf.* the fuller expressions in c. 2. 20; 3. 1. Here only is μαρτύριον so used; but τεκμήριον in ii. 15. 20; 39. 10; 50. 7; iii. 66. 1. This purification took place in the sixth year of the war, B.C. 426. *Cf.* iii. 104. — καθαιρομένης κτέ.: the pres. partic. expresses the whole course of the cleansing, the aor. ἀναιρεθεῖσῶν a particular incident of it. The verb ἀναιρεῖν is used also in iii. 104. 6 and v. 1. 6 of the removal of the θῆκαι, which must mean movable *coffins*, which were taken away with their contents (not 'graves,' as in iii. 58. 15). — 5. ὑπὲρ ἧμισυ: see on c. 3. 6. = πλείονες τῶν ἡμίσεων. — 6. τῇ σκευῇ: see on c. 2. 12. Hdt., i. 171. 14, says the Carians first made use of helmet-plumes, and attached devices and handles to shields. — 7. ξυντεθαμμένη: attrib. to σκευῇ. *Cf.* c. 7. 6. See on c. 11. 19. — τῷ τρόπῳ: referring to the position (unknown) of the corpses, as

Plut. *Sol.* 10. § 4 uses this expression when he says θάπτουσι Μεγαρεῖς πρὸς ἑω τοὺς νεκροὺς στρέφοντες, Ἀθηναῖοι δὲ πρὸς ἐσπέραν. The Schol. says that the Phoenicians ποιεῖν ὁρᾶν τοὺς νεκροὺς ἐπὶ δύοσιν, but Thuc. is here speaking of the Carians.

καταστάντος δὲ κτέ.: resumes the account from c. 4. — 8. πλοῖμώτερα: see on c. 7. 2. The neut. pl. with γίγνεσθαι, also ii. 10. 5; iv. 108. 9; viii. 55. 8. — παρ' ἀλλήλους: as if, instead of the impers. expression, ἐπεραιούντο or ἐπεμίγνυσαν οἱ Ἕλληνες had preceded. — 9. ἐκ τῶν νήσων: attached proleptically to the subj., through the influence of ἀνέστησαν, *were expelled*. G. 191, κ. 6; H. 788 a; Kr. *Spr.* 50, 8, 10; Kühn. 448 (attraction of prep.). *Cf.* c. 18. 1; ii. 80. 7; iii. 5. 1, etc. — 10. ὅτε περ: *just when, or when, that is*. *Cf.* Hdt. v. 99. 6. κατῴκιζε (impf. of repeated action), like οἰκιστὴς ἐγένετο, c. 4. 3, denotes the introduction of permanent civil order.

καὶ οἱ παρὰ θάλασσαν . . . ᾤκουν: a second result of the security fostered by Minos. Contrast with c. 2. § 2. The impfs. ποιούμενοι, ᾤκουν, περιεβάλλοντο, γιγνόμενοι, express the gradually advancing development. —

τείχη περιεβάλλοντο ὡς πλουσιώτεροι ἑαυτῶν γιγνόμενοι·
 ἐφίεμενοι γὰρ τῶν κερδῶν οἳ τε ἡσσους ὑπέμενον τὴν τῶν
 15 κρεισσόνων δουλείαν, οἳ τε δυνατώτεροι περιουσίας ἔχοντες
 προσεποιούντο ὑπηκόους τὰς ἐλάσσους πόλεις. καὶ ἐν 4
 τούτῳ τῷ τρόπῳ μᾶλλον ἤδη ὄντες ὕστερον χρόνῳ ἐπὶ
 Τροίαν ἐστράτευσαν.

9 Ἀγαμέμνων τέ μοι δοκεῖ τῶν τότε δυνάμει προύχων 1
 καὶ οὐ τοσοῦτον τοῖς Τυνδάρεω ὄρκοις κατειλημμένους

13. ὡς πλουσιώτεροι ἑαυτῶν γιγνόμενοι :

being conscious (ὡς) that they were advancing in wealth. ἑαυτῶν, than they were before; the comp. with gen. of refl. pron. measures progress by change in the subj. itself. Cf. iii. 11. 6; vi. 72. 22; vii. 66. 14. Frequent in Hdt. H. 644; Kühn. 543, 6.—
 14. ἐφίεμενοι γὰρ . . . πόλεις: the two clauses, placed on the same level by τε . . . τε (*cf. c. 12. 10; 23. 4; 26. 11, 15; 57. 3; ii. 22. 3; in prose καὶ . . . καὶ is more usual*) depict the same progress from the same motive on the part of rulers as well as subjects. δουλεία is often used of political dependence. *Cf. c. 122. 15; ii. 63. 4; v. 69. 5. Here gen. τῶν κρεισσόνων as if with δοῦλοι. For the pl. περιουσίας, see on c. 7. 2. ὑπηκόους is pred. to προσεποιούντο, as ἱκανόν, μέγα with αἶρειν, c. 90. 20; ii. 75. 22. Cf. ii. 30. 6; Hdt. i. 6. 7, τοὺς δὲ φίλους προσποιήσατο.*

16. καὶ ἐν τούτῳ . . . ὄντες: *and as they became more fully organized in this way, i.e. than in the previous age.—*

17. ὕστερον χρόνῳ: denotes always a considerable interval. *Cf. iii. 85. 10; v. 34. 14; vi. 3. 8; or with χρόνῳ placed first, c. 64. 8; 100. 6; iv. 81. 9; v. 5. 14; here it indicates the point in the gradual progress of society at which external action became possible; and so the subject of the Trojan*

war is resumed from c. 3. 22. The following c. 9–11 establish the τεκμήριον (c. 1. 12) of the lack of naval power in early times.

9. *The Trojan war is to be attributed to the predominance of Agamemnon, and his possession of some maritime power.*

1. Ἀγαμέμνων τε: τε = *and so*, leading from the general statement to the particular. *Cf. c. 4. 5; 5. 19; 6. 16. The stress of the sentence rests on δυνάμει προύχων, from his surpassing his contemporaries in power.—* 2. οὐ τοσοῦτον . . . ἄγων: οὐ τοσοῦτον (followed by ὅσον, c. 11. 1; 88. 2; viii. 45. 14), though strictly denying only comparatively, has nearly the force of a full negation: *and not so much because he had the leading of Helen's suitors, bound, as they were, by their oaths to Tyndareus. According to the post-Homeric legend (Isocr. x. 40; Paus. iii. 20. 9; Apollod. iii. 10. 9) all who paid their court to Helen engaged to defend her choice against all wrong. In what follows Thuc. confines himself simply to the traditional connexion of the houses of Perseus and Pelops, which is thus shown:—*

Perseus	Pelops
	┌───────────┐
Sthenelus =	Nicippe Thyestes Atreus
Eurystheus	Agamemnon

τοὺς Ἑλένης μνηστῆρας ἄγων τὸν στόλον ἀγεῖραι. λέγουσι 2
 δὲ καὶ οἱ τὰ σαφέστατα Πελοποννησίων μνήμη παρὰ
 5 τῶν πρότερον δεδεγμένοι, Πέλοπά τε πρῶτον πλήθει
 χρημάτων, ἃ ἦλθεν ἐκ τῆς Ἀσίας ἔχων ἐς ἀνθρώπους
 ἀπόρους, δύναμιν περιποιησάμενον τὴν ἐπωνυμίαν τῆς
 χώρας ἔπηλυν ὄντα ὁμως σχεῖν, καὶ ὕστερον τοῖς ἐκγόνοις
 ἔτι μείζω ξυνενεχθῆναι, Εὐρυσθέως μὲν ἐν τῇ Ἀττικῇ
 10 ὑπὸ Ἡρακλιδῶν ἀποθανόντος, Ἀτρέως δὲ μητρὸς ἀδελ-
 φοῦ ὄντος αὐτῷ, καὶ ἐπιτρέψαντος Εὐρυσθέως, ὅτ' ἐστρά-
 τευε, Μυκῆνας τε καὶ τὴν ἀρχὴν κατὰ τὸ οἰκεῖον Ἀτρεῖ

4. καί: in confirmation of this. — οἱ τὰ σαφέστατα . . . δεδεγμένοι: those of the Peloponnesians who have received the clearest traditional accounts from men of former times. Πελοποννησίων is a part. gen. placed irregularly between the art. and partic. See Kr. Spr. 47, 9, 11. Cf. c. 25. 18; 126. 33; iv. 111. 6; 125. 20. "Traditionary history (μνήμη παρὰ τῶν πρότερον) almost necessarily implies that it is indigenous in the country of which it treats." Arnold. — 6. ἦλθεν . . . ἔχων: he had with him when he came; the same order in c. 11. 10; viii. 8. 4; 27. 20. — 7. τὴν ἐπωνυμίαν . . . σχεῖν: stranger though he was, secured the calling of the country after his own name. σχεῖν = κατασχεῖν, and the whole is for the more usual τὴν ἐπωνυμίαν τῇ χάρι παρὰσχεῖσθαι. The name is found perhaps first in Tyrtaeus, frg. 2, εὐρείαν Πέλοπος νῆσον ἀφικόμεθα. See Curtius, Peloponnesus, I. p. 30. The form ἔπηλυν is rightly adopted by Stahl for ἐπηλύτην, as in c. 29. 23, after the analogy of νέηλυς, σύνηλυς. — 9. ἔτι μείζω ξυνενεχθῆναι: yet greater things fell to the lot of. Cf. viii. 83. 4; Hdt. iv. 157. 2, οὐδὲν σφι χρηστὸν συνεφέρετο. v. 82. 7, ἄμεινον συνοίσεσθαι. Ar. Nub. 594. —

Εὐρυσθέως μὲν . . . μείζους καταστή-
 ναι: Sh. remarks on this passage as being an excellent example of what Arist. (Rhet. iii. 9. 2) calls εἰρομένη λέξις, ἥ οὐδὲν ἔχει τέλος καθ' αὐτήν, ἀν μὴ τὸ πρᾶγμα λεγόμενον τελειωθῇ. The intention of Thuc. appears to have been to state the grounds of the advancement of the Pelopidae in a series of absolute genitives, logically arranged. But the consistent carrying out of this plan is infringed: (a) by his placing first Εὐρυσθέως . . . ἀποθανόντος out of its natural order, perhaps as being the really decisive matter; (b) by the choice of the active ἐπιτρέψαντος Εὐρυσθέως . . . Ἀτρεῖ instead of the passive Ἀτρέως ὑπ' Εὐρυσθέως . . . ἐπιτραπέντος; (c) by the desertion of the absolute construction and the introducing of the infinitives τυγχάνειν, παραλαβεῖν, καταστήναι in direct dependence on λέγουσι. — ἐν τῇ Ἀττικῇ: according to the legend, at the Scironian rocks in Megaris; so that Attica must be here taken in an extended sense. — 10. Ἡρακλιδῶν: by Hyllus (Diod. iv. 57. 6) or by Iolaus (Eur. Heracl. 859). Patronymics are sometimes used like proper names without the art. Cf. c. 12. 11; viii.

(τυγχάνειν δὲ αὐτὸν φεύγοντα τὸν πατέρα διὰ τὸν Χρυσίππου θάνατον), καὶ ὥς οὐκέτι ἀνεχώρησεν Εὐρυσθεὺς,
 15 βουλομένων καὶ τῶν Μυκηναίων φόβῳ τῶν Ἡρακλειδῶν
 καὶ ἅμα δυνατὸν δοκοῦντα εἶναι καὶ τὸ πλῆθος τεθερα-
 πευκότα, τῶν Μυκηναίων τε καὶ ὅσων Εὐρυσθεὺς ἦρχε
 τὴν βασιλείαν Ἀτρεά παραλαβεῖν, καὶ τῶν Περσειδῶν
 τοὺς Πελοπίδας μείζους καταστήναι. ἃ μοι δοκεῖ Ἀγα- 3
 20 μένων παραλαβὼν καὶ ναυτικῷ τε ἅμα ἐπὶ πλέον τῶν
 ἄλλων ἰσχύσας τὴν στρατείαν οὐ χάριτι τὸ πλείον ἢ
 φόβῳ ξυναγαγὼν ποιήσασθαι. φαίνεται γὰρ ναυσί τε
 πλείσταις αὐτὸς ἀφικόμενος καὶ Ἀρκάσι προσπαρασχών,
 ὥς Ὅμηρος τοῦτο δεδήλωκεν, εἴ τῳ ἱκανὸς τεκμηριῶσαι.
 25 καὶ ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει εἶρηκεν αὐτὸν 4

53. 10. — 13. Χρυσίππου: his half-brother, son of Pelops and Axioche, killed by Atreus and Thyestes at the instance of their mother Hippodamia. — 16. δυνατόν: i.e. by his riches, which, as son of Pelops, he was assumed to possess. See on c. 5. 5. Note the combination of the concordant parties. δοκοῦντα and τεθεραπευκότα (agreeing with Ἀτρεά) with the abs. partic. Cf. c. 2. 8. Kr. Spr. 56, 14, 2. — 19. ἃ: all of which powers. The rel. serves as an emphatic connective. Cf. c. 33. 13; 35. 15; 40. 9, etc. The intervention of Thyestes between Atreus and Agamemnon (Hom. B 106) is not noticed. — 20. καὶ ναυτικῷ τε ἅμα . . . ἰσχύσας: Cl. regards τε as the conj., taking καὶ — ἅμα not as a copula, but as an adv. emphasizing the new element of power, and compares c. 2. 8; 14. 13; 64. 14; and for the use of τε without relation to καί, vi. 44. 18; viii. 68. 12. So in ii. 36. 2 καὶ . . . ἅμα without relation to the conj. δέ. Cf. also ii. 68. 19. See App. — 21. οὐ . . . τὸ

πλείον ἢ: not so much . . . as, by litotes = ἥσσον ἢ, so that the former suggestion is wholly excluded. Cf. c. 36. 6; 69. 32; ii. 37. 7; 39. 6, 20. The Mss. vary between πλείον and πλέον. For χάριτι, cf. Hom. ε 307, οἱ τότε ὕλοντο | Τροίῃ ἐν εὐρείῃ χάριν Ἀτρεΐδῃσι φέροντες.

22. φαίνεται: opp. to the subjective δοκεῖ, 19, as giving the positive assertion of Hom. B 576, that Agamemnon commanded 100 ships, and B 612, that he supplied 60 to the Arcadians. Cf. c. 13. 9; vi. 2. 6, where this verb is presumably used of written testimony. — 24. τεκμηριῶσαι: see on c. 3. 12. The doubt here suggested refers only to the details, not to the authority of Homer on the whole. Cf. c. 10. 19; vi. 2. 5. — 25. ἐν τοῦ . . . παραδόσει: Hom. B 101-9. For position of the gen., cf. v. 47. 65; vi. 34. 57; vii. 24. 5. This mode of referring to passages of Homer by their contents assumes complete familiarity on the part of readers. Cf. c. 10. 25, ἐν

“πολλῇσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.” οὐκ ἂν οὖν νήσων — ἔξω τῶν περιοικίδων· αὐται δὲ οὐκ ἂν πολλαὶ εἴησαν, — ἡπειρώτης ὢν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν. εἰκάζειν δὲ χρὴ καὶ ταύτῃ τῇ στρατείᾳ οἷα 5 10 ἦν τὰ πρὸ αὐτῆς. καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν ἢ εἴ 1 τι τῶν τότε πόλισμα νῦν μὴ ἀξιόχρεων δοκεῖ εἶναι, οὐκ ἀκριβεῖ ἂν τις σημείῳ χρώμενος ἀπιστοίῃ μὴ γενέσθαι τὸν στόλον τοσοῦτον ὅσον οἷ τε ποιηταὶ εἰρήκασι καὶ ὁ 5 λόγος κατέχει. Ἀλακεδαιμονίων γὰρ εἰ ἡ πόλις ἐρημωθείη, 2

νεῶν καταλόγῳ. — 26. οὐκ ἂν οὖν . . . ἐκράτει . . . εἰ μὴ εἶχεν: *he would not be lord of the islands, as he is in the poem, if he did not possess a fleet, as he is represented as doing.* But GMT. 49, 2; H. 895 a, and Kr. Spr. 54, 10, 3 explain the impfs. as implying a real state of the case *enduring in the past; i.e. νήσων ἐκράτει, not κρατεῖ, ναυτικὸν εἶχεν, not ἔχει.* See on c. II. 12. — 27. ἔξω τῶν περιοικίδων . . . εἴησαν: a parenthetical objection, at once rejected; *except those on the coast; and these could not be called πολλαί.* For ἔξω, cf. c. 10. 29; v. 26. 11. For εἴησαν ἂν, see GMT. 52, 2, Rem. — 29. εἰκάζειν: with dat. of the ground of judgment; elsewhere with ἐκ, ἀπό. Cf. c. 10. 15; iii. 20. 21; iv. 126. 14; viii. 46. 27.

10. *The statements of Homer do not lead us to attribute to the Trojan war any great importance, considered as an undertaking of collective Hellas.*

1. καὶ ὅτι μὲν κτέ.: before proceeding to discuss the Trojan war, Thuc. warns his readers not to be misled by the present appearance of places of former fame. *And the fact that Mycenae was a small place, or if any one of the former towns appears now to be insignificant, one must not take this as sure evidence and so refuse to believe that the*

expedition against Troy was as great as the poets have asserted and the legend represents. The two clauses ὅτι . . . ἦν and εἴ τι . . . εἶναι must be conceived as repeated together in an understood τούτῳ to which ἀκριβεῖ σημείῳ is a pred. (Cl. gets out of εἴ τι . . . εἶναι a second subj. to μικρὸν ἦν.) The particle μὲν has no exact correlative, but the opposed statement occurs in a different form in 16. With μικρόν neut. pred. to Μυκῆναι, cf. c. 138. 26; iv. 76. 15. G. 138, n. 2 c; H. 617. The impf. ἦν is used because Mycenae was destroyed by the Argives, B.C. 468 (Diod. xi. 65. 5). Strabo, viii. 6. 10, with exaggeration says of the site: ὥστε νῦν μηδ' ἵχνος εὐρίσκεσθαι τῆς Μυκηναίων πόλεως, whereas the ruins of Mycenae have always in modern times been regarded of archaeological importance (Curtius, *Pelop.* II. p. 400 ff.), and have recently awakened fresh interest from the researches of Schliemann. — 3. μὴ γενέσθαι: μὴ with inf. after a verb of denial. GMT. 95, 2, n. 1; H. 1029. — 5. κατέχει: *obtains, prevails; abs., as in c. II. 19; with acc. c. 6. 13.*

Ἀλακεδαιμονίων γὰρ κτέ.: an instance to prove the fallaciousness of such reasoning. The two opt. verbs are

λειφθείη δὲ τά τε ἱερὰ καὶ τῆς κατασκευῆς τὰ ἐδάφη,
πολλὴν ἂν οἶμαι ἀπιστίαν τῆς δυνάμεως προελθόντος
πολλοῦ χρόνου τοῖς ἔπειτα πρὸς τὸ κλέος αὐτῶν εἶναι.
(καίτοι Πελοποννήσου τῶν πέντε τὰς δύο μοῖρας νέμονται
10 τῆς τε ξυμπάσης ἡγούνται καὶ τῶν ἔξω ξυμμάχων πολλῶν.)
ὁμως δέ, οὔτε ξυνοικισθείσης πόλεως οὔτε ἱεροῖς καὶ
κατασκευαῖς πολυτελέσι χρησαμένης, κατὰ κώμας δὲ τῷ
παλαιῷ τῆς Ἑλλάδος τρόπῳ οἰκισθείσης, φαίνοιτ' ἂν ὑπο-
δεεστέρα. Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων διπλα-
15 σίαν ἂν τὴν δύναμιν εἰκάζεσθαι ἀπὸ τῆς φανεραῆς ὄψεως
τῆς πόλεως ἢ ἔστιν. οὐκ οὖν ἀπιστεῖν εἰκὸς οὐδὲ τὰς 3
ὄψεις τῶν πόλεων μᾶλλον σκοπεῖν ἢ τὰς δυνάμεις, νομί-

placed together for contrast. — 6. τῆς κατασκευῆς τὰ ἐδάφη: *the groundwork of the buildings*. As applied to a city κατασκευή (see on c. 2. 12) means the public and private edifices with their internal arrangements. — 7. πολλὴν ἂν . . . αὐτῶν εἶναι: *after the lapse of a long time great incredulity, men think, would reign among posterity as to their power, considering their fame*. — 9. τῶν πέντε τὰς δύο μοῖρας: *two fifths*. See Cobet, *Mnemosyne*, 8, p. 68. In the expression of fractions, when the denominator exceeds the numerator by 1, the gen. is omitted; τὰ τρία μέρη = $\frac{3}{4}$. Cf. c. 104. 9. Otherwise the denominator stands first in the gen. as here. Hom. κ 252, παρῶχκεν δὲ πλέων νῦξ | τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται. H. 293; Kühn. 135, 6. Cl., v. H., and B., after the Schol., think the πέντε μοῖραι the traditional five divisions of Peloponnesus, Elis with either Arcadia or Achaea being reckoned as one. Then τὰς δύο μοῖρας will be Laconia and Messenia. — 10. τῆς τε ξυμπάσης κτέ.: a general expression for the political importance

of Sparta at the time of the writer; not, however, to be pressed, since Argolis and a large part of Arcadia were not under the hegemony of Sparta. πολλῶν is pred., = πολλῶν ὄντων. — 11. πόλεως: pred., *since it has never been brought together into a compact city*, as Athens has been. Cf. ii. 15. 14. — 13. ὑποδεεστέρα: (not with Kr. ὑποδέεστέρα) with the subj. ἡ δύναμις understood from τῆς δυνάμεως in 7. So St., B., v. H., and Herbst, *Philol.* 16, p. 306. But Cl. supplies Λακεδαιμονίων ἡ πόλις, though the same subj. has just been supplied in gen. with the abs. partics. This adj. means *weaker*, not 'smaller.' Cf. c. 11. 18; ii. 89. 22; iii. 11. 15; 45. 26. The parenthesis beginning at καίτοι, 9, should be closed after ὑποδεεστέρα (with Bekk., St., v. H., B., Sh.), not after πολλῶν, that εἰκάζεσθαι, 15, may depend on οἶμαι. — 14. παθόντων: = εἰ πάθοιεν. GMT. 52, 1 and 110, 1; H. 902. — 16. ἢ ἔστιν: *as it really is*, not 'as it now is.' The writer has in view the general importance of Athens at his time, not its condition at the end of

ζειν δὲ τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν
 πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν, τῇ Ὀμήρου αὖ ποιή-
 20 σει εἴ τι χρὴ κἀνταῦθα πιστεύειν, ἣν εἰκὸς ἐπὶ τὸ μείζον
 μὲν ποιητὴν ὄντα κοσμήσαι, ὅμως δὲ φαίνεται καὶ οὕτως
 ἐνδεεστέρα. πεποίηκε γὰρ χιλίων καὶ διακοσίων νεῶν τὰς 4
 μὲν Βοιωτῶν εἴκοσι καὶ ἑκατὸν ἀνδρῶν, τὰς δὲ Φιλοκτῆ-
 του πεντήκοντα, δηλῶν, ὥς ἐμοὶ δοκεῖ, τὰς μεγίστας καὶ
 25 ἐλαχίστας· ἄλλων γοῦν μεγέθους πέρι ἐν νεῶν καταλόγῳ
 οὐκ ἐμνήσθη. αὐτερέται δὲ ὅτι ἦσαν καὶ μάχιμοι πάντες,
 ἐν ταῖς Φιλοκτῆτου ναυσὶ δεδήλωκε· τοξότας γὰρ πάντας
 πεποίηκε τοὺς προσκώπους. περίνεως δὲ οὐκ εἰκὸς πολ-
 λούς ξυμπλεῖν ἔξω τῶν βασιλέων καὶ τῶν μάλιστα ἐν

the whole war, or of the first ten years, as Ullrich assumes, *Beitr.* p. 124.

18. **στρατείαν**: see App. — **τῶν πρὸ αὐτῆς**: see on c. 1. 4. — 19. **λειπομένην**: *remaining behind, falling below*, with gen. of separation. G. 174; H. 749. — **αὖ**: refers to c. 9. 24. — 20. **ἣν**: *i.e. στρατείαν* (not referring to ποιήσει, though nearer; cf. c. 68. 15; 140. 28; 144. 25), *which it is natural to suppose that he as a poet embellished to excess, but which even with this exaggeration evidently falls short*. But Cobet reads *ὄν*, *i.e. Ὀμηρον*, referring to c. 21. 3. The subj. of φαίνεται would naturally be ἡ; but in Greek, when the rel. would appear in successive clauses in different cases, it is usually omitted in the second, often being represented by a dem. or pers. pron. Cf. c. 36. 2; ii. 41. 15. G. 156; H. 1005; Kühn. 561, 1.

22. **πεποίηκε κτέ.**: for tense, see on c. 3. 17. The exact number is 1186. νεῶν is part. gen.; ἀνδρῶν is gen. of material (G. 167. 4; H. 729) or of quality, which in Greek is nearly confined to designations of quantity or age

with a numeral. Cf. Kr. *Spr.* 47, 8, 3, 4. For the facts, see Hom. B 510, 719. — 24. **τὰς**: cf. c. 6. 1. Since the two adjs. cannot be referred to the same subj., there is no risk of confusion. Sh. compares Aesch. *Ag.* 314, νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών. — 25. **γοῦν**: see on c. 2. 18; *at any rate, i.e. whether this inference is correct or not*. — **πέρι**: with *μνησθῆναι*, for the simple gen. Cf. c. 37. 4; v. 41. 9; viii. 47. 11. — 26. **αὐτερέται**: fighting men who served also at the oar. Cf. iii. 18. 16; vi. 91. 15; here defined further by μάχιμοι. — 27. **ἐν ταῖς Φιλοκτῆτου**: *when he mentions the ships of Philoctetes*. See on c. 9. 25. Cf. Hom. B 719. — 28. **προσκώπους**: Schol. τοὺς πρὸς ταῖς κώπαις ναύτας. — **περίνεως**: Schol. τοὺς περιττοὺς ἐν τῇ νηϊ ἐπιβάτας, the supernumeraries who were not needed to work the ships. Boeckh, *Urkunden über das Seewesen*, p. 121. The word seems not to occur again before Dio Cass. (xlix. 1. 5). — 29. **τῶν μάλιστα ἐν τέλει**: so ii. 10. 10, *those highest in rank*. Elsewhere simply *οἱ ἐν τέλει*, c. 90. 29; iii. 36. 20; iv. 65.

30 τέλει, ἄλλως τε καὶ μέλλοντας πέλαγος περαιώσεσθαι
μετὰ σκευῶν πολεμικῶν οὐδ' αὖ τὰ πλοῖα κατάφρακτα
ἔχοντας, ἀλλὰ τῷ παλαιῷ τρόπῳ ληστικώτερον παρεσκευ-
ασμένα. πρὸς τὰς μεγίστας δ' οὖν καὶ ἐλαχίστας ναῦς 5
35 ἀπὸ πάσης τῆς Ἑλλάδος κοινῇ πεμπόμενοι.

11 Αἵτιον δ' ἦν οὐχ ἡ ὀλιγανθρωπία τοσοῦτον ὅσον 1
ἡ ἀχρηματία. τῆς γὰρ τροφῆς ἀπορία τὸν τε στρατὸν
ἐλάσσω ἤγαγον καὶ ὅσον ἤλπιζον αὐτόθεν πολεμοῦντα
βιοτεύσειν· ἐπειδὴ δὲ ἀφικόμενοι μάχῃ ἐκράτησαν (δῆλον

6; v. 27. 6, etc.: and in the same sense τὰ τέλη, c. 58. 8; iv. 15. 2; 86. 3; 88. 6. Xen. *Hell.* vi. 5. 3 has τὰ μέγιστα τέλη. — 30. μέλλοντας: this and ἔχοντας, 32, though formally agreeing with περίνεως, refer really to the crews in general. The anacoluthon is rendered less striking by ἄλλως τε καί, which often introduces parties. abs. or approximately so. Cf. c. 70. 2; 85. 8; ii. 8. 14; 16. 6; 85. 5; iii. 20. 18; 40. 27; 43. 14; iv. 104. 5; 106. 3; vii. 1. 10; viii. 1. 18. — πέλαγος: the open sea. Cf. iii. 33. 5; iv. 24. 19; vi. 13. 12; 34. 27; vii. 49. 13. — 31. αὖ: again, i.e. to use another argument bearing on this point. — κατάφρακτα: decked, opp. to ἀφρακτα. — 32. ληστικώτερον: rather in a piratical fashion, than in that of ships of war; the comp. expressing the existence of one quality rather than that of another. Cf. c. 49. 4; ii. 83. 11; vi. 104. 22. Kühn. 542, note 7.

33. πρὸς: cf. 8; c. 6. 15. — δ' οὖν: the correction of Bekk. for γοῦν of most Mss., adopted by St., B., Sh., v. H., serves after a digression to resume a previous statement; here that of 21. See on c. 3. 19, and cf. c. 63. 4; ii. 5. 28; 34. 21; vi. 56. 1. — 34. τὸ μέσον:

the mean or average; viz. 85. — σκοποῦντι: a dat. partic. often thus used to indicate the person who from his position, attention, or other circumstance, is likely to form a correct opinion. 'Dat. of the observer.' Cf. c. 21. 12; 24. 1; ii. 49. 17; 51. 1. G. 184, 5; H. 771 a; Kühn. 423, 25 e. — ὡς... πεμπόμενοι: considering that they were sent; partic. impf. The impf. tenses of πέμπειν regularly combine the notion of 'continued action' with that of 'outset.' "πέμπειν has not the same notion of 'detachment' as our 'send.'" Gildersleeve, *Pind. Ol.* ii. 23.

11. For there was still a great lack of means and appliances for war.

1. αἷτιον: often used as a pred. subst. without regard to gender and number of subj. Cf. ii. 65. 30; iii. 82. 53; 93. 6; iv. 26. 13; viii. 9. 11. — τοσοῦτον ὅσον: see on c. 9. 2. — 2. ἀπορία: the preceding gen. serves for the art. See on c. 1. 11. — 3. καὶ ὅσον κτέ.: "and only so large as they expected would find its support in the country while carrying on the war." — 4. ἐπειδὴ δέ: see App. — ἐκράτησαν: Cobet, *Mnem.* 8, p. 69, adopts the conjecture of Thiersch, ἐκρατήθη-

5 δέ· τὸ γὰρ ἔρυμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο), φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι, ἀλλὰ πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ ληστείαν τῆς τροφῆς ἀπορία. ἥ καὶ μᾶλλον οἱ Τρῶες αὐτῶν διεσπαρμένων τὰ δέκα ἔτη ἀντείχον βία, τοῖς αἰ
10 ὑπολειπομένοις ἀντίπαλοι ὄντες. περιουσίαν δὲ εἰ ἦλθον 2 ἔχοντες τροφῆς καὶ ὄντες ἀθρόοι ἄνευ ληστείας καὶ γεωργίας ξυνεχῶς τὸν πόλεμον διέφερον, ῥαδίως ἂν μάχη

σαν. But the fact of one victory at least is necessary to support the general statement of 11, ὄντες ἀθρόοι . . . κρατοῦντες εἶλον. See a discussion of this question in *Am. J. of Ph.*, V. p. 235 ff. — δῆλον δέ: *sc.* τὸ μάχη κρατῆσαι αὐτούς. — 5. τὸ γὰρ κτέ.: *for otherwise (i.e. εἰ μὴ μάχη ἐκράτησαν, cf. c. 68. 18; 102. 7; Dem. xviii. 47, 197) they could not have raised the rampart for the camp.* For γάρ, *cf.* c. 2. 22; 3. 2. *Kr. Spr.* 57, 10, 14. The rampart here spoken of cannot be that of *Hom. H* 337, 443. Thuc. must have found the notice of this as well as of the γεωργία τῆς Χερσονήσου, 7, in some other poem than our *Iliad*. See *Eustath. on Hom. E* 4, and the *Schol.*, who says, πρὸς γεωργίαν, ὧν ἡγεῖτο Ἀκάμας κατ' Ἀντίμαχον. On the necessity of a victory as a preliminary to occupation of a country, *cf.* vi. 23. 6, οὓς πρέπει τῇ πρώτῃ ἡμέρᾳ, ἥ ἂν κατὰσχωσιν, ἐνθὺς κρατεῖν τῆς γῆς. On the aor. with ἂν to express a past potential, see *Aken, Tempus und Modus*, § 73; *Bäumlein, Modi*, p. 148; *Kühn.* 392 a, 4. — 6. φαίνονται δέ: δέ in apod. after a parenthesis, as in c. 18. 11; vii. 33. 7; viii. 29. 10. *G.* 227, 2; *H.* 1046 c. — οὐδ' ἐνταῦθα: *not even then, i.e. not even after their first and promising success were they able from lack of supplies to keep their army together and pros-*

ecute the siege with vigor. *Cf.* *Aesch. Pr.* 204. — 8. ληστείαν: *cf.* *Hom. A* 366; *I* 328. — ἥ καί: used before a comp. adv. emphasizes an inference. *Cf.* c. 25. 22; ii. 2. 21; iii. 13. 13; iv. 1. 14. — 9. αὐτῶν: by its position = *ipsorum*, implies that the dispersion was due to their own needs. — τὰ δέκα ἔτη: *the famous ten years.* — βία: *in the field*, used by Thuc. in dat. only, as adv. to express any sort of violent effort, opp. to ὁμολογία or ξυμβάσει (agreement), v. 17. 14; vi. 47. 6; to δικαίῳ (judicial decision), iv. 62. 11; to ἀπάτῃ (deception), iv. 86. 5.

12. διέφερον: we might have expected the aor. διήνεγκον. But in unreal conditional clauses the impf. is used in Greek in opp. not only to a present state of things but to a past, if it is continued. *Cf.* *Hdt.* viii. 30. 5. *GMT.* 49, 2; *H.* 895 a. — ῥαδίως ἂν μάχη κρατοῦντες εἶλον: this clause states that the Greeks might have successfully maintained themselves in the field, as the indispensable condition of their prosecuting the siege; the second stage being expressed in 14, πολιορκία δὲ κτέ. These two clauses do not state, as *Jowett* says, alternative means of taking the city (*cf.* c. 116. 12, where proved superiority on land is merely preliminary to a siege),

- κρατοῦντες εἶλον, οἳ γε καὶ οὐκ ἀθρόοι, ἀλλὰ μέρει τῷ
 αἰὲ παρόντι ἀντίχον, πολιορκία δ' ἂν προσκαθεζόμενοι
 15 ἐν ἐλάσσονί τε χρόνῳ καὶ ἀπονώτερον τὴν Τροίαν εἶλον.
 ἀλλὰ δι' ἀχρηματίαν τά τε πρὸ τούτων ἀσθενῇ ἦν καὶ 3
 αὐτά γε δὴ ταῦτα ὀνομαστότατα τῶν πρὶν γενόμενα δη-
 λούται τοῖς ἔργοις ὑποδεέστερα ὄντα τῆς φήμης καὶ τοῦ
 νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος.
 12 ἐπεὶ καὶ μετὰ τὰ Τρωικὰ ἡ Ἑλλὰς ἔτι μετανίστατό τε 1
 καὶ κατωκίετο, ὥστε μὴ ἡσυχάσασαν αὐξηθῆναι. ἡ τε 2
 γὰρ ἀναχώρησις τῶν Ἑλλήνων ἐξ Ἰλίου χρονία γενομένη

but the two natural stages of the expedition. To answer πολιορκία δέ, we might have expected ῥαδίως μὲν. But there are many cases in which a δέ clause has no expressed correlative particle. Cf. c. 12. 7 (where μὲν is omitted by P., B., v. H. with best Mss.); 19. 2; 56. 6; 64. 2; 86. 5; iv. 7. 2; Dem. xix. 80 (Φωκέων δέ); Plat. Rep. 340 d (τὸ δ' οἶμαι); 398 a (εἵπομεν δ' ἂν). Kühn. 531, 3. κρατοῦντες includes the victory of 4, and others which would have ensued on the assumed condition. εἶλον may be explained with Herbst, Philol. 16, 288, with ellipse of τοὺς Τρῶας, "would have defeated the Trojans." Cf. for this meaning, c. 110. 6; Xen. Hell. iii. 5. 1; Hipparch. 5. 14. Or perhaps the verb may be used intr., "would have proved superior," after the analogy of ὁ λόγος αἰρεῖ. St. and v. H. omit εἶλον, but give no satisfactory explanation of δέ. The above explanation differs materially from that of Cl.

16. δι' ἀχρηματίαν κτέ.: this gives the conclusion of the inquiry announced in c. 9. 29, since τὰ πρὸ τούτων (i.e. τῶν Τρωικῶν) are disparaged in proportion as αὐτά γε ταῦτα (i.e. τὰ Τρωικὰ) are shown to be of less im-

portance than fame would lead us to expect. — 17. τῶν πρὶν: see on c. 1. 4. — 18. τοῖς ἔργοις: by the facts, i.e. by an unprejudiced inquiry into the truth of things. — 19. κατεσχηκότος: Thuc. often places an attrib. partic. after a noun which is attended by other modifiers. Cf. c. 90. 7; 96. 8; iii. 54. 18; 56. 5; 67. 11. So Dem. xx. 76, ταῦτα ἐλάττω φανῆναι τῆς ἐν ἐκάστω νῦν περὶ αὐτοῦ δόξης ὑπαρχούσης. xviii. 126.

12. Even the Trojan war was followed by movements of population in Greece, and then by systematic colonization.

1. ἐπεὶ: since, for. The causes which impeded the development of Hellenic power continued, in some respects, in operation even after the Trojan war; and this fact is a further indication of the truth of the inference in c. 11. § 3. — ἡ Ἑλλὰς . . . αὐξηθῆναι: Greece was still subject to changes and the establishment of new states, so that it did not get rest (aor. as in c. 3. 8) and so increase. See App.

3. χρονία: (elsewhere in Thuc. of two terminations) pred. adj. used adv., after a long time. Cf. c. 4. 1; 141. 30; ii. 49. 29; vi. 31. 16. G. 138, n. 7; H.

πολλὰ ἐνεόχμωσε, καὶ στάσεις ἐν ταῖς πόλεσιν ὥς ἐπὶ
 5 πολὺ ἐγίγνοντο, ἀφ' ὧν ἐκπίπτοντες τὰς πόλεις ἔκτιζον.
 Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν 3
 ἐξ Ἄρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν μὲν Βοιω-
 τίαν, πρότερον δὲ Καδμηίδα γῆν καλουμένην ᾤκισαν (ἦν
 δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ, ἀφ'
 10 ὧν καὶ ἐς Ἴλιον ἐστράτευσαν), Δωριῆς τε ὀγδοηκοστῷ ἔτει
 ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον. μόλις τε ἐν πολλῷ 4

619. — 4. καὶ στάσεις . . . ἐγίγνοντο: the καὶ in correlation with the previous τε shows that the στάσεις here spoken of are not, with the Schol., to be regarded as results of the Trojan war, but are the movements, presently mentioned, which were caused by the pressure of the Thessalians. ὥς ἐπὶ πολὺ, as a rule, in many instances. See App. — 5. ἀφ' ὧν . . . ἔκτιζον: ἀπό, in consequence of, of the remote, not the immediate, cause. Cf. c. 17. 4; 24. 10. Since ἐκπίπτειν is regularly used as the pass. to ἐκβάλλειν, to express the forced departure of a defeated faction, Cobet wishes to read ὑφ' for ἀφ'. An indef. subj., *men*, must be supplied. τὰς with πόλεις implies those of which current tradition makes report. But Madvig conjectures νέας, and v. H. ἄλλας.

6. οἱ νῦν: i.e. those occupying the present land of Boeotia. — ἐξηκοστῷ ἔτει: acc. to the common date of the fall of Troy, B.C. 1124. — 7. Ἄρνης: the old home of the Aeolian Boeotians near the Gulf of Pagasae. The Boeotian Arne mentioned Hom. B 507, of doubtful position, probably near Coronea, was named from it. — ἀναστάντες: the regular term for forcible removal. The act. in ii. 27. 1. — 8. ᾤκισαν: St. reads ᾤκησαν (also B.,

Kr., v. H.) on the ground that οἰκίσαι de regionum vel urbium aut primis aut novis incolis dicitur — οἰκῆσαι quod in universum sedes collocare significat, de condendis urbibus dici nequit. Cl. admits this distinction, but retains ᾤκισαν, because, though Thuc. conceived some Boeotians to have settled earlier in Boeotia, the ones now spoken of must be regarded as novi incolae. — ἦν δὲ . . . ἐστράτευσαν: an attempt to reconcile Hom. B 494 ff., which mentions Boeotians who went to the Trojan war, with the tradition that the Aeolic migration into Boeotia took place sixty years after it. But an ἀποδασμὸς could not fill all the places mentioned in the catalogue as Boeotian; and this so far confirms the judgment of recent criticism, that the νεῶν κατάλογος is one of the latest additions to the Iliad. In ἀφ' ὧν the reference is to the collective ἀποδασμὸς. — 10. Δωριῆς τε: the particles τε . . . τε unite Βοιωτοὶ κτέ. and Δωριῆς κτέ. on an equal footing (c. 8. 14), as illustrations of the want of stability in Hellas. — 11. ἔσχον: aor. as in c. 3. 8. This is the only *second* aor. which appears to be used ingressively, "the pres. which is 'process' of holding connoting 'state.' See note on Pind. Ol. ii. 10." B. L. G.

- χρόνῳ ἡσυχάσασα ἢ Ἑλλὰς βεβαίως καὶ οὐκέτι ἀνισταμένη ἀποικίας ἐξέπεμψε, καὶ Ἴωνας μὲν Ἀθηναῖοι καὶ νησιω-
 τῶν τοὺς πολλοὺς ᾤκισαν, Ἰταλίας δὲ καὶ Σικελίας τὸ
 15 πλεῖστον Πελοποννήσιοι τῆς τε ἄλλης Ἑλλάδος ἔστιν ἡ
 χωρία. πάντα δὲ ταῦτα ὕστερον τῶν Τρωικῶν ἐκτίσθη.
- 13 Δυνατωτέρας δὲ γενομένης τῆς Ἑλλάδος καὶ τῶν 1
 χρημάτων τὴν κτῆσιν ἔτι μᾶλλον ἢ πρότερον ποιουμένης
 τὰ πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν
 προσόδων μειζόνων γιγνομένων (πρότερον δὲ ἦσαν ἐπὶ
 5 ῥητοῖς γέρασι πατρικαὶ βασιλείαι), ναυτικά τε ἐξηρτύετο

12. οὐκέτι ἀνισταμένη: partic. impf., being no longer subject to these violent changes of inhabitants. — 14. ᾤκισαν: with acc. of persons, here and in vi. 4. 8; rare in prose. Cf. Pind. *Is.* viii. 22; Soph. *O. C.* 785; Eur. *Hec.* 1022; *I. A.* 1293. — Ἰταλίας: used by Thuc. only of the peninsula south of the river Laus and Metapontum; cf. vi. 2. 19; vii. 33. 21; whereas Campania belongs to Ὀπικία, vi. 4. 25; and therefore τὸ πλεῖστον may be taken in its proper sense. — 15. τῆς τε ἄλλης Ἑλλάδος κτέ.: see on c. i. 6. Notice the rare use of τε to connect two single notions. See on c. 60. 8. Kühn. 519, 2. The many settlements of the Corinthians in the islands and on the coast of the Ionian gulf are referred to. — 16. πάντα δὲ ταῦτα κτέ.: these words refer to the settlements made after the migrations above mentioned had ceased.

13. Advance is now made in maritime skill, particularly by Corinth, and, among the Ionians, by Samos and Phocæa.

2. ἔτι μᾶλλον ἢ πρότερον: the reference is to c. 8. 11, where a similar statement is made as to the time before the Trojan war. ἔτι is therefore sig-

nificant, and not to be changed to τι or ἤδη, as Kr. proposes. — 3. τὰ πολλὰ: adv. often. Cf. c. 78. 5; 122. 5; ii. 11. 17; 87. 26; iii. 37. 22. — τυραννίδες: the despotisms here spoken of differed in their origin from those of which that of Pisistratus was a type; as a government, legal in its origin, might be converted into a τυραννίς by an illegal and forcible extension of its powers. This is stated by Arist. *Pol.* viii. 10. 5, when, after describing the usual growth of despotisms (οἱ πλεῖστοι τῶν τυράννων γεγόνασιν ἐκ δημαγωγῶν), he says: αἱ δὲ πρὸ τούτων ἐκ τῶν βασιλέων παρεκβαίνοντων τὰ πάτρια καὶ δεσποτικωτέρας ἀρχῆς ὀρεγομένων. — 4. ἐπὶ ῥητοῖς γέρασι: with defined prerogatives; ἐπὶ with dat. of the condition and basis of established order. Cf. Arist. *Pol.* iii. 14. 14, ἡ περὶ τοὺς ἡρωϊκοὺς χρόνους [βασιλεία] . . . ἦν ἐκόντων μὲν ἐπὶ τισὶ δ' ὠρισμένοις· στρατηγὸς γὰρ ἦν καὶ δικαστὴς ὁ βασιλεὺς, καὶ τῶν πρὸς τοὺς θεοὺς κύριος. — 5. πατρικαὶ βασιλείαι: hereditary monarchies (cf. vii. 69. 12; viii. 6. 17, of ties of friendship, etc.), passing from father to son. — ἐξηρτύετο: of naval preparations; usually mid. Cf. c. 14. 4; 25. 23; 121. 7; ii. 13. 19; 85. 11, etc.

ἡ Ἑλλὰς καὶ τῆς θαλάσσης μᾶλλον ἀντεΐχοντο. πρῶτοι δὲ 2
 Κορίνθιοι λέγονται ἐγγύτατα τοῦ νῦν τρόπου μεταχειρί-
 σαι τὰ περὶ τὰς ναῦς, καὶ τριήρεις πρῶτον ἐν Κορίνθῳ
 τῆς Ἑλλάδος ναυπηγηθῆναι. φαίνεται δὲ καὶ Σαμίοις Ἀμει- 3
 10 νοκλῆς Κορίνθιος ναυπηγὸς ναῦς ποιήσας τέσσαρας, ἔτη
 δ' ἐστὶ μάλιστα τριακόσια ἐς τὴν τελευταίαν τοῦδε τοῦ
 πολέμου, ὅτε Ἀμεινοκλῆς Σαμίοις ἦλθε· ναυμαχία τε πα- 4
 λαιτάτῃ ὣν ἴσμεν γίνεταί Κορινθίων πρὸς Κερκυραίους·
 ἔτη δὲ μάλιστα καὶ ταύτῃ ἐξήκοντα καὶ διακόσιά ἐστι
 15 μέχρι τοῦ αὐτοῦ χρόνου. οἰκοῦντες γὰρ τὴν πόλιν οἱ Κο- 5

Act. with ἐπίπλουν, ii. 17. 21. — 6. ἀν-
 τεΐχοντο: *applied themselves*. For pl.
 following sing., cf. iii. 72. 8. Kühn.
 359, 2.

πρῶτοι δὲ Κορίνθιοι κτέ.: the view
 which Thuc. now gives of the devel-
 opment of Greek maritime power (to
 the end of c. 14) comprises the period
 from 700 to 500 B.C., including the ad-
 vances made by the Corinthians, the
 Ionians, the tyrants in Sicily, and the
 Corcyraeans, to the development of
 the Athenian navy under Themisto-
 cles. See App. — 7. τοῦ νῦν τρόπου:
 opp. to the παλαιὸς τρόπος of c. 10. 31.
 — μεταχειρίζαι: used only act. by
 Thuc. Cf. iv. 18. 14; vi. 12. 17; 16.
 31; vii. 87. 2. Later chiefly mid. —
 8. καὶ τριήρεις . . . ναυπηγηθῆναι: *and*
it is said that Corinth was the first place
in Greece where triremes were built. Part.
 gen. with a sup. adv. G. 168; H. 755
 b; Kr. Spr. 47, 28, 8. This probably
 represents a further advance on the
 previous statement, πρῶτοι . . . τὰς
 ναῦς. — 9. φαίνεται δὲ κτέ.: since it
 was a Corinthian shipwright who con-
 structed ships of war (ναῦς, probably
 not triremes; cf. c. 14. 4) for the
 Samians, we have a second indication
 of the early prominence of the Cor-

inthians. The third is introduced by
 τε, 12. See on c. 2. 6. — 11. μάλιστα:
 used with statements of quantity to
 imply that the account given is
 the best practicable approximation,
 though the reality may be either more
 or less. — τοῦδε τοῦ πολέμου: on the
 import of this expression, see Introd.,
 p. 24. The two events dated must
 have occurred respectively in B.C.
 704 and 664. — 12. ὅτε: *since the time*
when = ἐξ or ἀφ' οὗ, as in c. 18. 9. So
 to express the terminus a quo we
 have ὥς in iv. 90. 14, and in v. 20. 4,
 where ἥ is perhaps to be omitted;
 ἐπειδή, iii. 68. 31 (cf. c. 6. 9); ἐπεί,
 Eur. Med. 26; Hipp. 34; I. T. 258.
 Kr. Dial. 69, 56, 2. In iii. 29. 9,
 ὅτε gives the terminus ad quem,
 till. — ἦλθε: with dat. Cf. c. 27. 1;
 61. 1; 107. 27; iii. 70. 2; vi. 46.
 12; vii. 73. 5; viii. 96. 1; Plat. Prot.
 321 c.

παλαιτάτῃ: see on c. 1. 11. — 13.
 γίνεταί: here and in 24 the pres. is
 not hist., but represents the vision of
 the historical inquirer. — 14. ταύτῃ:
 the terminus a quo as ὅτε . . .
 ἦλθε in 12. For the dat. cf. iii. 29. 9;
 and Soph. O. T. 735, καὶ τίς χρόνος
 τοῖσδ' ἐστὶν οὕξελλυθῶς; — ἐστὶ: here

ρίνθιοι ἐπὶ τοῦ ἰσθμοῦ ἀεὶ δὴ ποτε ἐμπόριον εἶχον, τῶν
 Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν,
 τῶν τε ἐντὸς Πελοποννήσου καὶ τῶν ἔξω, διὰ τῆς ἐκείνων
 παρ' ἀλλήλους ἐπιμισγόντων, χρήμασί τε δυνατοὶ ἦσαν,
 20 ὥς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται· ἀφνειὸν γὰρ
 ἐπωνόμασαν τὸ χωρίον· ἐπειδὴ τε οἱ Ἕλληνες μᾶλλον
 ἔπλωζον, τὰς ναῦς κτησάμενοι τὸ ληστικὸν καθήρουν, καὶ
 ἐμπόριον παρέχοντες ἀμφότερα δυνατὴν ἔσχον χρημάτων
 προσόδῳ τὴν πόλιν. καὶ Ἴωσιν ὕστερον πολὺ γίγνεται 6
 25 ναυτικὸν ἐπὶ Κύρου Περσῶν πρώτου βασιλεύοντος καὶ
 Καμβύσου τοῦ υἱέος αὐτοῦ, τῆς τε καθ' ἑαυτοὺς θαλάσ-
 σης Κύρῳ πολεμοῦντες ἐκράτησάν τινα χρόνον. καὶ Πο-
 λυκράτης, Σάμου τυραννῶν ἐπὶ Καμβύσου, ναυτικῶ ἰσχύ-

and in 11 represents the result of a calculation. So ἦσαν in iii. 29. 9.

16. ἀεὶ δὴ ποτε: from the very earliest times. The indef. ποτε extends the notion of ἀεὶ over an unlimited past (cf. c. 47. 10; 60. 9; iv. 103. 11, etc.; Hdt. ix. 26. 5), and receives additional emphasis from δὴ, as in viii. 73. 26. — 17. τὰ πλείω: usually in comp. sense without the art., as in c. 3. 23. Cf. with this Soph. *Ant.* 313; Eur. *Hipp.* 471. Kr. *Spr.* 50, 4, 13. Commonly the phrase has a sup. meaning. Cf. c. 69. 27; 81. 8; ii. 39. 14; 89. 8; iii. 37. 26; 83. 8. — 18. τῶν τε . . . ἔξω: appos. to τῶν Ἑλλήνων. See on c. 2. 24. — 19. παρ' ἀλλήλους: see on c. 2. 5. — χρήμασί τε: with ἐπειδὴ τε, 21, of the successive stages of progress. See on c. 12. 10. — 20. ἀφνειόν: cf. Hom. B 570. So Pind. *Ol.* xiii. 4 calls Corinth ὀλβία, and Hdt. iii. 52. 14, εὐδαίμων. — 22. ἔπλωζον: poetic verb (cf. Hes. *Op.* 634); i.e. πλοῦν μᾶλλον ἐγίνετο, c. 8. 8. — τὰς ναῦς: i.e. those above mentioned. — καθήρουν: sc. οἱ Κορίνθιοι, as the following words show. — 23. ἀμφότε-

ρα: not now, as in 17, κατὰ γῆν τὰ πλείω, but on both elements, = κατὰ γῆν καὶ κατὰ θάλασσαν. Cf. c. 100. 4; 112. 11, etc. — δυνατὴν ἔσχον κτέ.: the aor. sums up the results of their efforts, = ἡ πόλις αὐτῶν δυνατὴ ἐγένετο.

24. Ἴωσιν ὕστερον κτέ.: cf. Hdt. i. 161 ff. This statement refers chiefly to Miletus and Chios, since Samos and Phocaea are specially mentioned afterwards. As Thuc. does not elsewhere date by the Persian kings, Köhler, *Archae. d. Th.* p. 7 (see App.) justly infers that he is here using Hdt. as his authority. The dates are, Cyrus, B.C. 559–529; Cambyses, B.C. 529–522. — 26. υἱέος: this form of the gen. also c. 137. 2; ii. 100. 14; iii. 26. 8; but υἱοῦ, v. 16. 24. The nom. and acc. sing. are of the second decl. only, as c. 111. 1; ii. 29. 24; 67. 15, etc., and the pl. cases, acc. and gen., only of the third, as c. 20. 7; vi. 30. 12. — 27. ἐκράτησαν: the aor. is not ingressive (cf. c. 3. 8; 4. 2) but complexive, they maintained their power. — 28. τυραννῶν: not τυ-

ων ἄλλας τε τῶν νήσων ὑπηκόους ἐποίησατο καὶ Ῥήνειαν
 30 ἐλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ. Φωκαῆς τε Μασ-
 14 σαλίαν οἰκίζοντες Καρχηδονίους ἐνίκων ναυμαχοῦντες. δυ-
 νατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν· φαίνεται δὲ καὶ
 ταῦτα, πολλαῖς γενεαῖς ὕστερα γενόμενα τῶν Τρωικῶν,
 τριήρεσι μὲν ὀλίγαις χρώμενα, πεντηκοντόροις δ' ἔτι καὶ
 5 πλοίοις μακροῖς ἐξηρτυμένα ὥσπερ ἐκείνα. ὀλίγον τε πρὸ 2
 τῶν Μηδικῶν καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύ-
 σην Περσῶν ἐβασίλευσε, τριήρεις περὶ τε Σικελίαν τοῖς

ραννήσας, for his despotism began under Cyrus, about B.C. 532, and he was killed in the year of Cambyses's death, B.C. 522. Cf. Hdt. iii. 120 ff. — 29. Ῥήνειαν κτέ.: cf. iii. 104. 8. — 30. Φωκαῆς τε . . . ναυμαχοῦντες: Massalia (Marseilles) was founded by the Phocaeans, B.C. 600. The city of Phocaea was itself taken by Harpagus, the Persian commander, *cir.* B.C. 543, at which time half the population abandoned the place, and sailing westward to Corsica, fought a successful but ruinous battle against the combined fleets of the Carthaginians and the Tyrrhenians (Hdt. i. 166). Thuc. is probably not referring to this battle, but to repeated successes (ἐνίκων) over the Carthaginians, who would be likely to resist any attempt to found a settlement on the Gallic coast. Antiochus of Syracuse may have been his authority for this statement. Even if the dates did not conflict, the tense ἐνίκων, which denotes the victory and its enduring results (cf. c. 49. 24; 100. 3; 116. 10; iii. 108. 10, etc.) could hardly be used to denote the Καδμείη νίκη of the Phocaeans. See App.

14. Still it was only slowly and by degrees that progress was made.

1. δυνατώτατα γὰρ κτέ.: not the

reason of the preceding thought, but of the mention of the particular states named in last chap. — 2. φαίνεται: to be joined with χρώμενα and ἐξηρτυμένα. — 3. πολλαῖς . . . Τρωικῶν: though these naval powers arose many generations after the Trojan war. — 5. πλοίοις μακροῖς: πλοῖα usually opp. to war-ships, particularly to triremes, which are often called νῆες simply. Cf. ii. 84. 7; iv. 116. 5; vi. 65. 14. Here the epithet μακροῖς marks them as ships of war, though except in size they probably differed little from trading vessels. Kr. refers to Hdt. vii. 21. 9, where he speaks of μακρὰς νέας as furnished for Xerxes's bridge, to show that the epithet does not always have this force; but *ibid.* 36. 3 the same vessels are spoken of as πεντηκοντέρους καὶ τριήρεας. — ὥσπερ ἐκείνα: i.e. τὰ κατὰ τὰ Τρωικὰ ναυτικά.

ὀλίγον τε: see on c. 2. 6. — 6. τοῦ Δαρείου θανάτου: B.C. 485. — 7. ἐβασίλευσε: see on c. 3. 8. — περὶ Σικελίαν: see on c. 5. 17. Reference is made to Gelo, Hiero, and probably also to Anaxilas of Rhegium. — τοῖς τυράννοις . . . ἐγένοντο: cf. c. 13. 24. ἐς πλῆθος, in numbers, = πολλαί; usually πλήθει, as in ii. 11. 12; viii. 22. 3. Cf.

10 *τυράννοις ἐς πλῆθος ἐγένοντο καὶ Κερκυραίοις· ταῦτα*
γὰρ τελευταῖα πρὸ τῆς Ξέρξου στρατείας ναυτικὰ ἀξιό-
λογα ἐν τῇ Ἑλλάδι κατέστη. Αἰγινῆται γὰρ καὶ Ἀθηναῖοι, 3
καὶ εἴ τινες ἄλλοι, βραχέα ἐκέκτηντο καὶ τούτων τὰ πολλὰ
πεντηκοντόρους· ὁψέ τε ἀφ' οὗ Ἀθηναίους Θεμιστοκλῆς
ἔπεισεν Αἰγινῆταις πολεμοῦντας, καὶ ἅμα τοῦ βαρβάρου
προσδοκίμου ὄντος, τὰς ναῦς ποιήσασθαι, αἵσπερ καὶ
 15 *ἐναυμάχησαν· καὶ αὗται οὐπω εἶχον διὰ πάσης κατα-*
στρώματα.

Ar. Ach. 688, ἐς τάχος παίει. — 8. *ταῦτα*: the Sicilian and Corcyraean navies. The subj. is conformed to the pred. *ναυτικὰ ἀξιόλογα*. *τελευταῖα* is adv. See on c. 12. 3.

11. *βραχέα*: of trifling importance. *Cf.* c. 74. 22; 117. 12; 130. 9; 141. 4, etc. — *τὰ πολλὰ*: agrees formally with the preceding whole (*τὰ ναυτικά*), but really refers only to a part to which *πεντηκοντόρους* is pred. The *πεντηκόντορος* had on each side 25 oarsmen arranged horizontally. — 12. *ὁψέ τε ἀφ' οὗ*: the event spoken of (*ἔπεισε Θεμιστοκλῆς*) stands at a point between the Trojan war and the time of the historian. Looking from the former one might say *ὁψέ ἔπεισεν*; looking from the latter, *οὐ πολὺς χρόνος ἀφ' οὗ ἔπεισεν*. Cl. considers the expression in the text as a mixture of the two. Such a *σύγχυσις* might easily occur in a long and complex period, but is hardly credible when the words stand close together. Kr. and v. H. bracket *ἀφ' οὗ*, and Sh. suggests that *ἐκέκτηντο* may be repeated after *ὁψέ*. — 13. *Αἰγινῆταις πολεμοῦντας*: no doubt the war mentioned in c. 41. 6; Hdt. vi. 87 ff., which was perhaps before the

battle of Marathon (B.C. 490), though the invasion of Xerxes (B.C. 480) is referred to in the following lines. Hdt., vii. 144, himself says that the advice of Themistocles was given before the alarm caused by Xerxes' invasion. See Grote, IV. c. 39, p. 399, on the importance to Athens of this interval and its causes. — *καὶ ἅμα*: with *ὄντος*. See on c. 2. 8; 9. 20. — 14. *τὰς ναῦς*: the well-known fleet; 100 triremes, acc. to Plut. *Them.* 4. 2; 200 acc. to Hdt. vii. 144. 8. — *αἵσπερ καὶ ἐναυμάχησαν*: with which they actually fought as he intended. *Cf.* c. 137. 2; ii. 86. 7. — 15. *καὶ αὗται κτέ.*: referring to c. 10. 31, οὐδὲ τὰ πλοῖα κατάφρακτα ἔχοντας, and showing an advance since the Trojan times, though not an entire change. The completion of the deck was due to Cimon. *Cf.* Plut. *Cim.* 12. 3: ἐκείνος τότε πλατυτέρας ἐποίησε τὰς τριήρεις καὶ διάβασιν τοῖς καταστρώμασιν ἔδωκεν, ὥς ἂν ὑπὸ πολλῶν ὀπλιτῶν μαχιμώτεραι προσφέροντο τοῖς πολεμίοις. With *διὰ πάσης*, throughout, no definite word is to be supplied. *Cf.* ἀπὸ τῆς ἴσης, c. 15. 11; ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ, c. 27. 3; ἀπὸ πρώτης, c. 77. 11; with art., vii. 43. 35; διὰ κενῆς, iv. 126. 22.

15 Τὰ μὲν οὖν ναυτικὰ τῶν Ἑλλήνων τοιαῦτα ἦν, τὰ τε 1
παλαιὰ καὶ τὰ ὕστερον γενόμενα, ἰσχὺν δὲ περιεποιήσαντο
ὅμως οὐκ ἐλαχίστην οἱ προσσχόντες αὐτοῖς χρημάτων τε
προσόδῳ καὶ ἄλλων ἀρχῇ· ἐπιπλέοντες γὰρ τὰς νήσους
5 κατεστρέφοντο, καὶ μάλιστα ὅσοι μὴ διαρκῇ εἶχον χώραν.
κατὰ γῆν δὲ πόλεμος, ὅθεν τις καὶ δύναμις παρεγένετο, 2
οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς
ὁμόρους τοὺς σφετέρους ἐκάστοις, καὶ ἐκδήμους στρατείας
πολὺ ἀπὸ τῆς ἑαυτῶν ἐπ' ἄλλων καταστροφῇ οὐκ ἐξῆ-
10 σαν οἱ Ἕλληνες. οὐ γὰρ ξυνειστήκεσαν πρὸς τὰς μεγίστας
πόλεις ὑπήκοοι, οὐδ' αὖ αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρα-

15. *Of still less importance were the wars waged in early times on land.*

1. **τοιαῦτα**: *i.e.* of small importance as compared with those of later times. — 2. **ἰσχὺν δὲ κτέ.**: *i.e.* though they were on a small scale, still those who paid attention to them gained greatly in wealth and power. *Cf.* c. 8. 11; 13. 1. On the spelling of **προσχόντες**, see App.; and for the meaning, *cf.* vii. 4. 22. **αὐτοῖς** = τοῖς ναυτικοῖς. — 5. **ὅσοι μὴ . . . χώραν**: refers chiefly, perhaps exclusively, to the Athenians. *Cf.* c. 2. 26.

6. **κατὰ γῆν δὲ πόλεμος κτέ.**: the remainder of the chapter states the natural inference to which the discussion in c. 4-14 leads, that only the sea could be the adequate scene of Hellenic development. — **ὅθεν τις καὶ δύναμις παρεγένετο**: *from which any considerable amount of power resulted.* Cl. and Kr. consider the meaning to be, "in consequence of which any large force was placed in the field," the latter saying that *προσεγένετο* would have been used for the meaning given above. But *cf.* Xen. *Mem.* iv. 2. 2, τὸ προστάναι πόλεως . . . παρα-

γίγνεσθαι τοῖς ἀνθρώποις. Plat. *Theaet.* 197 c, δύναμιν αὐτῷ περὶ αὐτὰς παραγεγονέναι. *Men.* 99 e; *Legg.* 732 d. Besides for the latter meaning we should expect ἐς ὃν rather than ὅθεν. Under the influence of the neg. οὐδεὶς ξυνέστη there is no need of ἄν with παρεγένετο, as potential of the past, though v. H. reads *κάν*. *Cf.* Xen. *Hell.* vii. 5. 17, οὐδὲν οὕτω βραχὺν ὄπλον ἐκάτεροι εἶχον ᾧ οὐκ ἐξικνούντο ἀλλήλων. *Isae.* vi. 11. — 7. **ξυνέστη**: implies the meeting of the parties engaged more forcibly than κατέστη. *Cf.* iv. 78. 29; vi. 85. 15. — **ὅσοι καὶ ἐγένοντο**: *as many as did occur*; the 'emphasis-giving' καί, as in 6, often implies that a thing, the reality of which might be doubted, did take place. *Cf.* c. 97. 11; 105. 17; ii. 51. 21; iii. 67. 4. — 8. **τοὺς σφετέρους**: on the position, see on c. 1. 6. The refl. refers to a subj. implied in ἐκάστοις. — **στρατείας . . . ἐξῆσαν**: see App. on c. 3. 22. — 9. **τῆς ἑαυτῶν**: *sc.* γῆς. *Cf.* c. 44. 8; 142. 11. — 10. **ξυνειστήκεσαν . . . ὑπήκοοι**: *cf.* c. 1. 6. — 11. **οὐδ' αὖ . . . ἐποιοῦντο**: here the second mode of combining a large force is referred to, through a free

τείας ἐποιοῦντο, κατ' ἀλλήλους δὲ μᾶλλον ὥς ἕκαστοι οἱ
 ἀστυγείτονες ἐπολέμουν. μάλιστα δὲ ἐς τὸν πάλαι ποτὲ 3
 γενόμενον πόλεμον Χαλκιδέων καὶ Ἐρετριῶν καὶ τὸ ἄλλο
 16 Ἑλληνικὸν ἐς ξυμμαχίαν ἐκατέρων διέστη. ἐπεγένετο δὲ 1
 ἄλλοις τε ἄλλοθι κωλύματα μὴ αὐξηθῆναι, καὶ Ἴωσι προ-
 χωρησάντων ἐπὶ μέγα τῶν πραγμάτων Κύρος καὶ ἡ Περ-
 σικὴ βασιλεία Κροῖσον καθελοῦσα καὶ ὅσα ἐντὸς Ἄλυσ
 5 ποταμοῦ πρὸς θάλασσαν ἐπεστράτευσεν καὶ τὰς ἐν τῇ

alliance resting on equal rights, αὐτοὶ ἀπὸ τῆς ἴσης. Cf. iii. 40. 31. — 12. κατ' ἀλλήλους: connected with the distributive ὥς ἕκαστοι (sc. ἐπολέμουν), "their wars were only the wars of the several neighbouring tribes, one with another." Jowett.

13. μάλιστα: i.e. within the time preceding the Peloponnesian war. — ἐς τὸν πάλαι κτέ.: the war for the possession of the Δήλαντον πεδίων between Chalcis and Eretria. Cf. Hdt. v. 99; Strab. x. i. 11; Grote, III. c. 12, p. 170. Curtius, Herm. 10, p. 220 ff., gives good reason for placing this in the eighth rather than in the seventh century. — 14. Ἐρετριῶν: on the spelling, see App. — 15. διέστη: cf. c. i. 6; 18. 28.

16. The Ionians especially were hindered in their progress by the extension of the Persian power.

1. ἐπεγένετο: came upon, happened, from the outside. This verb is often used of what is unexpected and disastrous, as in ii. 58. 8; vii. 87. 14; viii. 96. 8; and therefore of destructive natural phenomena, as in ii. 4. 8; 77. 20; iv. 3. 7; viii. 34. 4. — 2. ἄλλοθι: not here local, but of circumstances, relations, aliis rerum condicionibus. Cf. Plat. Symp. 184 c, μοναχοῦ ἐνταῦθα συμπίπτει . . . ἄλλοθι δὲ

οὐδαμοῦ. — μὴ αὐξηθῆναι: the Vat. Ms. has τοῦ, other Mss. τοῦ μή, before the inf. We might have had the simple inf. as in iv. 67. 24. GMT. 92, 1, n. 2; 95, 2; H. 1029. — καὶ Ἴωσι: should after ἄλλοις τε depend on ἐπεγένετο, but is dat. of interest with the partic. clause, and is felt again with ἐπεστράτευσεν. For similar irregularity from apparent displacement of τε, cf. c. 53. 7; 77. 24; 129. 5; iii. 94. 17; iv. 28. 19; 52. 5; 85. 11; 127. 12; Hom. Ω 632. ἐπιστρατεύειν has dat. in c. 107. 25; iii. 54. 8; but acc. in iv. 60. 10; 92. 26. — προχωρησάντων . . . πραγμάτων: refers to the Ionians, not, as the Schol. says, to the Persians. — 3. ἡ Περσικὴ βασιλεία: in a concrete sense, the Persian empire, as in ii. 97. 25, of the Odrysian kingdom. The reading ἐξουσία of inferior Mss., adopted by St., P., B., v. H., is not a suitable word for an absolute monarchy. — 4. καθελοῦσα: (see on c. 4. 6) has the double obj. Κροῖσον (v.c. 549) and ὅσα . . . θάλασσαν (sc. ἐστὶ, as εἰσὶ in ii. 97. 25). Cf. Hdt. i. 71 ff. — ἐντὸς Ἄλυσ ποταμοῦ: on the west side of the Halys, from the point of view of the Greeks; πρὸς θάλασσαν from that of the Persians. The generic name is often thus joined with the special, which takes the attrib. position. Cf.

ἡπείρω πόλεις ἐδούλωσε, Δαρείῳ δὲ ὕστερον τῷ Φοινίκων ναυτικῷ κρατῶν καὶ τὰς νήσους.

17 Τύραννοι δὲ ὅσοι ἦσαν ἐν ταῖς Ἑλληνικαῖς πόλεσι, 1
τὸ ἐφ' ἑαυτῶν μόνον προορώμενοι ἔς τε τὸ σῶμα καὶ ἔς
τὸ τὸν ἴδιον οἶκον αὔξειν, δι' ἀσφαλείας ὅσον ἐδύναντο
μάλιστα τὰς πόλεις ὥκουν, ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν
5 ἔργον ἀξιόλογον, εἰ μὴ τι πρὸς περιοίκους τοὺς αὐτῶν
ἐκάστοις. [οἱ γὰρ ἐν Σικελίᾳ ἐπὶ πλείστον ἐχώρησαν δυ-
νάμεως.] οὕτω πανταχόθεν ἡ Ἑλλὰς ἐπὶ πολὺν χρόνον
κατείχετο μήτε κοινῇ φανερόν μηδὲν κατεργάζεσθαι, κατὰ
πόλεις τε ἀτολμοτέρα εἶναι.

ii. 97. 3; iv. 102. 3; vi. 4. 2.—6. Δαρείῳ δὲ κτέ.: acc. to Hdt. i. 169, the Ionians, οἱ τὰς νήσους ἔχοντες, i.e. the Chians and Samians (c. 142), had surrendered to Cyrus. But Thuc. is probably right in placing their subjugation after the battle of Lade (B.C. 494?). Cf. Hdt. vi. 7–17.

17. The tyrants also in the Greek states employed their power in no important wars.

1. τύραννοι δὲ κτέ.: we have here the last of the τεκμήρια for the time before the Persian war. See note at end of c. 2. The position of τύραννοι (without art. before the attrib. rel. sentence, nearly = ὅσοι ἐτυράννευον) reminds us of the previous mention of τυραννίδες in c. 13. 3. — 2. προορώμενοι: the Attic prose writers often use the mid. of compounds of ὀρᾶν, chiefly of intellectual perception. Kühn. 374, 3. — ἔς τε . . . αὔξειν: the two aspects of τὸ ἐφ' ἑαυτῶν (their own interest), their personal security (cf. vi. 9. 8) and the aggrandizement of their families. — 3. δι' ἀσφαλείας . . . ὥκουν: administered their states (cf. iii. 37. 18; viii. 67. 6) in the way of the greatest

attainable security. For διὰ, cf. c. 40. 16; 73. 13; ii. 64. 2. — 4. ἀπ' αὐτῶν: as the result of their rule. The execution might be by others. So ἀπό is frequently used with πράσσειν, cf. iv. 76. 4; vi. 61. 6; viii. 48. 46; 68. 24; with λέγεσθαι, iii. 36. 24; 82. 41; vi. 32. 18, in all of which Cobet (V. L. p. 276) would read ὑπό. But see Herbst gegen Cobet, p. 49, who says, ὑπό dicitur de ipso actore, ἀπό de auctore. Sh. asks: "Why should copyists constantly change ὑπό into ἀπό after such verbs, and very rarely after others?" — 5. εἰ μὴ τι: with the Vat. and other good Mss. for εἰ μὴ εἴ τι, which is not found elsewhere in Thuc. — πρὸς περιοίκους . . . ἐκάστοις: on the order, see on c. 1. 6. ἐκάστοις is not to be connected with ἐπράχθη, but with περιοίκους τοὺς αὐτῶν (though the gen. would be more regular), emphasizing the separate instances. — 6. οἱ γὰρ κτέ.: see App. — 7. οὕτω πανταχόθεν κτέ.: refers generally to the causes which hindered the rapid growth of Greek power, enumerated in c. 2 ff., before the Persian war, to which we pass in c. 18. κατείχετο, was

18 Ἐπειδὴ δὲ οἳ τε Ἀθηναίων τύραννοι καὶ οἱ ἐκ τῆς 1
 ἄλλης Ἑλλάδος ἐπὶ πολὺ καὶ πρὶν τυραννευθείσης οἱ
 πλείστοι καὶ τελευταῖοι πλὴν τῶν ἐν Σικελίᾳ ὑπὸ Λα-
 κεδαιμονίων κατελύθησαν (ἡ γὰρ Λακεδαίμων μετὰ τὴν
 5 κτίσιν τῶν νῦν ἐνοικούντων αὐτὴν Δωριῶν ἐπὶ πλεί-
 στον ὧν ἴσμεν χρόνον στασιάσασα ὁμως ἐκ παλαιοτάτου

held back, checked. Cf. ii. 65. 33; iii. 62. 13. With ὥστε μή, iv. 130. 27; Hdt. viii. 57. 9. With simple inf. probably here only. On the neg., see GMT. 95, 2; H. 1029. The second clause, κατὰ πόλεις . . . εἶναι, contains the neg. in ἀτολμοτέρα, = μήτε κατὰ πόλεις τολμηρότερόν τι πράσσειν. φανερόν here = ἐπιφανές, ἀξιόλογον. Cf. Xen. Cyr. vii. 5. 58.

18. Soon after came the Persian wars. Athens and Sparta; after a brief alliance, fell into hostility, and each strove to augment her own power.

Chaps. 18 and 19 show that even the recent occurrences (τὰ πρὸ αὐτῶν, c. 1. 10) were important chiefly as preparations for the Peloponnesian war.

1. οἱ ἐκ τῆς Ἑλλάδος: followed by the supplementary description πλείστοι καὶ τελευταῖοι with repeated art. Cf. c. 2. 24; 23. 17; 108. 12; iii. 23. 8. ἐκ τῆς Ἑλλάδος is a proleptic attrib., caused by κατελύθησαν. See on c. 8. 9. — 2. ἐπὶ πολὺ . . . τυραννευθείσης: for the order, see on c. 11. 19. ἐπὶ πολὺ, generally, in local sense. Cf. ii. 34. 24. καὶ πρὶν, even earlier than Athens. Before πρὶν or πρότερον, καί = ἤδη. Cf. v. 14. 19; vi. 88. 23; vii. 15. 16; 68. 16. — 3. πλὴν τῶν ἐν Σικελίᾳ: an exception to τελευταῖοι. In Sicily they maintained themselves to a later time. Besides the expulsion of the Pisistratidae (b.c. 510; cf. Hdt. v. 65) by Spartan help, we know only that after the death of Periander in Corinth (b.c. 585), of Clisthenes in

Sicyon (b.c. 570), and of Theagenes in Megara (about b.c. 510), the Lacedaemonians favoured the restoration of the older order of things, and made an unsuccessful attack on Polycrates of Samos, about b.c. 525 (Hdt. iii. 39, 56). Therefore the words οἱ τύραννοι . . . κατελύθησαν are to be understood generally in the sense of the words in 10, τὰ ἐν ταῖς ἄλλαις πόλεσι καθίστασαν. Cf. Arist. Pol. viii. 10. 30 (1312 b 7), Λακεδαιμόνιοι πλείστας κατέλυσαν τυραννίδας. See Curtius, Hist. of Greece, I. p. 422.

4. τὴν κτίσιν: the settlement. Cf. the verb κτίζειν, c. 12. 5, 17; ii. 68. 6; v. 16. 32, etc. — 5. ἐπὶ πλείστον χρόνον: i.e. down to the legislation of Lycurgus, which Thuc. places about b.c. 820 (Eratosthenes, 884); and so the unsettled period must have lasted two or three hundred years. Hdt. i. 65 agrees as to the fact. See Grote, II. c. 6, p. 340. — 6. ὧν ἴσμεν: common in the historians with sup. or μόνος (cf. Hdt. i. 142. 3; 178. 12; ii. 68. 7; iii. 60. 15; iv. 152. 13; 197. 5, etc.); assimilated to an antec., usually obvious; as in c. 4. 1; 13. 13; here probably πασῶν πόλεων is to be supplied. — ἐκ παλαιοτάτου: after the longest period of disturbance Sparta was the earliest to reach a settled state; implied by the aor. ἡννομήθη, to which is attached, as a natural result, ἀτυράννευτος ἦν. On this εὐνομία see C. Wachsmuth, Jahrb. 14, p. 9.

καὶ ἡννομήθη καὶ αἰὲ ἀτυράννευτος ἦν· ἔτη γὰρ ἔστι μάλιστα τετρακόσια καὶ ὀλίγῳ πλείῳ ἐς τὴν τελευταίαν τοῦδε τοῦ πολέμου, ἀφ' οὗ Λακεδαιμόνιοι τῇ αὐτῇ πολιτείᾳ
 10 χρώνται· καὶ δι' αὐτὸ δυνάμενοι καὶ τὰ ἐν ταῖς ἄλλαις πόλεσι καθίστασαν), μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος οὐ πολλοῖς ἔτεσιν ὕστερον καὶ ἡ ἐν Μαραθῶνι μάχῃ Μήδων πρὸς Ἀθηναίους ἐγένετο. δεκάτῳ δὲ ἔτει μετ' αὐτὴν αὖθις ὁ βάρβαρος τῷ μεγάλῳ
 15 στόλῳ ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθε.' καὶ μεγάλου κινδύνου ἐπικρεμασθέντος οἳ τε Λακεδαιμόνιοι τῶν ξυμπολεμησάντων Ἑλλήνων ἡγήσαντο δυνάμει προύχοντες, καὶ οἱ Ἀθηναῖοι ἐπιόντων τῶν Μήδων διανοηθέντες ἐκλιπεῖν τὴν πόλιν καὶ ἀνασκευασάμενοι ἐς τὰς ναῦς ἐσ-
 20 βάντες ναυτικοὶ ἐγένοντο. κοινῇ τε ἀπώσάμενοι τὸν βάρβαρον ὕστερον οὐ πολλῷ διεκρίθησαν πρὸς τε Ἀθηναίους

— 7. **μάλιστα**: see on c. 13. 11. — 8. **τοῦδε τοῦ πολέμου**: see *Intro.* p. 24. — 10. **δι' αὐτό**: the condition described in 7. The subj. of the rel. clause is to be repeated with **καθίστασαν**. — **δυνάμενοι**: = **μέγα δυνάμενοι**. Cf. c. 33. 20. — 11. **καθίστασαν**: act., implying 'among and for others.' The mid., 'at home' or 'for their own interest.' Cf. c. 76. 2; 118. 8; ii. 6. 3; iii. 18. 6; 28. 17; 35. 7. — **μετὰ δὲ τὴν . . . κατάλυσιν**: a brief repetition of 1, **ἐπειδὴ κτέ.** On the repeated **δέ**, see on c. 11. 6. — 12. **ἐκ τῆς Ἑλλάδος**: for position, see on c. 11. 19. — 13. **ἐν Μαραθῶνι**: see *App.*

14. **τῷ μεγάλῳ στόλῳ**: as the current designation of the expedition of Xerxes. — 15. **δουλωσόμενος**: in c. 16. 6 the act. **ἐδούλωσε** has in view rather the sufferings of the conquered than the interests of the conqueror. — 16. **ξυμπολεμησάντων . . . ἡγήσαντο**: aor., as in c.

3. 8; 4. 2; 14. 6 (*joined in the war . . . took the lead*). But **ἡγοῦντο** in c. 19. 2, *they held the hegemony*. The gen. implies that their control was normal or rightful. — 17. **δυνάμει προύχοντες**: by the same natural law that had placed Agamemnon at the head of the Trojan expedition, c. 9. 1. It was on a similar basis of superior force already existing (c. 14. 12) that the Athenians after the second Persian war established their claim to leadership. — 18. **διανοηθέντες**: this partic. and **ἐσβάντες** stand on a par as conditions of **ναυτικοὶ ἐγένοντο**, but **ἀνασκευασάμενοι** (τὰ σκεύη ἀναλαμβάνοντες, *Schol.*) is subordinate to **ἐσβάντες** as the necessary preliminary. **διανοηθῆναι**, *resolve* (c. 141. 2; iv. 13. 16; vii. 40. 17), **διανοεῖσθαι**, *have a mind*. — 19. **ἐσβάντες**: for **ἐμβάντες**. See *App.* — 20. **κοινῇ τε**: *and so by joint effort*. Cf. c. 4. 5. — 21. **διεκρίθησαν**: = **διέ-**

καὶ Λακεδαιμονίους, οἳ τε ἀποστάντες βασιλέως Ἕλληνες
καὶ οἱ ξυμπολεμήσαντες· δυνάμει γὰρ ταῦτα μέγιστα διε-
φάνη· ἴσχυον γὰρ οἱ μὲν κατὰ γῆν, οἱ δὲ ναυσί. καὶ 3
25 ὀλίγον μὲν χρόνον ξυνέμεινεν ἡ ὁμαιχμία, ἔπειτα δὲ διε-
νεχθέντες οἱ Λακεδαιμόνιοι καὶ Ἀθηναῖοι ἐπολέμησαν
μετὰ τῶν ξυμμάχων πρὸς ἀλλήλους, καὶ τῶν ἄλλων Ἑλλή-
νων εἴ τινές που διασταῖεν, πρὸς τούτους ἤδη ἐχώρουν.
ὥστε ἀπὸ τῶν Μηδικῶν ἐς τόνδε ἀεὶ τὸν πόλεμον τὰ
30 μὲν σπενδόμενοι, τὰ δὲ πολεμοῦντες ἢ ἀλλήλοις ἢ τοῖς
ἐαυτῶν ξυμμάχοις ἀφισταμένοις εὖ παρεσκευάσαντο τὰ
πολέμια καὶ ἐμπειρότεροι ἐγένοντο μετὰ κινδύνων τὰς
19 μελέτας ποιούμενοι. καὶ οἱ μὲν Λακεδαιμόνιοι οὐχ ὑπο- 1

στησαν. Cf. 28; c. 15. 16. The subj. to ἀπωσάμενοι must be οἳ τε Λακεδαιμόνιοι καὶ οἱ Ἀθηναῖοι with their allies; but the allies alone form the subj. of διεκρίθησαν, and there are included also those who were set free from the Persian yoke by the battle of Salamis; and so to the subj. thus extended οἳ τε ἀποστάντες . . . ξυμπολεμήσαντες is an explanatory appos. (cf. c. 2. 24; 13. 18), while the Athenians and Lacedaemonians now stand in obj. relation. Cf. ii. 16. 4; iii. 10. 17; 23. 8; 53. 17, for a similar change of subj. — 23. ταῦτα: these states. Cf. τῶν ναυτικῶν, c. 14. 2. — διεφάνη: had shown themselves among all. Cf. ii. 51. 9; iv. 108. 20; vi. 17. 20.

25. ξυνέμεινεν, ἐπολέμησαν: complexive aors., as in c. 6. 3. The latter refers to the struggle in B.C. 458–440, recorded in c. 107–115. — ὁμαιχμία: here only in Thuc. In Hdt. vii. 145. 11; viii. 140. 23. But θυμαχμος is used by the Plataean speaker in iii. 58. 19. — 28. διασταῖεν: the iterative opt. after εἰ (ὅποτε, ἐπειδή), followed as usual by the impf. GMT. 51; H. 894,

2. Cf. c. 49. 14; ii. 10. 5; vii. 71. 11. — ἤδη: now, by this time, the conditions described in c. 15. § 2 being now changed. — 29. ὥστε κτέ.: from hence to the end of the next chapter it is shown that the rivalry of the Athenians and Lacedaemonians after the Persian war caused the full development of their powers; and from this, with the increase of means of war, follows the preponderant importance of the Peloponnesian war. — ἀεὶ: belongs in effect to the following partic. as well as the finite verbs παρεσκευάσαντο and ἐγένοντο. — 30. σπενδόμενοι: by concluding truces, πολεμοῦντες, by waging war. For τὰ μὲν . . . τὰ δέ, cf. ii. 46. 2. — 31. ἀφισταμένοις: = ὅποτε ἀφιστῶντο. GMT. 109, 6; H. 902. Cf. c. 99. 13, and the whole of c. 89–118, where are the proofs of the brief statements here made.

19. The hegemony of the Lacedaemonians differed from that of the Athenians.

1. ὑποτελεῖς φόρου: so c. 56. 7; 66. 6; 80. 14; vii. 57. 13. Without φόρου,

τελείς ἔχοντες φόρου τοὺς ξυμμάχους ἡγούντο, κατ' ὀλι-
 γαρχίαν δὲ σφίσιν αὐτοῖς μόνον ἐπιτηδείως ὅπως πολι-
 τεύσουσι θεραπεύοντες, Ἀθηναῖοι δὲ ναῦς τε τῶν πόλεων
 5 τῷ χρόνῳ παραλαβόντες, πλὴν Χίων καὶ Λεσβίων, καὶ
 χρήματα τοῖς πᾶσι τάξαντες φέρειν· καὶ ἐγένετο αὐτοῖς
 ἐς τόνδε τὸν πόλεμον ἡ ἰδία παρασκευὴ μείζων ἢ ὥς
 τὰ κράτιστά ποτε μετὰ ἀκραιφνοῦς τῆς ξυμμαχίας ἦν-
 θησαν.

20 Τὰ μὲν οὖν παλαιὰ τοιαῦτα ἡῦρον, χαλεπὰ ὄντα 1
 παντὶ ἐξῆς τεκμηρίῳ πιστεῦσαι. οἱ γὰρ ἄνθρωποι τὰς

ii. 9. 15; v. 111. 20; vii. 57. 23, but just before *φόρῳ ὑπήκοοι* in the same sense. — 2. *ἡγούντο*: abs., *maintained their hegemony*. Cf. c. 77. 23; iii. 10. 13. — κατ' ὀλιγαρχίαν . . . θεραπεύοντες: see App. κατ' ὀλιγαρχίαν belongs to πολιτεύσουσι (cf. iii. 62. 8); the intervening words show that the object was to further the interests of the Lacedaemonians only, not those of the smaller states. Cf. c. 144. 13; iv. 76. 28; v. 81. 6; Lys. xiii. 51. Elsewhere Thuc. joins θεραπεύειν with inf. (cf. vi. 61. 25; vii. 70. 20), here with ὅπως, like σκοπεῖν, ἐπιμελεῖσθαι, after which verbs the fut. indic. seems preferable to the aor. subjv., though the Mss. vary greatly. Cf. c. 56. 3; 57. 21; 82. 24. GMT. 45; H. 885. — 5. παραλαβόντες: i.e. causing to be delivered to them (παραδοῦναι is used of the allies themselves in c. 101. 13), while they increased their own fleet by the tribute exacted subsequently. Cf. c. 99. § 3. — Λεσβίων: these lost their independence after their revolt, B.C. 427. Cf. iii. 50. 5, where the same phrase is used. — 6. καὶ ἐγένετο αὐτοῖς κτέ.: Cl. follows Grote, V. c. 44. p. 117, in understanding Thuc. to say that the power both of Sparta and of Athens was

greater at the beginning of the Peloponnesian war than that of both together during the short time that the *δμαιχμία* lasted. See App. τὰ κράτιστα is adv. with ἦνθησαν. Cf. c. 31. 4; τὰ πρότερα, c. 2. 2; τὰ πλείω, c. 13. 17; τὰ τελευταῖα, c. 24. 12. The position of ἀκραιφνοῦς gives it the effect of a temporal sentence. The word occurs in c. 52. 8; not elsewhere in Att. prose.

20. But men often judge of past events without thorough inquiry.

1. ἡῦρον: see on c. 1. 11. — χαλεπὰ . . . πιστεῦσαι: Sh. renders, *albeit difficult for one, hardly allowing one, to give credit to every link in the chain of argument*; the const. being that by which in Greek an adj. is used pers. when the impers. is more natural to us (H. 944; Kühn. 477 d) = *καίπερ χαλεπὸν ὃν ἐμοὶ πιστεῦσαι αὐτὰ παντὶ ἐξῆς τεκμηρίῳ* (cf. Eur. *Hel.* 710, *λόγοις δ' ἐμοῖσι πίστευσον τάδε*). It is probable that *πᾶν ἐξῆς τεκμήριον* means the series of *τεκμήρια* actually alleged by Thuc.; but Cl. thinks it means every point of evidence, without exception, which presents itself. We find *ἐξῆς* with *πᾶς* in the sing. only in Dem. ix. 69, *τότε χρὴ καὶ*

ἀκοὰς τῶν προγεγενημένων, καὶ ἦν ἐπιχώρια σφίσιν ἥ, 2
 ὁμοίως ἀβαστανίστως παρ' ἀλλήλων δέχονται. Ἀθηναίων 2
 5 γοῦν τὸ πλῆθος Ἱππαρχον οἶονται ὑφ' Ἀρμοδίου καὶ
 Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν, καὶ οὐκ ἴσασιν
 ὅτι Ἱππίας μὲν πρεσβύτατος ὢν ἦρχε τῶν Πεισιστράτου
 υἱέων, Ἱππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ,
 ὑποτοπήσαντες δέ τι ἐκείνῃ τῇ ἡμέρᾳ καὶ παραχρῆμα
 10 Ἀρμόδιος καὶ Ἀριστογείτων ἐκ τῶν ξυνειδότεων σφίσιν
 Ἱππία μεμνηῦσθαι τοῦ μὲν ἀπέσχοντο ὥς προειδότες,
 βουλόμενοι δὲ πρὶν ξυλληφθῆναι δράσαντές τι καὶ κινδυ-
 νεῦσαι, τῷ Ἱππάρχῳ περιτυχόντες περὶ τὸ Λεωκόριον

ναύτην . . . καὶ πάντ' ἄνδρα ἐξῆς προθύ-
 μους εἶναι; in pl. in vii. 29. 21 and Dem.
 xxiv. 70. — 3. ἀκοάς: here in objective
 sense, *the things heard*. So ii. 41. 8
 (cf. Tac. Ann. iv. 11, ut falsas
 auditiones depellerem); else-
 where in Thuc. subjective, 'hearing,'
 'apprehension.' Cf. c. 4. 1; 23. 10;
 iii. 38. 31; iv. 126. 15, 33; vi. 17. 23. —
 σφίσιν: in a dependent sentence re-
 fers to the subj. of the primary. Cf.
 c. 115. 23; iii. 108. 14; vi. 32. 9. —
 4. ὁμοίως: i.e. as much as if the events
 had taken place among strangers,
 when a failure to examine would be
 more excusable. Cf. vii. 68. 14.

5. γοῦν: see on c. 2. 18; so for in-
 stance. — τὸ πλῆθος . . . ἀποθανεῖν:
 the popular belief which Thuc. op-
 poses here, and more fully in vi. 55,
 was probably founded on ballads and
 erroneous views about the statues in
 honour of Harmodius and Aristogeiton.
 Hdt. v. 55; vi. 123 agrees with
 Thuc. The principal stress lies on τύ-
 ραννον ὄντα, just as in 7 πρεσβύτατος ὢν
 gives the reason for ἦρχε. So in 9,
 ὑποτοπήσαντες stands at the head of its
 clause, since the failure was due to

this mistaken suspicion. — 9. ὑποτο-
 πήσαντες: a rare verb, used by Thuc.
 only in aor., and only in partic., except
 in iii. 24. 4 inf. (for in v. 35. 14; viii.
 76. 6, ὑπώπτεον is the true reading).
 Hdt. vi. 70. 4; ix. 116. 15 has aor. pass.
 with act. meaning. The mid. occurs in
 Ar. Ran. 958; Thesm. 496; and in Lys.
 ix. 4. — καὶ παραχρῆμα: at the very
 moment of execution (precisely παρὰ τὸ
 χρῆμα), a more exact definition than
 ἐκείνῃ τῇ ἡμέρᾳ, on that (famous) day. —
 10. ἐκ τῶν . . . μεμνηῦσθαι: Sh. ren-
 ders, *that information had been conveyed*
from the body of their fellow-conspirators.
 ἐκ would not have been joined with
 the sing. Cf. iii. 69. 3; vi. 36. 9. ἐκ
 is found often in Hdt. and the Att. poets
 for ἐπὶ with pass. H. 798 c; Kühn.
 430, 2. — 12. δράσαντάς τι καὶ κινδυ-
 νεῦσαι: to do something if they must
 risk their lives. Sh. Cf. iii. 53. 14; iv.
 11. 20. Tac. Hist. i. 21, acrioris
 viri esse merito perire. — 13.
 περιτυχόντες: περιτυγχάνειν dicitur,
 qui non quaerens, ἐπιτυγχάνειν,
 qui quaerens in aliquid cecidit.
 Herm. — Λεωκόριον: the sanc-
 tuary of the daughters of Leos, an

καλούμενον τὴν Παναθηναϊκὴν πομπὴν διακοσμοῦντι ἀπέ-
 15 κτειναν. πολλὰ δὲ καὶ ἄλλα ἔτι καὶ νῦν ὄντα καὶ οὐ 3
 χρόνῳ ἀμνηστούμενα καὶ οἱ ἄλλοι Ἕλληνες οὐκ ὀρθῶς
 οἴονται, ὥσπερ τοὺς τε Λακεδαιμονίων βασιλέας μὴ μιᾷ
 ψήφῳ προστίθεσθαι ἐκάτερον, ἀλλὰ δυοῖν, καὶ τὸν Πι-
 τανάτην λόχον αὐτοῖς εἶναι, ὃς οὐδ' ἐγένετο πώποτε. οὐ-
 20 τως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας
 καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται.
 21 Ἐκ δὲ τῶν εἰρημένων τεκμηρίων ὅμως τοιαῦτα ἄν 1
 τις νομίζων μάλιστα ἂ διήλθον οὐχ ἁμαρτάνοι, καὶ οὔτε

old Attic king, who in a famine were sacrificed for the state. It was in the inner Ceramicus near the temple of Apollo Patrous. — 14. τὴν Παναθηναϊκὴν πομπήν: on the 24–29 Hecatombaeon (July).

16. καὶ οἱ ἄλλοι: i.e. not the Athenians only. — 17. οἴονται: used only here with obj. acc. Elsewhere with inf. or abs. Cf. ii. 54. 10; iv. 64. 13. — ὥσπερ . . . πώποτε: the statements here denied by Thuc. are apparently made by Hdt. vi. 57. 30, on the double vote of the Lacedaemonian kings, and ix. 53. 9, on the Πιτανάτης λόχος; and we can hardly doubt that Thuc. has those passages in view. Cobet, Mnem. 12, p. 158, explains that Hdt. means that the *one* nearest kinsman of the kings cast two votes for the kings, if both absent, and a third for himself, and that the pl. τοὺς μάλιστα προσήκοντας is used because this kinsman would not always be the same. Paus. iii. 16. 9, speaks of a κάμη Πιτάνη, as Hdt. iii. 55 calls it δῆμος. On this question see Kirchhoff, Monatsb. d. Berl. Ak., Jan., 1878. The unusual expression ψήφῳ προστίθεσθαι (quite unlike c. 40. 18, ψῆφον προστιθέμεθα) probably means that the kings voted

last. See Schömann, *Antiquities of Greece*, I. p. 233. The neg. μή, because this clause is appos. to πολλὰ ἄλλα. See Am. J. of. Ph. I. p. 49. — 21. τὰ ἐτοῖμα: what lies nearest at hand, taken without scrutiny, and therefore having no guarantee of accuracy.

21. An unprejudiced examination of the proofs adduced must result in a conviction of the superior importance of the Peloponnesian war.

1. ὅμως: i.e. although χαλεπὰ ὄντα κτέ., c. 20. 1. — 2. ἂ διήλθον: obj. of νομίζων, with τοιαῦτα μάλιστα (see on c. 13. 11) as pred., pretty nearly such as I have described them. The same obj. must be supplied with πιστεύων, 4, and ἡγησάμενος, 7. Cl. regards these partic. as cond. prot. to ἁμαρτάνοι ἄν, but he has not observed that the neg. with the second is οὔτε — οὔτε, not μήτε — μήτε. The last two really express the cause of the writer's conviction of the correctness of his result, and only the first is cond., = εἴ τις νομίζοι, where τις may be regarded as a disguised ἐγώ (Kühn. 470, 1). What he feels to have been the cause of his own escape from error must be the condition of a similar escape on the part of any one

ὥς ποιηταὶ ὑμνήκασι περὶ αὐτῶν ἐπὶ τὸ μείζον κοσμοῦν-
 τες μᾶλλον πιστεύων, οὔτε ὥς λογογράφοι ξυνέθεσαν ἐπὶ
 5 τὸ προσαγωγότερον τῇ ἀκροάσει ἢ ἀληθέστερον, ὄντα ἀνεξ-
 έλεγκτα καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ
 τὸ μυθῶδες ἐκνευικηκότα, ἡρῶσθαι δὲ ἡγησάμενος ἐκ
 τῶν ἐπιφανεστάτων σημείων ὥς παλαιὰ εἶναι ἀποχρώντως.
 καὶ ὁ πόλεμος οὗτος, καίπερ τῶν ἀνθρώπων ἐν ᾧ μὲν 2
 10 ἂν πολεμῶσι τὸν παρόντα ἀεὶ μέγιστον κρινόντων, παν-
 σαμένων δὲ τὰ ἀρχαῖα μᾶλλον θαυμαζόντων, ἀπ' αὐτῶν
 τῶν ἔργων σκοποῦσι δηλώσει ὅμως μείζων γεγενημένος

who may pursue the same investiga-
 tion. — 4. ὥς λογογράφοι ξυνέθεσαν:
 see App. — ξυνέθεσαν: aor., refers to
 records of facts recently compiled by
 writers of prose, and probably points
 to Herodotus. It implies merely the
 collection and recording of a mass of
 facts, not, like ξυγγράφειν and the Lat.
 res componere, an elaborate in-
 quiry and systematic treatment. Cf.
 c. 97. 10. — ἐπὶ τὸ . . . ἀληθέστερον:
 rather to tickle the ear in public recita-
 tion than to reach the truth. The repeated
 comp., as in Lat., expresses that of two
 qualities in the same object, one exists
 in larger measure. Cf. Hom. α 164;
 Hdt. iii. 65. 11; Plat. Theaet. 144 b.
 H. 645; Kühn. 543, 5. The adv. peri-
 phrasis with ἐπὶ as in c. 3. 6, and 9. 20.
 ἀκρόασις here and in c. 22. 14 of pub-
 lic recitations at festivals. — 5. ὄντα
 ἀνεξέλεγκτα . . . ἐκνευικηκότα: these
 words are in formal agreement with α
 διήλθον, though referring specially to
 the misstatements of poets and chroni-
 clers; stories which cannot be tested, and
 most of which have from lapse of time
 passed into the region of romance desti-
 tute of all credibility. For ἐνικᾶν, cf.
 c. 3. 11. — 7. ἡρῶσθαι: as express-
 ing the result of diligent inquiry (cf.

c. 1. 11; 20. 1; 22. 12) stands first in its
 clause in contrast with κοσμοῦντες and
 ξυνέθεσαν. — 8. ὥς . . . ἀποχρώντως: suffi-
 ciently considering their antiquity. ὥς
 suggests a natural limit to what it is
 fair to expect. Cf. c. 10. 34; iv. 84.
 9; Kühn. 581, 5. Not usually, as here
 and Hdt. iv. 81. 4, with the restric-
 tive inf. of iv. 28. 5 (τὸ ἐπὶ σφᾶς εἶναι);
 Plat. Prot. 317 a (κατὰ τοῦτο εἶναι).
 GMT. 100, n. 2; H. 956; Kühn.
 479, 4.

9. καὶ ὁ πόλεμος κτέ.: "and so,
 though men are apt, while they are
 engaged in war, to judge the present
 one always most important, but when
 it is over to look with greater wonder
 on those ancient events, still this war,
 which I am going to narrate, will
 show to persons who form their opin-
 ions on the basis of facts, that it
 proved really more important than
 they." αὐτῶν = τῶν παλαιῶν. In this
 chapter the importance of the Pelo-
 ponnesian war is compared with that
 of τὰ παλαιά (see on c. 1. 10), and the
 next chapter is not, as Kr. thinks, out
 of place, but comes in quite properly
 to contrast the modern critical meth-
 ods with the uncertified traditions of
 early poets and logographers. With

22 αὐτῶν. καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι ἢ μέλλοντες 1
πολεμήσειν ἢ ἐν αὐτῷ ἤδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν
αὐτὴν τῶν λεχθέντων διαμνημονεύσαι ἦν ἐμοί τε ὦν αὐτὸς
ἤκουσα καὶ τοῖς ἄλλοθεν ποθεν ἐμοὶ ἀπαγγέλλουσιν. ὥς
5 δ' ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ τῶν ἀεὶ παρόντων τὰ
δέοντα μάλιστ' εἰπεῖν, ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπά-
σης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται. τὰ 2
δ' ἔργα τῶν πραχθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ πα-
ρατυχόντος πυνθανόμενος ἠξίωσα γράφειν οὐδ' ὥς ἐμοὶ
10 ἐδόκει, ἀλλ' οἷς τε αὐτὸς παρῆν καὶ περὶ τῶν ἄλλων
ὅσον δυνατὸν ἀκριβείᾳ περὶ ἐκάστου ἐπεξελθών· ἐπιπόνως 3

ἐν ᾧ ἂν πολεμῶσι cf. Plat. *Phaed.* 67 a, ἐν ᾧ ἂν ζῶμεν. GMT. 62; H. 914. For δηλώσει = δηλός ἐσται, cf. ii. 50. 4; Soph. *Ant.* 20, 471. Kr. *Spr.* 56, 7, 5; Kühn. 482, 2.

22. The writer has taken pains to set forth a true account of what was said as well as of what was done during the war, without aiming at mere entertainment.

1. καὶ ὅσα μὲν κτέ.: the distinction between the two chief elements of the narration, the speeches and the facts, is enforced by the pleonasm of ὅσα λόγῳ εἶπον followed by τῶν λεχθέντων, and of τὰ ἔργα τῶν πραχθέντων in 8. These aors. as well as διαμνημονεύσαι and ἤκουσα are complexive. See on c. 6. 3. — 3. διαμνημονεύσαι: (Xen. *Mem.* i. 3. 1; but not elsewhere in Thuc.) refers to the mass of material as well as to the length of time. With ἀπαγγέλλουσιν must be supplied ὦν ἤκουσαν. — 4. ὥς δ' ἂν . . . εἰπεῖν: the ἂν belongs to εἰπεῖν, and μάλιστα to the whole phrase, as in c. 21. 2, expressing the greatest practicable probability. For ἀεὶ, see on c. 2. 4. τὰ δέοντα, the sentiments proper to the

occasion (Jowett), from the point of view of the historian; all that was necessary to bring out the inner connexion of events. See Herbst, *Philol.* 38, p. 565. — 6. ἐχομένῳ . . . λεχθέντων: adhering as closely as possible to the general sense of what was actually said. — 7. οὕτως εἴρηται: sc. ἐμοί, so have I represented them as speaking; οὕτως sums up his method. Cf. c. 37. 4; vi. 2. 25. The pf. εἴρηται is most naturally explained on the assumption that when Thuc. wrote this Introduction, he had already completed a large part of his work.

8. τῶν πραχθέντων: includes all the incidents of the war, plans, negotiations, etc., as well as military operations, in reference to all of which ἔργα stands in opposition to λόγοι. — τοῦ παρατυχόντος: the first chance comer. This verb is used of persons or things which present themselves by accident. Cf. iv. 19. 6; 103. 12; and the impers. παρατυχόν, c. 76. 14; v. 60. 11. — 9. ἠξίωσα: I thought it my duty as an historian. ἀξιοῦν with inf. properly 'to regard as worthy of one's self.' — 11. ἐπεξελθών: to be under-

δὲ ἡύρίσκετο, διότι οἱ παρόντες τοῖς ἔργοις ἐκάστοις οὐ
 ταῦτὰ περὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὥς ἐκατέρων τις εὐ-
 νοίας ἢ μνήμης ἔχοι. καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ 4
 15 μ' θῶδες αὐτῶν ἀτερπέστερον φανεῖται· ὅσοι δὲ βουλή-
 σονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελ-
 λόντων ποτὲ αὖθις κατὰ τὸ ἀνθρώπειον τοιούτων καὶ
 παραπλησίων ἔσεσθαι, ὠφέλιμα κρίνειν αὐτὰ ἀρκούντως

stood, not of statement, as in iii. 67. 1, but of inquiry, as antecedent to *ἡξίωσα γράφειν*. The fundamental meaning 'pursue to the end' admits both senses. Cf. Plat. *Parm.* 128 d, *εἴ τις ἱκανῶς ἐπεξίλοι*; *Tim.* 38 d, *αἰτίας πάσας ἐπεξιέναι*. The object of the inquiry is expressed by (1) *οἷς αὐτὸς παρήν*, (2) *περὶ τῶν ἄλλων*, in regard to other matters of which I was not a witness. See App. To both belongs *ὅσον . . . ἐκάστου*, with the utmost possible accuracy in detail.

12. *ἡύρίσκετο*: see on c. i. 11; impf. to denote the continuous effort. The subj. is *τὰ ἔργα τῶν πραχθέντων*. — 13. *εὐνοίας ἢ μνήμης*: dependent on *ὥς τις ἔχοι*, as in *ὥς τάχους τις εἶχε*. Cf. ii. 90. 19; vi. 97. 14; vii. 2. 2; viii. 102. 5. G. 168, n. 3; H. 757; Kühn. 419, 5. Cf. Tac. *Ann.* xv. 53, *ut quisque audentiae habuisset*. See on c. 36. 11. *ἐκατέρων*, a certain correction of *ἐκατέρω* of most Mss., depends on *εὐνοίας*. Cf. vii. 57. 56, and *κρεισσόνων*, c. 8. 15. *ἔχοι* is iterative opt. Authorities varied in their reports according as they were inclined to favour one or the other party.

14. *καὶ ἐς μὲν ἀκρόασιν κτέ.*: having described his mode of composition, Thuc. here characterizes his work as regards the two aspects of entertain-

ment and utility, employing the particles *καί . . . μὲν . . . δέ*, as in c. 19. 1, 3, to mark the contrast. "And it may well be that the absence of fabulous narration from my history will make it seem less attractive to the ear; but for such as shall desire to gain a true picture both of the past and of what is likely at some time hereafter, in accordance with the course of human nature, to prove either just the same or very like it — for such persons to judge that my history is profitable will be enough for me. And so it has been composed rather as a treasure for all time than as a prize composition to please the ear for the moment." *ἀκρόασιν*, as in c. 21. 5, and *ἀγώνισμα*, in 19, refers to public recitation at festivals. — 15. *αὐτῶν*: as *αὐτά* in 18, refers to the subject of discussion, i.e. his work. See on c. i. 10. — *βουλήσονται*: anticipates readers in the distant future. — 16. *τὸ σαφές*: limited as well by *τῶν γενομένων* (the past) as by *τῶν μελλόντων . . . ἔσεσθαι* (the probable future). Thuc. gives in ii. 48. 14 an example of his meaning in describing the symptoms of the plague, *εἴ ποτε καὶ αὖθις ἐπιπέσοι*. — 18. *κρίνειν*: *τούτους* must be supplied as subj., the antec. of *ὅσοι βουλήσονται*. For the const. of *κρίνειν* with obj. and

ἔξει, κτῆμά τε ἐς αἰὲ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παρα-
20 χρῆμα ἀκούειν ξύγκειται.

23 Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μη- 1
δικόν, καὶ τοῦτο ὁμῶς δυοῖν ναυμαχίαιν καὶ πεζομαχίαιν
ταχεῖαν τὴν κρίσιν ἔσχε· τούτου δὲ τοῦ πολέμου μῆκος
τε μέγα προύβη, παθήματά τε ξυνηνέχθη γενέσθαι ἐν
5 αὐτῷ τῇ Ἑλλάδι οἷα οὐχ ἕτερα ἐν ἴσῳ χρόνῳ. οὔτε γὰρ 2
πόλεις τοσαῖδε ληφθεῖσαι ἡρημώθησαν, αἱ μὲν ὑπὸ βαρ-

pred., cf. c. 21. 10; ii. 34. 15; 43. 23; iv. 61. 22. — 19. τε: and so, inferential, as in c. 4. 5. Pliny, *Ep.* v. 8. 11, refers to this passage: plurimum refert, ut Thucydides ait, κτῆμα sit an ἀγώνισμα, quorum alterum oratio (i.e. a work of rhetorical art), alterum historia est. Cf. also Polyb. iii. 31. 12. — ἀγώνισμα: means a special feat at an ἀγών; here, like ἀκρόασις in 14, referring to the delivery of a show-piece at a public gathering, like that reported of Herodotus (Lucian, *Herod.* i.) — ἐς τὸ παραχρῆμα ἀκούειν: cf. ii. 11. 29, ἐν τῷ παραντίκῳ ὄρᾳν. This whole phrase is opp. to ἐς αἰὲ, not the adv. part merely, as Cl. says. — 20. ξύγκειται: = the pf. pass. of ξυντιθέναι.

23. *The Peloponnesian war surpassed the Persian war in duration and in the many calamities by which it was attended. A general statement of its cause.*

1. τῶν δὲ πρότερον κτέ.: connected with the close of c. 21, where this war is compared with τὰ παλαιά, by δέ (cf. c. 33. 1) rather than by γάρ, because of the interposed account of his method in c. 22. — 2. δυοῖν . . . πεζομαχίαιν: since Thuc. has in view the expedition of Xerxes (ὁ μέγας στόλος of c. 18. 14), the Schol. is probably right in saying that these battles were the sea-fights of Artemisium and Sa-

lamis and the land-battles of Thermopylae and Plataea, which brought a decisive κρίσις. Cf. c. 89. 3. δυοῖν is to be supplied with the second noun; in such cases Thuc. usually employs ἴσος. Cf. τεσσάρων ἡμερῶν καὶ ἴσων νυκτῶν, ii. 97. 5; i. 115. 13; iii. 75. 12; v. 20. 12; 57. 12. But v. H. thinks that with the dual nothing need be supplied. — 3. τούτου δὲ τοῦ πολέμου κτέ.: the importance which Thuc. here attributes to the war is grounded not on the serious interests involved nor on the character of the military operations, but on its unusual duration and the great number of disastrous occurrences which attended it. So must we understand the words παθήματα ξυνηνέχθη γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι, as well as those in 17, ταῦτα γὰρ πάντα μετὰ τοῦδε τοῦ πολέμου ἅμα ξυνεπέθετο. The preceding gen. serves as an art. to μῆκος. Cf. c. 1. 11; 3. 1. — 4. μέγα: pred. to προύβη, indicating the result. Cf. c. 90. 21; 93. 6. — ξυνηνέχθη: = ξυνέβη. Cf. vii. 44. 3; viii. 83. 4; 84. 1, and often in Hdt. — 5. οἷα οὐχ ἕτερα κτέ.: a common formula for what is extraordinary. Cf. vii. 70. 15; viii. 1. 12; and similarly iii. 113. 21. No inference can be drawn as to a definite duration from the words ἐν ἴσῳ χρόνῳ.

6. ὑπὸ βαρβάρων: as Mycalessus,

βάρων, αἱ δ' ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων (εἰσὶ
 δὲ αἱ καὶ οἰκήτορας μετέβαλον ἀλίσκόμεναι), οὔτε φυγαὶ
 τοσαῖδε ἀνθρώπων καὶ φόνος ὁ μὲν κατ' αὐτὸν τὸν πό-
 10 λεμον, ὁ δὲ διὰ τὸ στασιάζειν. τά τε πρότερον ἀκοῇ μὲν 3
 λεγόμενα, ἔργῳ δὲ σπανιώτερον βεβαιούμενα, οὐκ ἄπιστα
 κατέστη, σεισμῶν τε πέρι, οἳ ἐπὶ πλείστον ἅμα μέρος γῆς
 καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον, ἡλίου τε ἐκλείψεις, αἱ
 πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα
 15 ξυνέβησαν, αὖχμοί τε ἔστι παρ' οἷς μεγάλοι καὶ ἀπ' αὐ-

vii. 29; perhaps also Colophon, iii. 34.
 — 7. ὑπὸ σφῶν αὐτῶν: = ὑπ' ἀλλή-
 λων, the Athenians and Peloponne-
 sians being the virtual subj.; opp. to
 τῶν βαρβάρων. Examples are, Plataea,
 iii. 68. § 3; Mitylene, iii. 50; Thyrea,
 iv. 57. § 3. — εἰσὶ δὲ αἱ: sunt quae.
 G. 152, N. 2; H. 998: εἰσὶν is more
 common than ἔστιν when the rel. is
 nom. (cf. 15). Kühn. 554, 5. — 8. οἰ-
 κήτορας μετέβαλον: e.g. Aegina, ii. 27;
 Potidaea, ii. 70; Anactorium, iv. 49;
 Scione, v. 32; Melos, v. 116. — ἀλι-
 σκόμεναι: partic. impf. — φυγαὶ κτέ.:
 sc. ἐγένοντο, e.g. in Plataea, ii. 5. 30;
 of the Plataeans, iii. 68. § 2; of the
 Melians, v. 116. κατ' αὐτὸν τὸν πόλε-
 μον, i.e. directly in consequence of the
 war. — 10. διὰ τὸ στασιάζειν: in Cor-
 cyra, iii. 81. ff.; iv. 47; Megara, iv.
 66. ff.; Samos, viii. 21. There may
 well have been other instances which
 the narrative omits, as having no di-
 rect connexion with the war. This
 remark applies particularly to the
 σεισμοί, 12 (cf. ii. 8. 9; iii. 87. 9; 89.
 4, 17; iv. 52. 3; v. 45. 20; 50. 26; vi.
 95. 2; viii. 6. 29; 41. 9), and to the
 ἡλίου ἐκλείψεις, 13 (ii. 28. 2; iv. 52. 1),
 of which many others must have been
 observed in Greece in 27 years; also
 to the αὖχμοί and λιμοί, 15, of which
 no particular instance is mentioned;

for it is clear that he means here (15,
 ἀπ' αὐτῶν), and in ii. 54. 7, famine
 as the result of failure of crops.

τά τε πρότερον . . . κατέστη: and
 so stories of former times reported on
 hearsay, but too scantily confirmed by
 fact, ceased to be incredible. — 12. σει-
 σμῶν τε πέρι: both as to earthquakes
 = earthquakes for instance. Cf. c. 52.
 9, where the clause with περί is par-
 allel to an acc. Though this clause
 strictly belongs to the preceding subj.
 τὰ πρότερον κτέ., the following rel.
 sentence, οἳ . . . ἐπέσχον, refers only to
 occurrences of this war; and, as if ex-
 planatory of τὰ πρότερον, nom. cases
 (as ἐκλείψεις) follow, for which a
 verb like ἐγένοντο must be supplied
 out of οὐκ ἄπιστα κατέστη. The two
 sup. expressions are closely united by
 ἅμα . . . οἱ αὐτοί. — 13. ἐπέσχον: pre-
 vailed, intr., with ἐπὶ πλείστον μέρος
 γῆς as adv. definition. Cf. c. 50. 7,
 where, however, ἐπὶ πολύ is obj. of
 ἐπέσχεν, as we find neut. objs., c. 48. 7;
 ii. 77. 13; iii. 107. 24; vii. 62. 18. Cf.
 also iii. 89. 6, τῶν σεισμῶν κατεχόντων.
 — 14. παρὰ τὰ κτέ.: "running beyond
 those recorded of former times," and
 so pleonastic (cf. the Lat. praeter) with
 a comp. Cf. iv. 6. 6. G. 191, VI. 4;
 H. 802, 3; Kr. Spr. 49, 2, 8. — 15. αὖ-
 χμοί: pl. as siccitates, Caes. B. G.

τῶν καὶ λιμοί, καὶ ἡ οὐχ ἥκιστα βλάβασα καὶ μέρος τι
 φθείρασα ἡ λοιμώδης νόσος· ταῦτα γὰρ πάντα μετὰ τοῦδε
 τοῦ πολέμου ἅμα ξυνεπέθετο. ἤρξαντο δὲ αὐτοῦ Ἀθη- 4
 ναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς τριακοντούτεις
 20 σπονδὰς αἱ αὐτοῖς ἐγένοντο μετὰ Εὐβοίας ἄλωσιν. διότι 5
 δ' ἔλυσαν, τὰς αἰτίας προύγραψα πρῶτον καὶ τὰς διαφο-
 ράς, τοῦ μή τινα ζητῆσαί ποτε ἐξ ὅτου τοσοῦτος πόλεμος
 τοῖς Ἑλλησι κατέστη. τὴν μὲν γὰρ ἀληθεστάτην πρόφα- 6
 σιν, ἀφανεστάτην δὲ λόγῳ, τοὺς Ἀθηναίους ἡγοῦμαι με-
 25 γάλους γιγνομένους καὶ φόβον παρέχοντας τοῖς Λακεδαι-
 μονίοις ἀναγκάσαι ἐς τὸ πολεμεῖν· αἱ δ' ἐς τὸ φανερόν
 λεγόμεναι αἰτίαι αἰδ' ἦσαν ἐκατέρων, ἀφ' ὧν λύσαντες
 τὰς σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

v. 24. — ἔστι παρ' οἷς: = παρ' ἐνίοις.
Cf. ἔστιν ἐν οἷς, v. 25. 9; viii. 65. 3.
 See on 7. — 16. ἡ . . . νόσος: the rep-
 etition of the art. lays stress on the
 partic. *Cf.* c. 126. 10; viii. 64. 6; 90.
 27; Hdt. viii. 92, τὴν προφυλάσσουσιν
 ἐπὶ Σκιάθῳ τὴν Αἰγιναίην (νέα); Plat.
Gorg. 502 b; Dem. xix. 26. μέρος τι
 is adv., to a (considerable) degree, not
 obj.; so that φθείρασα is a stronger
 βλάβασα. *Cf.* ii. 64. 7; iv. 30. 2. — 18.
 ξυνεπέθετο: complexive, as in c. 6. 3.
 ἐπιθέσθαι, as of hostile forces.

ἤρξαντο δὲ αὐτοῦ κτέ.: the narra-
 tive of the beginning of the war is
 carried on in ii. 1. The following
 words διότι δ' ἔλυσαν κτέ. announce
 the contents of the rest of this book.
 — 19. τριακοντούτεις: *cf.* c. 115. § 1.
 B.C. 445. In such words we find the
 forms -ούτεις (c. 115. 3; ii. 2. 2) and
 -ούτιδες (c. 87. 19; v. 32. 19; Ar. *Ach.*
 194; *Eq.* 1388). — 21. πρῶτον: for a
 similar pleonasm, *cf.* ii. 36. 1; iii. 53.
 9; vi. 57. 10; viii. 66. 6. — 22. τοῦ
 . . . ζητῆσαι: see on c. 4. 6.

23. πρόφασιν: here of the actual
 reason or occasion. *Cf.* c. 118. 3;
 133. 7; 141. 4; ii. 49. 4; vi. 6. 3; Dem.
 xviii. 156, τὴν ἀληθῆ πρόφασιν. If we
 take τοὺς Ἀθηναίους μεγάλους . . . ἐς τὸ
 πολεμεῖν as obj. of ἡγοῦμαι and τὴν ἀλ-
 θεστάτην . . . λόγῳ (the truest cause of
 this war, though least voiced, Bacon) as
 pred. (the art. being required by the
 sup.), we need not, with most commen-
 tators, assume an irregularity or mix-
 ture of const. — 24. τοὺς Ἀθηναίους
 . . . πολεμεῖν: the stress of the sen-
 tence lies on the partic. clauses (see
 on c. 100. 16) rather than on ἀναγκά-
 σαι. *Cf.* c. 82. 10; ii. 61. 3. For
 ἀναγκάσαι ἐς, *cf.* ii. 75. 14; vii. 62. 15.
 — 26. ἐς τὸ φανερόν: = φανερώς, but
 with the notion of coming forward in
 public. *Cf.* c. 6. 17. — 27. αἰτίαι ἐκα-
 τέρων, ἀφ' ὧν: proleptic for αἰτίαι ἀφ'
 ὧν ἐκάτεροι. Kühn. 600, 5. For ἀπό,
cf. c. 12. 5. The ἐς τὸ φανερόν λεγό-
 μεναι αἰτίαι include c. 24-55 the Κερ-
 κυραϊκά, and c. 56-66 the Ποτειδαιτικά.
 And then, after the negotiations at

24 Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰό- 1
 νιον κόλπον· προσοικοῦσι δ' αὐτὴν Ταυλάντιοι βάρβα-
 ροι, Ἰλλυρικὸν ἔθνος. ταύτην ἀπώκισαν μὲν Κερκυραῖοι, 2
 οἰκιστῆς δ' ἐγένετο Φαλῖος Ἐρατοκλείδου, Κορίνθιος γέ-
 5 νος, τῶν ἀφ' Ἡρακλέους, κατὰ δὴ τὸν παλαιὸν νόμον ἐκ
 τῆς μητροπόλεως κατακληθείς· ξυνώκισαν δὲ καὶ Κοριν-
 θίων τινὲς καὶ τοῦ ἄλλου Δωρικοῦ γένους. προελθόντος 3
 δὲ τοῦ χρόνου ἐγένετο [ἢ τῶν Ἐπιδαμνίων πόλις] μεγάλη
 καὶ πολυάνθρωπος· στασιάσαντες δὲ ἐν ἀλλήλοις ἔτη 4
 10 πολλά, ὡς λέγεται, ἀπὸ πολέμου τινὸς τῶν προσοίκων

Sparta and the decision there arrived at, we reach in c. 88–118 the narrative of the ἀληθεστάτη πρόφασις of the war, viz. the alarming growth of the Athenian power, which is thus, in Greek fashion, placed after ostensible ones. The remaining chapters, 119–145, contain the concluding consultations and decisions at Sparta and Athens.

THE DISPUTE BETWEEN CORINTH AND CORCYRA. Chaps. 24–55.

24. *Origin and early history of Epidamnus. The commons appeal in vain to Corcyra for help against the attacks of the banished aristocrats.*

1. Ἐπίδαμνος: Dyrrhachium of the Romans, now Durazzo, on the Illyrian coast of the Adriatic. A name thus placed is a common mode of beginning a narrative. Cf. Hom. τ 172; or with preceding ἔστι, γ 293; δ 844. So c. 126. 6; Cic. Verr. Act. II. iv. 33; Virg. Aen. i. 12. — ἐσπλέοντι: see on c. 10. 34. This verb only here in prose with simple acc.; with prep., ii. 86. 19; 89. 30; 92. 22; 94. 4; iv. 75. 5; viii. 99. 17. So also ἐσάγειν, ἐσβάλλειν, ἐσβαίνειν, ἐσκομίζειν, ἐσφέρειν always with prep. in prose. — 2. προσοικοῦσι: with

acc. Arist. Pol. i. 8. 7. In. iv. 103. 10; v. 51. 3 it is abs. — 3. ἀπώκισαν: Ol. 38. 2; B.C. 627. — 4. Φαλῖος: so accentuated in distinction from the adj. φάλιος or φαλῖος. See Lehrs, *de Aristarcho*, p. 279; Chandler, *Greek Accentuation*, § 249. — Ἐρατοκλείδου: the gen. of the father's name without the art., as in ii. 67. 13; 99. 25. — 5. τῶν ἀφ' Ἡρακλέους: as vi. 3. 6, Ἀρχίας τῶν Ἡρακλειδῶν, probably one of the Bacchiadae. The gen. of the whole depends directly on the personal name. — δῆ: *naturally*; often used in explanatory clauses. Cf. ii. 102. 28; iii. 104. 2. On the custom itself, see vi. 4. § 2; and on the connexion between a colony and the mother city, cf. c. 25. § 4; 34. § 1; 38. § 2. — 6. κατακληθείς: only here in Thuc.; found again in Polyb., Strab., and Plut. — 7. γένους: = ἔθνους. So in iv. 61. 14; vii. 27. 2; 29. 23.

8. [ἢ τῶν Ἐπιδαμνίων πόλις]: the Mss. vary between πόλις and δύναμις, thus betraying that the words are a gloss, as Stahl rightly judged. — 9. στασιάσαντες: agreeing κατὰ σύνεσιν with πόλις. Cf. iii. 2. 2, Λέσβος . . . βουληθέντες; 79. 9, πόλιν . . . ὄντας. — 10. ὡς λέγεται: belongs to ἔτη πολλά,

βαρβάρων ἐφθάρησαν καὶ τῆς δυνάμεως τῆς πολλῆς ἐστε-
 ρήθησαν. τὰ δὲ τελευταῖα πρὸ τοῦδε τοῦ πολέμου ὁ δῆ- 5
 μος αὐτῶν ἐξεδίωξε τοὺς δυνατούς, οἱ δὲ ἐπελθόντες
 μετὰ τῶν βαρβάρων ἐλήζοντο τοὺς ἐν τῇ πόλει κατὰ τε
 15 γῆν καὶ κατὰ θάλασσαν. οἱ δὲ ἐν τῇ πόλει ὄντες Ἐπιδά- 6
 μνιοι, ἐπειδὴ ἐπιέζοντο, πέμπουσιν ἐς τὴν Κέρκυραν πρέ-
 σβεις ὡς μητρόπολιν οὔσαν, δεόμενοι μὴ σφᾶς περιορᾶν
 φθειρομένους, ἀλλὰ τοὺς τε φεύγοντας ξυναλλάξαι σφίσι
 καὶ τὸν τῶν βαρβάρων πόλεμον καταλῦσαι. ταῦτα δὲ ἰκέ- 7
 20 ται καθεζόμενοι ἐς τὸ Ἡραῖον ἐδέοντο, οἱ δὲ Κερκυραῖοι
 τὴν ἰκετείαν οὐκ ἐδέξαντο, ἀλλ' ἀπράκτους ἀπέπεμψαν.
 25 γνόντες δὲ οἱ Ἐπιδάμνιοι οὐδεμίαν σφίσιν ἀπὸ Κερ- 1
 κύρας τιμωρίαν οὔσαν ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ

as this formula always stands imme-
 diately after or within the words it
 qualifies, never before them. Cf. c.
 118. 21; iii. 79. 10; vi. 2. 20; vii. 86.
 17; viii. 50. 16. It indicates not doubt,
 but only vagueness in the tradition.
 — ἀπὸ πολέμου: see on c. 12. 5. The
 real cause of this war lay in their
 internal divisions. — τῶν βαρβάρων:
 gen. as in 19 and c. 32. 14. — 11. ἐφθά-
 ρησαν: they became crippled. Cf. c. 2.
 17.

12. τὰ τελευταῖα: see on c. 2. 2. —
 13. ἐξεδίωξε: a rare compound, only
 here in Thuc. In Dem. xxxii. 6,
 where the vulgate has this compound,
 the best Ms. Σ has διωκόμενος. — τοὺς
 δυνατούς: so the ὀλίγοι, the party op-
 posed to the δῆμος, are often called.
 Cf. ii. 65. 8; iii. 27. 8; v. 4. 8; viii.
 21. 4. — ἐπελθόντες: Haase's con-
 jecture for ἀπελθόντες of Mss.; for the
 aor. partic., related as it is to ἐλήζοντο,
 must express the notion of attack, not
 of moving off. But Sh. and B. take
 οἱ ἀπελθόντες together = 'the exiles,'
 opp. to τοὺς ἐν τῇ πόλει.

17. περιορᾶν: the pres. inf. as in-
 cluding all subsequent times; the
 following aor. inf. with special re-
 ference to immediate necessities.
 GMT. 23, 1. The same distinction in
 c. 25. 6 and 10. "περιορᾶν with pres.
 partic. implies *inactive perception* =
 'look on with indifference'; with aor.
 partic. (ii. 18. 22) implies *non-perception*
 = 'shut one's eyes to.' Both these
 occur in Dinarch. ii. 8. With inf.
 (ii. 20. 6) it has lost its notion of per-
 ception, and becomes simply = *ἐᾶν*,
 'permit.' B. L. G. — 19. ἰκέται καθεζό-
 μενοι: aor. (not impf., cf. c. 26, 19; vii.
 77. 22) of ἰκέτην καθίσειν, which forms
 a simple notion, 'to seek for protec-
 tion.' Cf. c. 136. 10; iii. 70. 19; 75. 22.
 Cf. the Homeric ἄγγελον ἐλθεῖν, Hom.
 B 786; Γ 121; E 804, etc. — 20. Ἡραῖον:
 rather than Ἡραῖον, acc. to Vat. Ms.
 and Arcadius. See Chandler, § 357
 and 360.

25. The Corinthians are ready to
 lend the Epidamnians the aid they ask
 for.

2. τιμωρίαν: in Hdt. (iii. 148. 14;

παρόν, καὶ πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπήροντο, εἰ
 παραδοῖεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς καὶ τιμω-
 5 ρίαν τινὰ πειρῶντο ἀπ' αὐτῶν ποιεῖσθαι. ὁ δ' αὐτοῖς
 ἀνείλε παραδοῦναι καὶ ἡγεμόνας ποιεῖσθαι. * ἐλθόντες δὲ 2
 οἱ Ἐπιδάμνιοι ἐς τὴν Κόρινθον κατὰ τὸ μαντεῖον παρέ-
 δοσαν τὴν ἀποικίαν, τὸν τε οἰκιστὴν ἀποδεικνύντες σφῶν
 ἐκ Κορίνθου ὄντα καὶ τὸ χρηστήριον δηλοῦντες, ἐδέοντό
 10 τε μὴ σφᾶς περιορᾶν διαφθειρομένους, ἀλλ' ἐπαμῦναι.
 Κορίνθιοι δὲ κατὰ τε τὸ δίκαιον ὑπεδέξαντο τὴν τιμω- 3
 ρίαν, νομίζοντες οὐχ ἦσσαν ἑαυτῶν εἶναι τὴν ἀποικίαν
 ἢ Κερκυραίων, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι
 αὐτῶν παρημέλουν ὄντες ἄποικοι· οὔτε γὰρ ἐν πανηγύ- 4

vii. 169. 11) and Thuc. (c. 38. 15; 58. 5; 69. 30, etc.), *help*; later, 'vengeance.' — οὔσαν: = ὑπάρχουσαν. See on c. 2. 5. — ἐν ἀπόρῳ εἶχοντο: this expression occurs here only; in iii. 22. 31, ἐν ἀπόρῳ ἦσαν, also with inf. In Hdt. iv. 131. 2, ἐν ἀπορίῃσι (ix. 98. 3, ἐν ἀπορίῃ) ἔχεσθαι. Plat. *Phaed.* 108 c; *Gorg.* 522 a, ἐν πάσῃ ἀπορίᾳ ἔχεσθαι. — θέσθαι: to arrange, manage, in a general sense (cf. c. 41. 15; 75. 16; iv. 17. 12; 18. 11; 59. 14; 61. 23; v. 80. 3; vi. 11. 26); then settle, as here τὸ παρόν, *their present difficulty*. Cf. c. 31. 15; 82. 27; viii. 84. 19 (τὸν πόλεμον); iv. 120. 22; v. 80. 3 (τὰ πράγματα). In the latter sense there is no need, as there is in the former, of an adverbial qualification. — τὸ παρόν: nearly as freq. sing. as pl., without important difference of meaning; cf. c. 77. 19; 133. 13; ii. 22. 1, πρὸς τὸ παρόν (59. 10, πρὸς τὰ παρόντα) χαλεπαίνειν; 36. 18; 54. 8; iii. 40. 35, etc.; it varies with περί πρὸς, ἀπό, but always ἐν τῷ παρόντι, ἐκ τῶν παρόντων. — 3. ἐπήροντο: here and iii. 92. 19; viii. 29. 6 aor. to the pres. ἐπερωτᾶν, ii. 54. 13; v. 45. 15, and

the impf. ἐπηρώτων, i. 118. 20. — 4. παραδοῖεν: opt. of the deliberative subj. παραδῶμεν. GMT. 21, 2 b; 71. Cf. Hom. A 191, μερμήριξεν ἢ ὃ γε . . . ἀναστήσειεν; c. 63. 3. — τιμωρίαν ποιεῖσθαι: if correct, = auxilium sibi conciliare. See App. The regular sense of opem ferre in c. 124. 4. — 8. σφῶν: as possessive gen. with τὸν οἰκιστὴν. So often in Thuc.; rare in other Attic writers. Cf. c. 30. 14; 50. 19; 136. 10; ii. 5. 20; iv. 55. 3. Here a direct refl., as the more emphatic ἑαυτῶν in 12. — 11. κατὰ τε τὸ δίκαιον: followed in 13 by ἅμα δὲ καί. This irregularity in the use of the particles is probably due to the number of intervening words. Cf. c. 11. 4. Kühn. 520, note 3. — ὑπεδέξαντο: polliciti sunt: used with acc. (ii. 95. 9) as well as with fut. inf. (ii. 29. 25; viii. 81. 21). — 14. παρημέλουν: here only in Thuc. Cf. Hdt. i. 85. 14; Xen. *Mem.* ii. 2. 14.

οὔτε γὰρ κτέ.: Cl. and B. follow Stahl (Jahrb. 1863, p. 465, 466; 1868, p. 176) in removing the period at the end of the chapter, in order that

15 ρεσι ταῖς κοιναῖς διδόντες γέρα τὰ νομιζόμενα οὔτε Κο-
 ρινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν, ὥσπερ αἱ ἄλ-
 λαι ἀποικίαι, περιφρονοῦντες δὲ αὐτοὺς καὶ ἐν χρημάτων
 δυνάμει ὄντες κατ' ἐκείνουν τὸν χρόνον ὁμοῖα τοῖς Ἑλλή-
 νων πλουσιωτάτοις καὶ τῇ ἐς πόλεμον παρασκευῇ δυνα-
 20 τώτεροι, ναυτικῶ δὲ καὶ πολλὸν προέχειν ἔστιν ὅτε ἐπαι-

the sentence introduced by γάρ may find a verb in the ἔπεμπον of c. 26. 2; though, owing to the intervention of several parties. and the parenthesis at 22, ἥ καὶ μᾶλλον . . . πολεμεῖν, the structure is changed from οἱ Κερκυραῖοι [ἐγκλήματα παρῆχον τοῖς Κόρινθοῖς] to οἱ Κορίνθιοι ἐγκλήματα ἔχοντες ἔπεμπον. v. H., however, follows Badham in omitting γάρ, that the parties. may be connected with the subj. of παρημέλουν; and Sh. produces the same result by understanding γάρ (= γε ἄρ) in its primitive meaning 'in fact,' 'in sooth,' Germ. *nämlich*. See his note; and on this use of γάρ, Heller, Philol. 13, p. 114; Bäumlein, *Partikeln*, p. 68 ff.; Bursian's Jahrb. 15, p. 272. A good example is Hom. κ 127, ἵνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι. So Sh. explains vii. 28. 13. — 15. γέρα τὰ νομιζόμενα: for the order, see on c. 1. 6. Acc. to Diod. xii. 30. 4 these were the offerings which should be sent to the chief festivals of the mother city, called κοινὰ πανηγύρεις, because the colonies had part in them. On these offerings, see the decree about Brea, *C. I. A. I.* 31, l. 11; Hicks, *Inscr.* p. 37, and Schol. on Ar. *Nub.* 386; and on the whole subject, Am. J. of Ph., V. p. 479 ff.

16. προκαταρχόμενοι τῶν ἱερῶν: refers to the sacred usages at the beginning of the sacrifice (see Buttm. *Lexilogus*, I. 103, and cf. Hom. γ 445; Hdt. ii. 45. 6; iv. 60. 9; 103. 4; Ar. *Av.*

959; Eur. *I. T.* 40), as the cutting off hair from the forehead of the victim and distributing it to those present. Cf. Hom. Γ 273, ἀρῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις. So we must understand προκαταρχόμενοι (which occurs only here in a religious sense) with the Schol., διδόντες πρότερον (sc. ἢ τοῖς ἄλλοις) τὰς καταρχάς, and that in the normal state of things citizens of a mother city who were present at a sacrifice in a colony received the καταρχαί of the victims first. The two clauses joined by οὔτε—οὔτε refer, therefore, to the fulfilment of such dutiful obligations in the mother city as well as in the colony. — 17. περιφρονοῦντες: like ὑπερφρονεῖν (iii. 39. 30; vi. 68. 10) in meaning and const., but in this sense only here in Attic. Cf. Ar. *Nub.* 225, ΣΩΚΡ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. ΣΤΡΕΨ. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς; — ἐν δυνάμει ὄντες: = δυνατοί; used with the gen., as in iii. 93. 6; Plat. *Rep.* 328 c. With this is joined ὁμοῖα in adv. sense; cf. vii. 29. 24; Hdt. iii. 8. 1; 57. 9; vii. 118. 7; 141. 4. δυνατώτεροι in 19 is its comp. Thus the partic. ὄντες with its two preds. is subord. to περιφρονοῦντες, giving a double reason for their pride. See App. — 20. ναυτικῶ δὲ κτέ.: to the two real grounds of arrogance (χρήματα and παρασκευή) is added a third, based on the mythical

ρόμενοι καὶ κατὰ τὴν τῶν Φαιάκων προενοίκησιν τῆς
 Κερκύρας κλέος ἔχόντων τὰ περὶ τὰς ναῦς· (ἥ καὶ μᾶλλον
 ἐξηρτύοντο τὸ ναυτικόν, καὶ ἦσαν οὐκ ἀδύνατοι· τριή-
 ρεις γὰρ εἴκοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς ὅτε ἦρχοντο
 26 πολεμεῖν·) πάντων οὖν τούτων ἐγκλήματα ἔχοντες οἱ 1
 Κορίνθιοι ἔπεμπον ἐς τὴν Ἐπίδαμνον ἄσμενοι τὴν ὠφε-
 λίαν, οἰκήτορά τε τὸν βουλόμενον ἰέναι κελεύοντες καὶ
 Ἀμπρακιωτῶν καὶ Λευκαδίων καὶ ἑαυτῶν φρουρούς.
 5 ἐπορεύθησαν δὲ πεζῇ ἐς Ἀπολλωνίαν, Κορινθίων οὖσαν 2
 ἀποικίαν, δέει τῶν Κερκυραίων μὴ κωλύωνται ὑπ' αὐ-
 τῶν κατὰ θάλασσαν περαιούμενοι· Κερκυραῖοι δέ, ἐπειδὴ 3
 ἦσθοντο τοὺς τε οἰκήτορας καὶ φρουροὺς ἤκοντας ἐς τὴν
 Ἐπίδαμνον τὴν τε ἀποικίαν Κορινθίοις δεδομένην, ἔχα-

fame for naval skill of the Phaeacian inhabitants of their island. Thuc. disparages this reason by the use of *ἐπαιρόμενοι*, which generally has an unfavourable sense (c. 84. 9; 120. 20, 24; iii. 37. 28; vi. 11. 23), and by *ἔστιν ὅτε* with *καὶ κατὰ τὴν κτέ.*, "and boasting their great superiority also in naval power sometimes actually (*καί*) on the ground of the former occupation of the island by the Phaeacians, whose glory lay in their ships." — *προέχειν*: after *ἐπαιρόμενοι* = *gloriantes*, as *αὐχεῖν* with inf. in ii. 39. 18. — 21. *τὴν τῶν . . . Κερκύρας*: note the position of the governing noun between the subjective and the objective gen., as in ii. 49. 37; 89. 46; iii. 12. 10; vii. 34. 25. — 22. *ἔχόντων*: for the position, see on c. 11. 19. — *ἥ καὶ μᾶλλον*: see on c. 11. 8. — 23. *καὶ ἦσαν*: *et erant*, and they actually were.

26. *The Corinthians send a garrison to Epidamnus. After fruitless negotiations, the Corcyraeans besiege the place with forty ships.*

2. *ἔπεμπον*: the impf. of this verb used as aor., since the activity of the sender is regarded as going along with the person sent. So *ἀποστέλλειν* (ii. 85. 10; iii. 49. 5). Cf. *κελεύειν*, 11, *δεῖσθαι*, 14. See on c. 10. 34. — 3. *οἰκήτορα* = *ἐποικον*, ii. 27. 5. — 4. *φρουρούς*: formally construed with *ἰέναι κελεύοντες*, but in sense rather dependent on *ἔπεμπον*. — 5. *Ἀπολλωνίαν*: a Corinthian colony, south of Epidamnus, also in the country of the Taulantii. — 6. *δέει . . . ὑπ' αὐτῶν*: a proleptic const., the pass. form of which makes *ὑπ' αὐτῶν* necessary. In the act. it would be *μὴ σφᾶς κωλύωσι*.

8. *τοὺς τε οἰκήτορας καὶ φρουροὺς . . . τὴν τε ἀποικίαν*: by *τε . . . τε* the two members are united on the same level (see on c. 8. 14), while *τοὺς οἰκήτορας καὶ φρουροὺς* are joined together as one whole, as in 15, and, with stronger discrimination of the two parts, in c. 28. 4, *τοὺς φρουροὺς τε καὶ οἰκήτορας*. — *ἤκοντας . . . δεδομένην*: these pf. parties. indicate that all was finished when they learned it. Cf.

- 10 λέπαινον· καὶ πλεύσαντες εὐθὺς πέντε καὶ εἴκοσι ναυσί,
καὶ ὕστερον ἑτέρῳ στόλῳ, τοὺς τε φεύγοντας ἐκέλευον
κατ' ἐπήρειαν δέχεσθαι αὐτοὺς (ἦλθον γὰρ ἐς τὴν Κέρ-
κυραν οἱ τῶν Ἐπιδαμνίων φυγάδες, τάφους τε ἐπιδει-
κνύντες καὶ ξυγγένειαν, ἣν προῖσχόμενοι ἐδέοντο σφᾶς
15 κατάγειν), τοὺς τε φρουροὺς οὓς Κορίνθιοι ἔπεμψαν καὶ
τοὺς οἰκήτορας ἀποπέμπειν. οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐ- 4
τῶν ὑπήκουσαν, ἀλλὰ στρατεύουσιν ἐπ' αὐτοὺς οἱ Κερ-
κυραῖοι τεσσαράκοντα ναυσὶ μετὰ τῶν φυγάδων ὡς κα-
τάξοντες, καὶ τοὺς Ἰλλυριοὺς προσλαβόντες. προσκαθε- 5
20 ζόμενοι δὲ τὴν πόλιν προεῖπον Ἐπιδαμνίων τε τὸν

ii. 3. 2. — 11. καὶ ὕστερον ἑτέρῳ στό-
λῳ: inserted here in anticipation of
18, where the fleet of 25 ships, which
was despatched immediately, is aug-
mented by 15. — 12. κατ' ἐπήρειαν:
ἐπηρεασμός is defined by Arist. *Rhet.*
ii. 2. 4, ἐμποδισμός ταῖς βουλήσεσιν (τοῦ
πλησίον) οὐχ ἵνα τι αὐτῷ (γέννηται) ἀλλ'
ἵνα μὴ ἐκείνῳ. It implies, therefore,
wanton malice. The Coreyraeans had
no interest in the restoration of the
nobles. — 13. τάφους: i.e. τοὺς πα-
τρώους (iii. 59. 13), of their common
ancestors, who had founded Epidam-
nus. — 14. προῖσχόμενοι: this verb
or προέχεσθαι (c. 140. 24), like προ-
βάλλεσθαι (c. 37. 16; 73. 13; ii. 87.
14; iii. 63. 9), and προφέρεισθαι (iii. 59.
11), means 'to bring forward as a rea-
son,' 'to appeal to.' — 15. κατάγειν:
regularly used of the restoration of
exiles. Cf. 18; c. 111. 3; ii. 33. 4;
95. 9; v. 16. 31; viii. 53. 4.

16. οἱ δὲ Ἐπιδάμνιοι . . . οἱ Κερκυ-
ραῖοι κτέ.: instead of this parataxis
of clauses, we should have looked for
ἐπεὶ . . . ὑπήκουσαν, στρατεύουσιν. The
decisive matters are thus placed in
strong contrast. Though the subj. is
changed, after the neg. ἀλλά is used.

Cf. c. 58. 6; ii. 70. 2; iii. 45. 16.
Otherwise καὶ is employed. Cf. c. 48.
3; 61. 2; 105. 29. The aor. ὑπήκουσαν
stands in the sense of our plpf. in
a protasis. Cf. c. 62. 6; 63. 11; ii. 2.
12; iv. 3. 9, etc. Before στρατεύουσιν,
as St. rightly remarks, we must under-
stand οὐ πείσαντες, for οὐδὲν ὑπήκουσαν
= οὐκ ἐπείσθησαν. See App. In τεσσα-
ράκοντα ναυσὶ the reinforcement spoken
of in 11 is silently assumed. For the
acc. οὐδέν, cf. c. 139. 9; v. 114. 2: αὐ-
τῶν is neut. and part., since with ὑπα-
κούειν Thuc. uses a pers. gen. always
without acc. Cf. ii. 62. 22; iii. 50. 14;
iv. 56. 16; v. 84. 11; vi. 71. 15; 82. 8;
87. 5; viii. 5. 19 (abs., i. 143. 33; with
dat., iv. 63. 12; v. 98. 3). We have
here αὐτῶν with aor. (not as in c. 29.
1, τούτων with impf.) in reference to
the demand made by the first squad-
ron, 10, which had not been regarded.
See Herbst, *Philol.* 16, p. 274.

19. προσκαθεζόμενοι: with acc. Cf.
c. 61. 8; v. 61. 16, where, however,
the acc. may be governed by πολι-
ορκεῖν. But cf. c. 24. 2 and Kühn.
409, 8. — 20. προεῖπον κτέ.: announced
publicly. See on c. 29. 3. Note the
change of subj. with the following

βουλόμενον καὶ τοὺς ξένους ἀπαθείς ἀπιέναι, εἰ δὲ μή, ὥς πολεμίοις χρήσεσθαι. ὥς δ' οὐκ ἐπείθοντο, οἱ μὲν Κερκυραῖοι (ἔστι δ' ἰσθμὸς τὸ χωρίον) ἐπολιόρκουν τὴν 27 πόλιν. Κορίνθιοι δ', ὥς αὐτοῖς ἐκ τῆς Ἐπιδάμνου ἡλ- 1 θον ἄγγελοι ὅτι πολιορκοῦνται, παρεσκευάζοντο στρατιάν, καὶ ἅμα ἀποικίαν ἐς τὴν Ἐπίδαμνον ἐκέρυσσον ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ τὸν βουλόμενον ἰέναι. εἰ δέ τις τὸ πα- 5 ραυτικά μὲν μὴ ἐθέλοι ξυμπλεῖν, μετέχειν δὲ βούλεται τῆς ἀποικίας, πεντήκοντα δραχμὰς καταθέντα Κορινθίας μένειν. ἦσαν δὲ καὶ οἱ πλείοντες πολλοὶ καὶ οἱ τὰργύριον καταβάλλοντες. ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων ναυσὶ 2

infs. (as in Hdt. ii. 115. 29), and that the former represents the inv., the latter the indic., of dir. disc. — 23. ἰσθμός: a remark inserted to show the ease of the operation. — ἐπολιόρκουν: obsidere coeperunt.

27. The Corinthians make preparations to support the Epidamnians and appeal to their allies.

1. αὐτοῖς: see on c. 13. 12. — 3. ἐπὶ τῇ ἴσῃ . . . ἰέναι: defines more exactly the obj. ἀποικίαν. Both are dependent on ἐκέρυσσον. On the phrase, see on c. 14. 15. As ἀπὸ τῆς ἴσης (cf. c. 15. 11) marks a starting point, so ἐπὶ τῇ ἴσῃ refers to conditions. The two adjs. together, without distinction of meaning, constitute a formula (a quo et pari iure, Cic. Off. i. § 124). Cf. c. 145. 6; iv. 105. 12; v. 27. 12; 59. 24: and with similar meaning ἐπὶ τοῖς ἴσοις καὶ ὁμοίοις, v. 79. 2; Xen. Hell. vii. i. 1, 13, 45. See Curtius, Herm. 10, 234 f. — 4. εἰ δέ τις . . . ἀποικίας: when a case is supposed with εἰ, in order that a further supposition may be then made about it, the indic. is used in the former and the opt. in the latter; and what seems to us the natu-

ral order is often inverted in Greek. Here: "a man, suppose, is desirous (βούλεται) to take part in the scheme; should such a one be unwilling (μὴ ἐθέλοι) to sail at once." The same moods and order in Xen. Mem. ii. 6. 4 (ἔχοι . . . ἀνέχεται); indic. in first place, Plat. Phaed. 67 e (διαβέβληται . . . φοβοῦντο); Xen. Cyr. iv. 6. 7 (δέχῃ . . . λάβοιμι). The opt. here, therefore, is not due to the indir. disc. Cf. c. 5. 14. — 6. δραχμὰς Κορινθίας: the Corinthian standard being like the Aeginetan (see Boeckh, Publ. Ec. p. 28), the Corinthian drachma (παχεῖα): the Attic (λεπτή) :: 10 : 6 (obols). So Cl. But this ratio is disputed by Hultsch, Griech. und Röm. Metrologie, p. 540. — καταθέντα: and καταβάλλοντες, 8, of depositing as security, to be forfeited if the pledge should not be fulfilled. Cf. Plat. Prot. 314 b; 328 c. — 7. πολλοί: pred. to the two partic. subjs. united on the same level by καὶ — καί. See on c. 8. 14.

8. ἐδεήθησαν δὲ κτέ.: the main points of the action of the Corinthians, expressed by aors., 8, 11, 14, are separated by short notices of the results.

σφᾶς ξυμπροπέμψειν, εἰ ἄρα κωλύονται ὑπὸ Κερκυραίων
 10 πλεῖν· οἱ δὲ παρεσκευάζοντο αὐτοῖς ὁκτὼ ναυσὶ ξυμπλεῖν,
 καὶ Παλῆς Κεφαλλήνων τέσσαρσι· καὶ Ἐπιδαυρίων ἑδεή-
 θησαν, οἱ παρέσχον πέντε, Ἑρμιονῆς δὲ μίαν καὶ Τροι-
 ζήνιοι δύο, Λευκάδιοι δὲ δέκα καὶ Ἀμπρακιῶται ὁκτώ·
 Θηβαίους δὲ χρήματα ᾗτησαν καὶ Φλιασίους, Ἥλείους
 15 δὲ ναῦς τε κενὰς καὶ χρήματα. αὐτῶν δὲ Κορινθίων
 νῆες παρεσκευάζοντο τριάκοντα καὶ τρισχίλιοι ὀπλίται.
 28 ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρασκευήν, 1
 ἐλθόντες ἐς Κόρινθον μετὰ Λακεδαιμονίων καὶ Σικω-
 νίων πρέσβειν, οὓς παρέλαβον, ἐκέλευον Κορινθίους τοὺς
 ἐν Ἐπιδάμνῳ φρουροὺς τε καὶ οἰκήτορας ἀπάγειν, ὥς
 5 οὐ μετὸν αὐτοῖς Ἐπιδάμνον. εἰ δέ τι ἀντιποιοῦνται, 2
 δίκας ἥθελον δοῦναι ἐν Πελοποννήσῳ παρὰ πόλεσιν αἰς

— 9. *ξυμπροπέμψειν*: only inferior Mss. have *ξυμπροπέμψαι*, which has, however, been adopted by St., B., and v. H. So the fut. inf. is found in the best Mss. after *βούλεσθαι*, vi. 57. 10; *ἐφίεσθαι*, vi. 6. 4; *δυνατὸν εἶναι*, iii. 28. 2. See on ii. 29. 26 and vi. 6. 4. GMT. 27, n. 2 a; Kühn. 389, note 8; Stahl, *Quaestiones grammaticae*, p. 8. — *εἰ ἄρα*: *if, as might be expected*. See Heller, *Philol.* 13, p. 118. — 11. *Κεφαλλήνων*: part. gen., as in c. 24. 5; 29. 10; 30. 15; v. 67. 7. — 14. *Θηβαίους*: *αἰτεῖν* is used by Thuc. with acc. of person only in connexion with *χρήματα*. Cf. viii. 44. 6; 85. 20. Elsewhere the person, if expressed, is governed by *παρά*. The fulfilment of the last request is mentioned in c. 30. 9. — 15. *κενὰς*: inanes, the hulls only; opp. to *πλήρεις*, c. 29. 2. — *Κορινθίων*: prop. names often without art. when joined with *αὐτός* (cf. ii. 31. 10; iii. 98. 19; vi. 30. 6; 31. 12), by which the absence of alien elements is indicated. Kr. *Spr.* 50, 11, 14.

28. *The Corcyraeans once more require the Corinthians to abstain from protecting the Epidamnians.*

3. *παρέλαβον*: usually of support in war; here and viii. 92. 40, of additional advocates of a proposal. The Lacedaemonians would naturally be chosen, as being in favour at Corinth. — 4. *φρουροὺς τε καὶ οἰκήτορας*: with a single art. See on c. 6. 1. — *ὥς οὐ μετόν*: the subjective *ὥς* with the abs. partic. and the neg. *οὐ* of fact (connected with *ἐκέλευον*, not with *ἀπάγειν*) indicate the confidence of the assumption. In dependence on the inv. idea of *κελεύειν* we should have *μή*. Cf. vii. 77. 35; Ar. *Ran.* 128.

5. *ἀντιποιοῦνται*: sc. Ἐπιδάμνον. Cf. iv. 122. 15. — 6. *δίκας δοῦναι*: cf. c. 85. 9; 144. 15; iv. 118. 35; one side, and here the most important, of the full *δίκας διδόναι καὶ δέχεσθαι* (cf. *δίκαια*, c. 37. 21, and *δίκας ἴσας καὶ ὁμοίας*, v. 27. 12; 59. 24), “to submit the quarrel to a fair discussion and arbitration.” — *παρὰ πόλεσιν αἰς*: = *παρ’ αἰς*. See

ἂν ἀμφότεροι ξυμβῶσιν. ὅποτέρων δ' ἂν δικασθῇ εἶναι
 τὴν ἀποικίαν, τούτους κρατεῖν· ἥθελον δὲ καὶ τῷ ἐν
 Δελφοῖς μαντεῖῳ ἐπιτρέψαι· πόλεμον δὲ οὐκ εἶων ποι- 3
 10 εῖν· εἰ δὲ μή, καὶ αὐτοὶ ἀναγκασθῆσθαι ἔφασαν, ἐκεί-
 νων βιαζομένων, φίλους ποιεῖσθαι οὓς οὐ βούλονται,
 ἑτέρους τῶν νῦν ὄντων μᾶλλον, ὠφελίας ἕνεκα. οἱ δὲ 4
 Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἣν τὰς τε ναῦς καὶ τοὺς
 βαρβάρους ἀπὸ Ἐπιδάμνου ἀπαγάγωσι, βουλευσέσθαι·
 15 πρότερον δὲ οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι, αὐ-
 τοὺς δὲ δικάζεσθαι. Κερκυραῖοι δὲ ἀντέλεγον, ἣν καὶ 5
 ἐκείνοι τοὺς ἐν Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσειν ταῦτα·

on c. i. 12; 6. 21. — 7. ξυμβῶσιν: sc. *δίκας δοῦναι*. — 8. ἥθελον δέ: this emphatic repetition (epanaphora) of the verb, the clause *ὅποτέρων . . . κρατεῖν* being parenthetical, indicates their willingness to accede to any friendly adjustment.

9. πόλεμον δὲ οὐκ εἶων ποιεῖν: (not *ποιεῖσθαι*) "against causing war they strongly protested." *οὐκ εἶων* as c. 127. 10; vi. 72. 7. Cf. Hdt. v. 36. 7, *οὐκ ἔα πόλεμον ἀναιρέεσθαι*. The aor. inf. used for the positive recommendations, *δοῦναι*, *ἐπιτρέψαι*, the pres. for the dissuasive, *ποιεῖν*. — 10. εἰ δὲ μή: introduces the alternative, whether a positive clause, or, as here, a neg., precedes. GMT. 52, 1, n. 2; H. 906. After this transition *ἔφασαν*, which Kr. suspects, can hardly be dispensed with. See the similar case in ii. 5. 22. — 11. οὓς οὐ βούλονται: a covert allusion to the alliance with the Athenians, which, as *οὐ* shows, was already contemplated, with whom they would naturally not desire to unite themselves, as being of a different race. — 12. τῶν νῦν ὄντων: the gen. depending on *ἐτέρους*. G. 175, 1,

n. 1; H. 753 g. This refers rather to the Lacedaemonians and Sicyonians, who were with them, than to the Illyrians (c. 26. 19), whom they would hardly call *φίλοι*. — *ὠφελίας ἕνεκα*: placed at the end, implying that if their claim of right is rejected, interest alone must guide their action. See App.

14. ἀπαγάγωσι: the best Mss. give *ἀπάγωσι*, and the pres. partic. in c. 29. 18; but the connexion of thought requires the aor. here, as in the precisely similar case in 17: the withdrawal must take place first, and then only can negotiations be entertained. — *πρότερον*: *before this takes place*, belongs not to *καλῶς ἔχειν* but to *δικάζεσθαι*, to which *πολιορκεῖσθαι*, though in parataxis, is in sense subord.: "it was not proper that, while the Epidamnians were undergoing siege, they (the Corinthians and Corcyraeans) should dispute about their rights." — 15. αὐ-
 16 τούς: acc., although inclusive of the speakers, from the contrast with *τοὺς μὲν*. Kühn. 476, 1.

17. ἐν Ἐπιδάμνῳ: directly opp. to *τοὺς . . . ἀπὸ Ἐπιδάμνου* of 14. The

έτοιμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ χώ-
ραν, σπονδὰς δὲ ποιήσασθαι ἕως ἂν ἡ δίκη γένηται.

- 29 Κορίνθιοι δὲ οὐδὲν τούτων ὑπῆκουον, ἀλλ' ἐπειδὴ 1
πλήρεις αὐτοῖς ἦσαν αἱ νῆες καὶ οἱ ξύμμαχοι παρήσαν,
προπέμψαντες κήρυκα πρότερον πόλεμον προερούντα
Κερκυραίοις, * ἄραντες ἐβδομήκοντα ναυσὶ καὶ πέντε δις-
5 χιλίοις τε ὀπλίταις ἔπλεον ἐπὶ τὴν Ἐπιδάμνον, Κερκυ-
ραίοις ἐναντία πολεμήσοντας· ἐστρατήγει δὲ τῶν μὲν νεῶν 2
Ἀριστεὺς ὁ Πελλίχου καὶ Καλλικράτης ὁ Καλλίου καὶ Τι-
μάνωρ ὁ Τιμάνθους, τοῦ δὲ πεζοῦ Ἀρχέτιμος τε ὁ Εὐ-
ρυτίμου καὶ Ἰσαρχίδας ὁ Ἰσάρχου. ἐπειδὴ δὲ ἐγένοντο ἐν 3
10 Ἀκτίῳ τῆς Ἀνακτορίας γῆς, οὗ τὸ ἱερὸν τοῦ Ἀπόλλωνος

Corinthians had troops actually in Epidamnus, who, as not really Epidamnians, could not be described by the proleptic τοὺς ἐξ Ἐπιδάμνου. — 18. ἐτοιμοὶ δ' εἶναι κτέ.: supply δικάζεσθαι from 16, they were ready for a judicial settlement. Cf. v. 41. 10. ὥστε, on condition that (cf. c. 29. 22; iii. 28. 4; iv. 65. 3; vii. 83. 8), introduces both μένειν and ποιήσασθαι, the latter being aor. to mark the new step which would then be taken. κατὰ χώραν, as they were. See App.

29. The Corinthians are defeated in a sea-fight off Actium, and Epidamnus surrenders to the Coreyraeans.

2. πλήρεις ἦσαν and 17, ἐπεπλήρωντο: the regular terms for the manning of ships. Cf. c. 35. 5; 47. 2; 141. 14; vi. 32. 1; vii. 37. 17. — 3. προπέμψαντες: sending forward, προερούντα (προαγορεύειν), to announce publicly. Cf. c. 140. 22; ii. 13. 9; iv. 97. 18. In neither word is πρό temporal, and therefore πρότερον is not pleonastic, as πρῶτον is in c. 23. 21. — 4. ἐβδομήκοντα καὶ πέντε: therefore in addition to the 68 mentioned in c. 27. § 2,

there must have been others, probably those of the Eleans. There is no reason for preferring the number 70, given by Diod. xii. 31. In c. 27. 16, we have τρισχίλιοι ὀπλίται; but 1000 may have been elsewhere employed; and 2000 corresponds well with the 75 ships, since in early times there were 30 ἐπιβάται (later 20) in a trireme. Boeckh, *Publ. Econ.* p. 382. — 5. ἐπὶ τὴν Ἐπιδάμνον: in the direction of, to succour, Epidamnus. — 6. ἐναντία: acc. of inner obj. as adv. Kühn. 410, note 5. So ὁμοιότροπα, c. 6. 24; ὁμοῖα, c. 25. 18; ἀγχώματα, vii. 71. 21. — ἐστρατήγει: sing. preceding several subjs. G. 135, x. 1; H. 607. — 7. Τιμάνωρ κτέ.: other instances of names of father and son formed from the same roots are Ναυσίφιλος Ναυσινίκου, Σωσιγένης Σωσιάδου, Ἐπιγένης Μεταγέ-
νους, etc.

10. Ἀκτίῳ: at that time only a sanctuary of Apollo, where games were celebrated every second year. Augustus founded to the north of it the town of Nicopolis, to commemorate his victory over Antonius, B.C.

ἐστιν, ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερ-
 κυραῖοι κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίῳ ἀπε-
 ροῦντα μὴ πλεῖν ἐπὶ σφᾶς καὶ τὰς ναῦς ἅμα ἐπλήρουν,
 ζεύξαντές τε τὰς παλαιὰς ὥστε πλοῖμους εἶναι καὶ τὰς
 15 ἄλλας ἐπισκευάσαντες. ὥς δὲ ὁ κῆρύξ τε ἀπήγγειλεν οὐ- 4
 δὲν εἰρηναῖον παρὰ τῶν Κορινθίων καὶ αἱ νῆες αὐτοῖς
 ἐπεπλήρωντο οὔσαι ὀγδοήκοντα (τεσσαράκοντα γὰρ Ἐπί-
 δαμνον ἐπολιόρκουν), ἀνταναγαγόμενοι καὶ παραταξάμενοι
 ἐναυμάχησαν· καὶ ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολὺ
 20 καὶ ναῦς πεντεκαίδεκα διέφθειραν τῶν Κορινθίων. τῇ 5
 δὲ αὐτῇ ἡμέρᾳ αὐτοῖς ξυνέβη καὶ τοὺς τὴν Ἐπίδαμνον
 πολιορκοῦντας παραστήσασθαι ὁμολογία ὥστε τοὺς μὲν
 ἐπήλυδας ἀποδόσθαι, Κορινθίους δὲ δῆσαντας ἔχειν ἕως
 30 ἂν ἄλλο τι δόξη. μετὰ δὲ τὴν ναυμαχίαν οἱ Κερκυραῖοι 1
 τροπαῖον στήσαντες ἐπὶ τῇ Λευκίμμῃ τῆς Κερκύρας ἀκρω-
 τηρίῳ τοὺς μὲν ἄλλους οὓς ἔλαβον αἰχμαλώτους ἀπέκτει-

31. — 13. ἐπλήρουν: in parataxis with προέπεμψαν. Cf. c. 26. 17; impf. to indicate that they began then to man the ships. — 14. ζεύξαντες: applied to the strengthening of ships by new cross-planks; ζυγώματα αὐταῖς ἐνθέντες, Schol. Cartault, *La trière Athénienne*, p. 42. — 15. ἐπισκευάσαντες: of other kinds of repair which ships might need on putting to sea. The completion of all these preparations is expressed by the plpf., 17, which is unusual in a prot. — 17. τεσσαράκοντα γάρ: referring to c. 25. 24, τριήρεις ἑξήκοντα καὶ ἑκατὸν ὑπῆρχον αὐτοῖς. — 18. ἀνταναγαγόμενοι: see App. — 19. ἐνίκησαν: the aor. of the fact simply: usually the resulting consequences are included by the use of the impf. See on c. 13. 31. — παρὰ πολὺ: decisively. Cf. ii. 8. 13; 89. 16; iii. 36. 27; viii. 6. 16. Kühn. 440, p. 445.

21. αὐτοῖς: i.e. to the Corcyraeans in general. — 22. παραστήσασθαι: in Thuc. only in aor. (cf. c. 98. 8; 124. 18; iii. 35. 2; iv. 79. 12), to reduce, serving as causative to προσχωρεῖν τι, 'to submit.' Cf. c. 74. 24; 103. 10; 117. 13, etc. τὴν Ἐπίδαμνον must be repeated as obj. — ὥστε: on condition that; see on c. 28. 18. — τοὺς ἐπήλυδας: i.e. the οἰκήτορας of c. 26. 8. — 23. Κορινθίους: probably the larger part of the φρουροί, c. 26. 4. — δῆσαντας ἔχειν: = ἐν δεσμοῖς ἔχειν. Cf. c. 30. 4; 52. 9; ii. 5. 23; 6. 8; iii. 32. 11; 34. 16; iv. 21. 5; v. 42. 10, etc. See on c. 38. 15.

30. Further hostilities on the part of the Corcyraeans; new preparations of the Corinthians.

2. Λευκίμμη: (not Λευκίμνη) the S. E. promontory of Coreyra, now Leukimo. — 3. οὓς . . . αἰχμαλώτους:

ναν, Κορινθίους δὲ δήσαντες εἶχον. ὕστερον δέ, ἐπειδὴ 2
 5 οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσσημένοι ταῖς ναυσὶν ἀνε-
 χώρησαν ἐπ' οἶκου, τῆς θαλάσσης ἀπάσης ἐκράτουν τῆς
 κατ' ἐκείνα τὰ χωρία οἱ Κερκυραῖοι, καὶ πλεύσαντες ἐς
 Λευκάδα τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον καὶ
 Κυλλήνην τὸ Ἡλείων ἐπίνειον ἐνέπρησαν, ὅτι ναῦς καὶ
 10 χρήματα παρέσχον Κορινθίοις. τοῦ τε χρόνου τὸν πλεῖ- 3
 στον μετὰ τὴν ναυμαχίαν ἐκράτουν τῆς θαλάσσης καὶ τοὺς
 τῶν Κορινθίων ξυμμάχους ἐπιπλέοντες ἔφθειρον, μέχρι
 οὗ Κορίνθιοι περιούντι τῷ θέρει πέμψαντες ναῦς καὶ
 στρατιάν, ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν, ἐστρατοπεδεύ-
 15 οντο ἐπὶ Ἀκτίῳ καὶ περὶ τὸ Χειμέριον τῆς Θεσπρωτίδος,
 φυλακῆς ἕνεκα τῆς τε Λευκάδος καὶ τῶν ἄλλων πόλεων
 ὅσαι σφίσι φίλῃαι ἦσαν. ἀντεστρατοπεδεύοντο δὲ καὶ οἱ 4
 Κερκυραῖοι ἐπὶ τῇ Λευκίμμῃ ναυσὶ τε καὶ πεζῷ· ἐπέ-
 πλεόν τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρος τοῦτο ἀντι-

i.e. those taken in the sea-fight, as to whom no agreement had been made; not those taken in Epidamnus. — 5. *ἡσσημένοι*: chiefly used in pf. of defeat sustained. Cf. c. 63. 2; v. 73. 7; vi. 72. 8; vii. 40. 5. — 6. *ἐκράτουν*: the impf. denotes their continued superiority. Cf. iii. 32. 14; vii. 57. 34. The following aors. *ἔτεμον*, *ἐνέπρησαν* express the particular facts which ensued. — 8. *τῆς γῆς*: part. gen., often with *τέμνειν*. Cf. ii. 56. 17; vi. 75. 8; 105. 18. G. 170, 1; H. 736; Kühn. 416, note 2. But the acc. often occurs also. Cf. c. 81. 12; ii. 19. 8; 20. 15; 57. 8; 73. 6; iii. 26. 15; 88. 12; and ii. 56. 11, *τῆς γῆς τὴν πολλήν*. — 9. *ἐπίνειον*: in ii. 84. 33 again, of the Elean naval station at Cyllene. — *ναῦς καὶ χρήματα*: cf. c. 27. 15.

10. *τε*: and so. See on c. 4. 5. —

τοῦ χρόνου τὸν πλείστον: see on c. 2. 12. The meaning of these words is doubtful. It is probable that they denote the remainder of the year available for war after the sea-fight, and that *περιούντι τῷ θέρει* in 13 means when the first summer was drawing to a close. But some suppose that these expressions include besides the earlier portion of the succeeding summer. See App. — 14. *σφῶν*: the pron. gen. thus placed has almost the effect of a dat. of interest. Cf. c. 35. 15; 71. 15; 82. 14; ii. 27. 9. — 15. *Χειμέριον*: see on c. 46. 9.

17. *ἀντεστρατοπεδεύοντο*: after the verb in 14 a kind of epanaphora: see on c. 28. 8. Cf. c. 128. 1, 6. — 19. *τὸ θέρος τοῦτο*: the summer succeeding the battle; and so the *χειμών* next spoken of is the first winter after the

20 καθεζόμενοι χειμῶνος ἤδη ἀνεχώρησαν ἐπ' οἴκου ἐκάτεροι.

31 * Τὸν δ' ἐνιαυτὸν πάντα τὸν μετὰ τὴν ναυμαχίαν 1
 καὶ τὸν ὕστερον οἱ Κορίνθιοι ὀργῇ φέροντες τὸν πρὸς
 Κερκυραίους πόλεμον ἐναυπηγοῦντο καὶ παρεσκευάζοντο
 τὰ κράτιστα νεῶν στόλον, ἔκ τε αὐτῆς Πελοποννήσου
 5 ἀγείροντες καὶ τῆς ἄλλης Ἑλλάδος ἐρέτας μισθῶ πείθον-
 τες. * * πυνθανόμενοι δὲ οἱ Κερκυραῖοι τὴν παρασκευὴν 2
 αὐτῶν ἐφοβοῦντο, καὶ (ᾗσαν γὰρ οὐδενὸς Ἑλλήνων ἔνσπον-
 δοι οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς Ἀθηναίων
 σπονδὰς οὔτε ἐς τὰς Λακεδαιμονίων) ἔδοξεν αὐτοῖς ἐλ-
 10 θοῦσιν ὡς τοὺς Ἀθηναίους ξυμμάχους γενέσθαι καὶ ὠφε-
 λίαν τινὰ πειρᾶσθαι ἀπ' αὐτῶν εὐρίσκεσθαι. οἱ δὲ Κο- 3

same event. — 20. ἤδη: to be taken closely with χειμῶνος, when it was now winter. Cf. νυκτὸς ἤδη, iii. 106. 12; πρὸς τὸ ἔαρ ἤδη, v. 17. 7; ἡμέρας ἤδη, v. 59. 2; similarly, ἔτι νύκτα, ii. 3. 16; ἔτι ἐν τῇ εἰρήνῃ, iii. 13. 5. Cf. c. 103. 8.

31. The Corcyraeans and the Corinthians betake themselves to Athens.

1. τὸν δ' ἐνιαυτὸν . . . ὕστερον: the two years of preparation here spoken of include the period mentioned in c. 30. 13-20, i.e. from spring of 434 to spring of 432. The embassy of the Corcyraeans to Athens may have been sent at the beginning of 432, when the preparations of the Corinthians were nearing completion. Krüger, *Stud.* I. p. 218 ff. — 2. ὀργῇ φέροντες: pressing on with the zeal of anger. Cf. v. 80. 7, θυμῷ ἔφερον. iv. 121. 4, τὸν πόλεμον προθύμως οἴσειν. — 4. τὰ κράτιστα: adv., as in c. 19. 8. — ἔκ τε αὐτῆς κτέ.: the prep. is to be repeated before τῆς ἄλλης Ἑλλάδος. See on c. 6. 21. If ἐκ governed both gens., it should have run, ἐξ αὐτῆς τε . . . καὶ τῆς ἄλλης. Kr. *Spr.* 69, 59, 2; Kühn. 520,

note 5. — 5. μισθῶ πείθοντες: subord. to ἀγείροντες. Cf. c. 18. 19; 25. 18.

7. καὶ (ᾗσαν γὰρ . . .) ἔδοξεν: a causal sentence, thus placed in parataxis before the main one, is common in Hdt., and not rare in Thuc. Cf. c. 57. 16; 87. 2; iii. 70. 11; 107. 16; vii. 48. 12; viii. 109. 3. Since here καὶ belongs to the principal sentence, and the const. is not confused as in c. 72. 1, the causal should be separated by a parenthesis. Here ἔνσπονδοι is a subst., allies, with gen.; in c. 40. 15; iii. 65. 19, it is adj. with dat. G. 181; H. 754; Kühn. 423, note 24. — 8. ἐσεγράψαντο ἑαυτοὺς: had had themselves enrolled, in the list of allies who were parties on one side or the other to the σπονδαὶ τριακοντούτεις, c. 115. § 1. — 10. ξυμμάχους: attracted by the understood subj. of inf. G. 136, n. 3; H. 941; Kühn. 475, 2 a. Cf. c. 12. 2. The inf. γενέσθαι does not depend on πειρᾶσθαι, for they were seeking only what the terms of the treaty allowed. See c. 35. § 2. — 11. εὐρίσκεσθαι: to procure for themselves (by effort). Cf. c. 58. 6; v. 32. 25.

ρίνθιοι πυνθόμενοι ταῦτα ἦλθον καὶ αὐτοὶ ἐς τὰς Ἀθήνας
 πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ Κερκυραίων
 ναυτικῷ καὶ τὸ αὐτῶν προσγενόμενον ἐμπόδιον γένηται
 15 θέσθαι τὸν πόλεμον ἢ βούλονται. καταστάσης δὲ ἐκκλη- 4
 σίας ἐς ἀντιλογίαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἐλεξαν
 τοιάδε·

32 “ Δίκαιον, ὦ Ἀθηναῖοι, τοὺς μήτε εὐεργεσίας μεγάλης 1
 μήτε ξυμμαχίας προουφειλομένης ἥκοντας παρὰ τοὺς
 πέλας ἐπικουρίας, ὥσπερ καὶ ἡμεῖς νῦν, δεησομένους
 ἀναδιδάξαι πρῶτον, μάλιστα μὲν ὡς καὶ ξύμφορα δέον-
 5 ται, εἰ δὲ μή, ὅτι γε οὐκ ἐπιζήμια, ἔπειτα δὲ ὡς καὶ

13. πρεσβευσόμενοι: in v. 39. 7 the pres. partic. in same sense; both are equally permissible. Cobet rejects the word in both places, since, elsewhere, Thuc. always uses the mid. *πρεσβεύεσθαι* = *legatos mittere* (c. 126. 1; ii. 7. 16; iv. 41. 14; vi. 104. 14), whereas *legatum esse* is *πρεσβεύειν* (not in Thuc.; but in vi. 55. 11, it = *maiores esse natu*). — 14. ἐμπόδιον γένηται: = *κωλύση*, and so followed by inf. GMT. 95, 2; H. 963. — 15. θέσθαι: see on c. 25. 2. — καταστάσης: cf. iii. 36. 23, of an assembly convened for a special purpose, i.e. *σύγκλητος*. Schömann, *Ant. of Greece*, I. 380. — 16. ἦλθον: sc. *ἐκαστεροι*, to which here οἱ Κερκυραῖοι, and in c. 36. 22 οἱ Κορίνθιοι, are in part. appos. On these speeches see Grote, V. c. 47, p. 321.

SPEECH OF THE CORCYRAEAN AMBASSADORS AT ATHENS. Chaps. 32–36.

32. § 1, 2. *Whoever asks for aid without being able to appeal to obligation, should show that the granting of his request will be attended with advantage and not injury to those who help him.*

1. μήτε εὐεργεσίας . . . προουφειλομένης: *without having any claim on the score of important service rendered or of alliance.* Cf. Hdt. v. 82, ἡ ἔχθρη ἢ προουφειλομένη. The pres. partic. expresses the *standing* obligation; μήτε, the hypothetical generality of the thought. — 2. τοὺς πέλας: has no local meaning, but simply = *others, his neighbours.* Cf. 16; c. 37. 13, 20; 69. 13; 70. 2, etc. — 4. ἀναδιδάξαι: *show on the contrary or rather*; for the absence of previous claim would be likely to give rise to an unfavourable judgment. Cf. iii. 97. 2; viii. 86. 4. — πρῶτον: has its correlative in ἔπειτα δέ. Cf. v. 31. 3; 61. 15; vi. 2. 18; vii. 23. 5. Its position gives it prominence enough without μὲν, which before μάλιστα μὲν, *if possible*, would have been objectionable. — καὶ ξύμφορα: implies ‘not only help for himself.’ δεῖσθαι properly takes gen. of person or of thing, but not often together as in 23. Kühn. 417, 2. But a neut. acc. of inner obj. is freq. found. Cf. Xen. An. vii. 2. 34, ταῦτ’ ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι. Here it = *ξύμφορον δέσιν δέονται*. — 5. ὅτι γε:

τὴν χάριν βέβαιον ἔξουσιν· εἰ δὲ τούτων μηδὲν σαφὲς
καταστήσουσι, μὴ ὀργίζεσθαι ἦν ἀτυχῶσι. Κερκυραῖοι 2
δὲ μετὰ τῆς ξυμμαχίας τῆς αἰτήσεως καὶ ταῦτα πιστεύον-
τες ἔχυσαν ὑμῖν παρέξεσθαι ἀπέστειλαν ἡμᾶς. ³ τετύχηκε δὲ
10 τὸ αὐτὸ ἐπιτήδευμα πρὸς τε ὑμᾶς ἐς τὴν χρείαν ἡμῖν
ἄλογον καὶ ἐς τὰ ἡμέτερα αὐτῶν ἐν τῷ παρόντι ἀξύμφορον·
ξύμμαχοί τε γὰρ οὐδενός πω ἐν τῷ πρὸ τοῦ ἐκούσιον 4
γενόμενοι νῦν ἄλλων τοῦτο δεησόμενοι ἤκομεν, καὶ ἅμα ἐς
τὸν παρόντα πόλεμον Κορινθίων ἐρήμοι δι' αὐτὸ καθέ-
15 σταμεν. καὶ περιέστηκεν ἡ δοκοῦσα ἡμῶν πρότερον σω-

with conjs. and preps. γὰρ is often placed before what it really emphasizes; here οὐκ ἐπιζήμια.

7. Κερκυραῖοι δέ: and now the Corcyraeans. δέ brings their case under the general rule. Cf. c. 121. 1; ii. 64. 28; iii. 10. 7. — 8. μετὰ . . . τῆς αἰτήσεως: the obj. gen. is often placed first. Cf. c. 65. 13; 84. 13; iii. 23. 27; v. 53. 11; vii. 42. 30. — ταῦτα: i.e. the advantage their alliance would bring to the Athenians, and the certainty of their gratitude. — 9. παρέξεσθαι: mid., as in ii. 62. 32, implying that the powers of the subject are exerted. 'Dynamic mid.' Kr. Spr. 52, 8, 2.

§ 3-5. We must indeed admit that our former rule, of keeping aloof from all entangling alliances, does not justify itself in view of the danger which now threatens us from the Corinthians; and we now renounce it.

9. τετύχηκε δὲ κτέ.: before they proceed to give the promised justification of their petition (which comes in c. 33), the δέ, and in truth, introduces a recognition of the perilous mistake of their previous behaviour. The pred. adjs. ἄλογον, ἀξύμφορον after τετύχηκε without a partic. Cf. c. 106. 4; ii. 87. 23; Soph. Aj. 9; El. 46, 313;

Ar. Av. 760; Kühn. 483 c. Herbst, Philol. 24, p. 652. τετύχηκε, it has turned out, indicates the unusual coincidence of two bad results of the same cause (τὸ αὐτό). — 10. ἐπιτήδευμα: a course of conduct based on principles; of individuals, vi. 15. 18; 28. 13; of states and peoples, c. 71. 9; 138. 4; ii. 37. 11; vi. 18. 19. The consistent carrying out of the same is ἐπιτήδευσις, ii. 36. 15; vii. 86. 26. — πρὸς ὑμᾶς: in your eyes; ἐς τὴν χρείαν: in respect of the request we make; ἐς τὰ ἡμέτερα αὐτῶν ἐν τῷ παρόντι: as regards our position at the present time. — ἡμῖν: belongs to τετύχηκε ἄλογον καὶ ἀξύμφορον. The ἄλογον, "involving a contradiction," is explained by 12, ξύμμαχοί τε . . . ἤκομεν, the ἀξύμφορον by 13, καὶ ἅμα . . . καθέσταμεν.

12. ἐν τῷ πρὸ τοῦ: with χρόνῳ, ii. 58. 12; 73. 10; without χρόνῳ, iv. 72. 13, including all past time up to the present. Note the behaviour of the Corcyraeans recorded in Hdt. vii. 168. — 14. Κορινθίων: to be joined with πόλεμον. Cf. Xen. An. ii. 5. 7, τὸν θεῶν πόλεμον. — καθέσταμεν: here we stand; an emphatic ἐσμέν, with pred. adj. Cf. c. 70. 3; ii. 59. 9; iii. 40. 10; 102. 26; iv. 26. 25; vi. 15. 17; vii. 28. 31. — 15. περιέστηκεν κτέ.: the verb

φροσύνη, τὸ μὴ ἐν ἀλλοτρίᾳ ξυμμαχία τῇ τοῦ πέλας γνώμῃ
 ξυγκινδυνεύειν, νῦν ἀβουλία καὶ ἀσθένεια φαινομένη. τὴν 5
 μὲν οὖν γενομένην ναυμαχίαν αὐτοὶ κατὰ μόνας ἀπεωσά-
 μεθα Κορινθίους· ἐπειδὴ δὲ μείζονι παρασκευῇ ἀπὸ Πε-
 20 λοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ' ἡμᾶς ὥρμηνται
 καὶ ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες τῇ οἰκείᾳ μόνον δυνάμει
 περιγενέσθαι, καὶ ἅμα μέγας ὁ κίνδυνος, εἰ ἐσόμεθα ὑπ'
 αὐτοῖς, ἀνάγκη καὶ ὑμῶν καὶ ἄλλου παντὸς ἐπικουρίας
 δεῖσθαι, καὶ ξυγγνώμη, εἰ μὴ μετὰ κακίας, δόξης δὲ
 25 μᾶλλον ἀμαρτία τῇ πρότερον ἀπραγμοσύνῃ ἐναντία τολ-
 μῶμεν.

33 “Γενήσεται δὲ ὑμῖν πειθομένοις καλὴ ἢ ξυντυχία 1

expresses the change and its result. Cf. c. 78. 5; 120. 27; iv. 12. 12; vi. 24. 6; 61. 18; vii. 18. 26; viii. 1. 9. The partic. *φαινομένη* of actual manifestation, opposed to *δοκοῦσα* of fallacious appearance. And so (*καί*, introducing the final consequence) *what was formerly regarded as our wise discretion, in that we took no share in the risks of the policy of others by joining in a foreign alliance, has now at last (περι-) shown itself to be sheer want of foresight and weakness.* The inf. clause τὸ μὴ . . . ξυγκινδυνεύειν is in appos. to ἡ . . . σωφροσύνη. Cf. c. 41. 8; vii. 36. 26. ἀβουλία and ἀσθένεια, the result of the ἄλογον and ἀξέμφορον.

17. τὴν μὲν οὖν . . . ναυμαχίαν: though grammatically construed with ἀπεωσάμεθα after the analogy of νικᾶν τινα μάχην, has at the head of the sentence an almost abs. position; as regards the victory, however. This effect must be often noted where the construction offers no difficulty. Cf. 33. 16; 73. 10; 86. 7; 142. 6; ii. 62. 1; iii. 15. 4.—18. κατὰ μόνας: single-handed. Cf. c. 37. 17. An elliptical phrase with no certain supplement.

See on c. 14. 15.—20. ὥρμηνται: have made themselves ready for war. Cf. ii. 9. 1; vi. 33. 6.—22. καὶ ἅμα: adds a new reason; not here temporal. See on c. 2. 9.—22, 24. κίνδυνος, ἀνάγκη, ξυγγνώμη: usually without ἐστί. Kühn. 354 b. Cf. iv. 61. 17; v. 88. 1. Here for κίνδυνος we must supply ἔσται or ἂν εἴη.—23. ὑμῶν . . . παντός: dependent on δεῖσθαι, to which here is joined also the gen. of the thing. Cf. Hdt. v. 40. 7; Xen. Cyr. viii. 3. 19.—24. μὴ: belongs only to μετὰ κακίας, not to the verb. Cf. c. 37. 6; iii. 14. 7.—25. τολμῶμεν: we venture, decide. The thing to be encountered is not a danger but an unfavourable judgment.

33. The proof we offer consists in the fact that, in return for your support which will bind us to eternal gratitude, we bring you our fleet, second only to your own, and that too at a time when the Peloponnesians have already resolved upon war with you, and wish only to get us out of the way first.

1. γενήσεται δὲ κτέ.: recurs to the promise of c. 32. § 2, with δέ as in c. 23. 1.—καλή: not in a moral sense,

κατὰ πολλὰ τῆς ἡμετέρας χρείας· πρῶτον μὲν ὅτι ἀδικου-
 μένοις καὶ οὐχ ἑτέροις βλάπτουσι τὴν ἐπικουρίαν ποιή-
 σεσθε, ἔπειτα περὶ τῶν μεγίστων κινδυνεύοντας δεξάμενοι
 5 ὥς ἂν μάλιστα μετ' αἰμνήστου μαρτυρίου τὴν χάριν κατα-
 θήσεσθε, ναυτικόν τε κεκτῆμεθα πλὴν τοῦ παρ' ὑμῖν
 πλείστον. καὶ σκέψασθε τίς εὐπραξία σπανιωτέρα ἢ τίς 2
 τοῖς πολεμίοις λυπηροτέρα, εἰ ἦν ὑμεῖς ἂν πρὸ πολλῶν
 χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὑμῖν προσγε-
 10 νέσθαι, αὕτη πάρεστιν αὐτεπάγγελτος, ἄνευ κινδύνων καὶ
 δαπάνης διδοῦσα ἑαυτὴν καὶ προσέτι φέρουσα ἐς μὲν
 τοὺς πολλοὺς ἀρετήν, οἷς δὲ ἐπαμυνεῖτε χάριν, ὑμῖν δ'

but an enhanced *ξύμφορος*. Cf. c. 93. 11; ii. 84. 12; and ἐν καλῷ, v. 59. 17; 60. 11. — ἡ *ξυντυχία* τῆς . . . *χρείας*: the present occurrence of our request; the fact that we now come before you with our prayer. Cf. iii. 45. 18; 82. 14; ii. 26; v. 11. 17; vi. 54. 2; vii. 57. 5. — 2. κατὰ πολλὰ κτέ.: the points are introduced by πρῶτον μὲν, ἔπειτα, and τε in 6 (the postscript τε: B. L. G. on Just. Mart. *Apol.* i. 22. 10. Cf. c. 2. 6). Since the three clauses depend alike on ὅτι, we must read καταθήσεσθε for κατάθισθε (καταθῆσθε) of the Mss.; and with ὥς ἂν must be supplied δύνῃσθε καταθέσθαι (cf. Isae. iii. 21; Lys. xxiv. 4; Dem. xviii. 256, 280), not καταθείσθε, as Cl. says, referring to vi. 57. 13, where the main verb is past, not fut. as here. "You will lay up for yourselves in the highest possible degree a store of well-deserved (τῇν) gratitude, with an ever-abiding record, in the fact that the maintenance of our independence will be due to your support."

7. σκέψασθε κτέ.: after λυπηροτέρα, where the sentence might close with the easy supplement of ἢ αὕτη, the εὐπραξία is enforced by the enumera-

tion of its favourable features in the sentence εἰ ἦν . . . ἰσχύν. The insertion of ἢ before εἰ ἦν would only weaken the effect. Cf. Lys. xiii. 77, πῶς ἂν γένοιτο ἄνθρωπος μιαιώτερος, ὅστις — ἐτόλμησεν ἐλθεῖν ὡς τούτους; Eur. *Alc.* 879, τί γὰρ ἀνδρὶ κακὸν μείζον, ἀμαρτεῖν πιστῆς ἀλόχου; In such cases the inf. or rel. sentence is explanatory of a τούτου or ταύτης which is sometimes expressed, as in Aesch. *Ag.* 601, τί γὰρ γυναικὶ τούτου φέγγος ἥδιον δρακεῖν, . . . ἀνδρὶ . . . πύλας ἀνοῖξαι; Plat. *Gorg.* 519 d; sometimes, as here, omitted. Kühn. 542, note 6. — 8. εἰ ἦν . . . αὐτεπάγγελτος: εἰ with indic. presents the actual case more vividly to the mind than the causal ἐπεὶ would do. Cf. c. 76. 8; 86. 4; iv. 10. 20. The rel. clause with the antec. incorporated in it (G. 154; II. 995), ἦν δύναμιν ὑμῖν προσγενέσθαι, which is the obj. of ὑμεῖς ἂν . . . ἐτιμήσασθε (cf. iii. 40. 33; vi. 10. 17), is placed first for effect, and then resumed by the emphatic αὕτη. Cf. c. 83. 8. αὐτεπάγγελτος, offering itself, from the mid. ἐπαγγέλλεσθαι. So in iv. 120. 18. — 11. ἐς τοὺς πολλοὺς: in the eyes of the world. — 12. ἀρετήν: gen-

αὐτοῖς ἰσχύν· ἃ ἐν τῷ παντὶ χρόνῳ ὀλίγοις δὴ ἅμα πάντα
 ξυνέβη, καὶ ὀλίγοι ξυμμαχίας δεόμενοι οἷς ἐπικαλοῦνται
 15 ἀσφάλειαν καὶ κόσμον οὐχ ἦσσον διδόντες ἢ ληψόμενοι
 παραγίγνονται. τὸν δὲ πόλεμον δι' ὃνπερ χρήσιμοι ἂν 3
 εἶμεν, εἴ τις ὑμῶν μὴ οἶται ἔσεσθαι, γνώμης ἀμαρτάνει
 καὶ οὐκ αἰσθάνεται τοὺς Λακεδαιμονίους φόβῳ τῷ ὑμε-
 τέρῳ πολεμῆσειν καὶ τοὺς Κορινθίους, δυναμένους
 20 παρ' αὐτοῖς καὶ ὑμῖν ἐχθροὺς ὄντας, [καὶ] προκαταλαμ-
 βάνοντας ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχείρησιν, ἵνα μὴ
 τῷ κοινῷ ἔχθῃ κατ' αὐτοὺς μετ' ἀλλήλων στῶμεν μηδὲ

erosity, which is ready to succour the needy. Cf. c. 69. 7; ii. 40. 22; iii. 56. 27. Here = *δόξαν ἀρετῆς*, the *repute of magnanimity*. Kühn. 346, 6. B. L. G. on Pind. *Py.* iv. 173. Cf. Soph. *Ant.* 924, *τὴν δυσσέβειαν εὐσεβοῦς' ἐκτησάμην*. — οἷς δ' ἐπαμυνεῖτε . . . ἰσχύν: and gratitude in the hearts of those whom you shall help, and increase of strength for yourselves. — 14. καὶ ὀλίγοι . . . παραγίγνονται: few, when they beg for an alliance, come and offer to those whom they call upon (c. 101. 3) security and honour in no less degree than they expect to receive them. Here κόσμος (see on c. 5. 11) corresponds to ἀρετή, and ἀσφάλεια to χάρις and ἰσχύς.

16. τὸν δὲ πόλεμον: though subj. of ἔσεσθαι, has almost the effect of an abs. acc. See on c. 32. 17. See App. — 17. γνώμης ἀμαρτάνει: he fails to form a right opinion. Cf. c. 92. 6; iii. 98. 13. But with γνώμη in vi. 78. 16. — 18. τῷ ὑμετέρῳ: for the order, see on c. 1. 6. The pron. as obj. gen. Cf. 21; c. 69. 30; 77. 21; 137. 31. G. 147, n. 1; H. 694; Kühn. 454, note 11. — 19. πολεμῆσειν: partic. depending on αἰσθάνεται. G. 279, 2; H. 982. This desiderative here only; others in c. 95. 24; iii. 84. 4; iv. 28. 7; viii.

56. 11; 79. 13. In c. 118. 10, Thuc. denies this eagerness for war. But the statement is here justified, as one of τὰ δέοντα, c. 22. 5, by the actual outbreak of the war. See also c. 88. Herbst. — καὶ τοὺς Κορινθίους . . . ἐπιχείρησιν: St. is right in making προκαταλαμβάνοντας alone depend on αἰσθάνεται, showing by commas that δυναμένους and ὄντας are subord. to it, and in rejecting καὶ. δυναμένους, of great weight. Cf. c. 18. 10. προκαταλαμβάνοντας (c. 36. 18) κτέ., are assailing us now in preparation for an attack on you. — 22. κατ' αὐτοὺς . . . στῶμεν: stand together against them, as it were on the battle-field. Cf. c. 48. 12; 62. 24; v. 71. 22; 73. 10. — μηδὲ . . . ἀμαρτῶσιν: the order is, μηδὲ δυοῖν ἀμαρτῶσιν (cf. iii. 53. 6; 69. 9; vii. 50. 2; viii. 71. 14) φθάσαι, so that the inf. is epexegetic; and that they may not be disappointed in their two objects, to gain them before our alliance is effected. δυοῖν is explained in the two inf. clauses, ἢ κακῶσαι . . . βεβαιώσασθαι, which after the neg. are not mutually exclusive but are placed co-ord. = μήτε κακῶσαι μήτε βεβαιώσασθαι. Since each of these is indispensable to the Corinthians, the Schol. is wrong in

δυοῖν φθάσαι ἀμάρτωσιν, ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς
 βεβαιώσασθαι. ἡμέτερον δ' αὖ ἔργον προτερῆσαι, τῶν 4
 25 μὲν διδόντων, ὑμῶν δὲ δεξαμένων τὴν ξυμμαχίαν, καὶ
 προεπιβουλεύειν αὐτοῖς μᾶλλον ἢ ἀντεπιβουλεύειν.

34 “Ἦν δὲ λέγωσιν ὡς οὐ δίκαιον τοὺς σφετέρους ἀποί- 1
 κους ὑμᾶς δέχεσθαι, μαθέτωσαν ὡς πᾶσα ἀποικία εὖ μὲν
 πάσχουσα τιμᾷ τὴν μητρόπολιν, ἀδικουμένη δὲ ἀλλοτριού-
 ται· οὐ γὰρ ἐπὶ τῷ δούλοι, ἀλλ' ἐπὶ τῷ ὁμοῖοι τοῖς λει-
 5 πομένοις εἶναι ἐκπέμπονται. ὡς δὲ ἡδίκουν σαφές ἐστι. 2
 προκληθέντες γὰρ περὶ Ἐπιδάμνου ἐς κρίσιν πολέμῳ μάλ-
 λον ἢ τῷ ἴσῳ ἐβουλήθησαν τὰ ἐγκλήματα μετελθεῖν. καὶ 3
 ὑμῖν ἔστω τι τεκμήριον ἃ πρὸς ἡμᾶς τοὺς ξυγγενεῖς δρῶ-
 σιν, ὥστε ἀπάτῃ τε μὴ παράγεσθαι ὑπ' αὐτῶν, δεομένοις
 10 τε ἐκ τοῦ εὐθέος μὴ ὑπουργεῖν· ὁ γὰρ ἐλαχίστας τὰς με-

saying that δυοῖν is for δυοῖν τοῦ ἐτέ-
 ρου, as in iv. 28. 25, in a positive sent.,
 not neg., as here. — 24. ἡμέτερον: i.e.
 τῶν τε Κερκυραίων καὶ τῶν Ἀθηναίων.
 To avoid confusion after this use of
 ἡμέτερον, the Corcyraeans are next
 referred to not by ἡμῶν but by τῶν
 μὲν. — 25. διδόντων: offering (cf. c.
 35. 22), and therefore pres. partic.,
 whereas the decisive δεξαμένων is in
 the aor. — 26. Note the paronomasia,
 as often in Thuc. Cf. c. 37. 16; ii.
 62. 27; iii. 39. 10; 82. 31; iv. 62. 10;
 vi. 76. 7.

34. You need feel no scruple on
 the ground of interference with the tra-
 ditional relations of colony and mother-
 city; for the Corinthians have already
 trespassed on these. And you will do
 well to be on your guard against their
 hostile purposes.

2. μαθέτωσαν: we would have them
 know, with a touch of irony. Such
 turns are common in the tragic poets.
 See App. — 5. ἐκπέμπονται: the sub-

ject is by synesis οἱ ἀποικοὶ implied
 in πᾶσα ἀποικία. Cf. c. 13. 6. — 6.
 προκληθέντες: προκαλεῖσθαι τινα (al-
 ways mid.) ἐς κρίσιν, as ἐς σπονδὰς καὶ
 διάλυσιν, iv. 19. 1; ἐς δίκας, vii. 18.
 16, 23. — 7. τῷ ἴσῳ: i.e. δίκας διδόντες
 καὶ λαμβάνοντες. Cf. ii. 37. 5; iii. 53.
 5. — μετελθεῖν: μετιέναι is used with
 acc. either of the charge to be main-
 tained or of the person to be pun-
 ished. Cf. iv. 62. 13.

8. ἔστω τι...δρῶσιν: “let their be-
 haviour to us be a warning for you.”
 For τι, bringing out the significance of
 the τεκμήριον, cf. ii. 11. 14; iii. 13. 4. —

9. ἀπάτῃ τε...δεομένοις τε: these words
 placed at the head of their clauses to
 emphasize the two means of seduction
 which may be employed; and there-
 fore not the usual μήτε...μήτε. —

10. ἐκ τοῦ εὐθέος: belongs to δεομένοις,
 in an open way, opp. to ἀπάτῃ, which
 resorts to crooked ways. Cf. ἀπὸ τοῦ
 προφανοῦς, c. 35. 17; ἀπὸ τοῦ εὐθέος,
 iii. 42. 5; ἀπὸ ποίου ἂν τάχους ἀποφύγοι,

ταμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις λαμβάνων ἀσφα-
λέστατος ἂν διατελοίη.

35 “Λύσετε δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχό- 1
μενοι ἡμᾶς μηδετέρων ὄντας ξυμμάχους. εἴρηται γὰρ 2
ἐν αὐταῖς, τῶν Ἑλληνίδων πόλεων ἥτις μηδαμοῦ ξυμμαχεῖ,
ἐξεῖναι παρ’ ὁποτέρους ἂν ἀρέσκηται ἐλθεῖν· καὶ δεινὸν 3
5 εἰ τοῖσδε μὲν ἀπὸ τε τῶν ἐνσπόνδων ἔσται πληροῦν
τὰς ναῦς καὶ προσέτι καὶ ἐκ τῆς ἄλλης Ἑλλάδος καὶ οὐχ
ἥκιστα ἀπὸ τῶν ὑμετέρων ὑπηκόων, ἡμᾶς δὲ ἀπὸ τῆς
προκειμένης τε ξυμμαχίας εἴρξουσιν καὶ ἀπὸ τῆς ἄλλοθέν
ποθεν ὠφελίας, εἴτα ἐν ἀδικήματι θήσονται πεισθέντων
10 ὑμῶν ἃ δεόμεθα.” πολὺ δὲ ἐν πλείονι αἰτία ἡμεῖς μὴ 4

Xen. An. ii. 5. 7.—11. λαμβάνων: this verb with subst. of moral meaning forms a periphrasis of verbs expressing disposition, feeling, etc. (μεταμέλειαν λαμβάνειν = μεταμελεῖσθαι), as ποιεῖσθαι does with expressions of activity. See on c. 6. 3. Cf. εὐνοίαν, c. 77. 21; σωφροσύνην, viii. 64. 21; φρόνησιν, Soph. Phil. 1078. Then the place of an adv. is supplied by a pred. adj., as ἐλαχίστας here.—12. διατελοίη: with adj. without ὢν, as vi. 89. 6. See on c. 32. 9.

35. § 1–4. Your admitting us will be no violation of your obligations to the Lacedaemonians: we claim no more than is permitted by the treaty.

1. οὐδέ: i.e. just as little as you will violate colonial obligations.—2. μηδετέρων: not οὐδετέρων, because, though expressing a fact, it is under the influence of the cond. partic. δεχόμενοι.—εἴρηται: it is expressly stipulated. Cf. c. 40. 4; 139. 7; 140. 14; iv. 23. 6; v. 21. 6; 25. 10; vii. 18. 14.—3. ἥτις . . . ξυμμαχεῖ: rel. sent. = logical cond. GMT. 61, 1; H. 914.—4. παρ’ . . . ἐλθεῖν: to join whichever

side it may feel itself inclined. The verb is used pers. with dat., c. 129. 14; ii. 68. 7; viii. 84. 16; without obj., v. 4. 11; 37. 19. Cf. Hdt. vi. 128. 11; ix. 79. 10. In c. 40. 5, we have βούλεται for it.—καὶ δεινὸν . . . ἃ δεόμεθα: the period has its two members, the co-existence of which is said to be δεινόν, arranged in parataxis, though we should naturally make the former subord. with ‘while’ (see on c. 121. 19); and each member comprises the ascending steps of indignity (a) ἀπὸ τε κτέ., καὶ προσέτι κτέ., καὶ οὐχ ἥκιστα κτέ.; (b) ἀπὸ τῆς κτέ., καὶ ἀπὸ κτέ., εἴτα κτέ. The use of εἴτα, actually, expresses lively indignation; without a conj. also in Ar. Pl. 79; Plat. Apol. 23 c; Theaet. 151 c; Dem. i. 12. This arrogance is strongly protested against in the simple words πολὺ δὲ . . . ἔχομεν, as in iii. 63. 13. See App.—10. ἃ δεόμεθα: see on c. 32. 4.

10. ἐν αἰτίᾳ (or δι’ αἰτίας) ἔχειν: is used by Thuc. for αἰτιᾶσθαι; the former in ii. 59. 4; v. 60. 10; 65. 24; vii. 81. 3; the latter in ii. 60. 16. On the position of πολὺ before the prep., see

πέισαντες ὑμᾶς ἔξομεν· ἡμᾶς μὲν γὰρ κινδυνεύοντας καὶ οὐκ ἐχθροὺς ὄντας ἀπώσεσθε, τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων καὶ ἐπιόντων γενήσεσθε, ἀλλὰ καὶ ἀπὸ τῆς ὑμετέρας ἀρχῆς δύναμιν προσλαβεῖν περιόψεσθε·
 15 ἦν οὐ δίκαιον, ἀλλ' ἡ κακείνων κωλύειν τοὺς ἐκ τῆς ὑμετέρας μισθοφόρους, ἡ καὶ ἡμῖν πέμπειν καθ' ὃ τι ἂν πεισθῇτε ὠφελίαν, μάλιστα δὲ ἀπὸ τοῦ προφανοῦς δεξαμένους βοηθεῖν. πολλὰ δέ, ὥσπερ ἐν ἀρχῇ ὑπέipoμεν, τὰ ξυμφέροντα 5 ἀποδείκνυμεν, καὶ μέγιστον ὅτι οἳ τε αὐτοὶ πολέμιοι ἡμῖν
 20 ἦσαν (ὅπερ σαφειστάτη πίστις), καὶ οὗτοι οὐκ ἀσθενεῖς, ἀλλ'

Kühn. 452, note 3. Cf. c. 63. 5. — 12. οὐκ ἐχθροὺς: as the Corinthians are, c. 33. 20. — οὐχ ὅπως: = non modo non. When the οὐχ ὅπως clause precedes, it always contains the weaker of the two contrasted notions. But since here there is no relation of climax between 'hindering' and 'promoting,' the required meaning forces us to take the notion of 'hindering' negatively. Aken, *T. u. M.* § 119 ff.; Kühn. 525, 3 b. — κωλυταὶ γενήσεσθε: will plant yourselves as opponents: not a simple periphrasis for κωλύετε. On iii. 2. 11, Cl. refers, among other examples, to iii. 23. 13; v. 9. 38; viii. 86. 23. Cf. c. 4. 3; ii. 43. 8. — 14. προσλαβεῖν: see on c. 24. 17. — 15. ἦν: grammatically in same const. as δύναμιν, but referring in adversative relation to the whole preceding sentence, = "this, however, is not right, but it is right —." For this force of the rel., cf. c. 10. 20; 39. 2, 10; 69. 20; 95. 20. — κακείνων: see on c. 30. 14. Instead of μισθοῦσθαι, we have strangely τοὺς μισθοφόρους. We should say rather, "you should prevent them from raising mercenaries in places under your control." The reading of Codex Monacensis, τὰς . . . μισθοφορίας, though suiting the sense, must

be regarded as a gloss. The use of καὶ before ἐκείνων and ἡμῖν implies that impartiality requires perfect equality of treatment: "If you will not help us, stop them also; if you allow them to enlist men among your subjects, send help to us also." — 16. καθ' ὃ τι ἂν πεισθῇτε: in so far as we may succeed in persuading you. Cf. c. 69. 10; iv. 118. 54. — 17. ἀπὸ τοῦ προφανοῦς: adv., see on c. 34. 10.

§ 5. By receiving us you will gain allies who are perfectly trustworthy and very powerful on the sea.

18. ὑπέipoμεν: we premised, we alleged as the basis of our proposal, in c. 32. § 1. Cf. Dem. xviii. 60. In the two other passages in Thuc. where this verb occurs, c. 90. 25; ii. 102. 30, it means 'say besides.' — 19. καὶ μέγιστον: see on c. 142. 1; and, what is most important. — οἳ τε αὐτοί: the correlative of this is not καὶ οὗτοι, which means iique, and these too, but καὶ ναυτικῆς κτέ., which in consequence of the parenthetical insertions takes the form of a new sentence. The force of ἀποδείκνυμεν is felt in what follows only generally as a verb of exhortation. — ἡμῖν: both of us. Cf. ἡμέτερον, c. 33. 24. — 20. ἦσαν: they are as we saw, c. 33. § 3. Kr. Spr!

ίκανοὶ τοὺς μεταστάντας βλάψαι· καὶ ναυτικῆς καὶ οὐκ ἡπειρωτίδος τῆς ξυμμαχίας διδομένης οὐχ ὁμοία ἢ ἀλλοτρίωσις, ἀλλὰ μάλιστα μὲν, εἰ δύνασθε, μηδένα ἄλλον ἔαν κεκτῆσθαι ναῦς, εἰ δὲ μή, ὅστις ἐχυρώτατος, τοῦτον φίλον ἔχειν.

36 “Καὶ ὅτῳ τάδε ξυμφέροντα μὲν δοκεῖ λέγεσθαι, 1 φοβεῖται δὲ μὴ δι’ αὐτὰ πειθόμενος τὰς σπονδὰς λύσῃ, γνῶτω τὸ μὲν δεδιὸς αὐτοῦ ἰσχὺν ἔχον τοὺς ἐναντίους

53, 2, 5, calls this the *didactic* impf. GMT. 11, n. 6; H. 833; Kühn. 383, 5. But Cl. thinks that the tense is used as if the desired alliance were already realized. — ὅπερ . . . πίστις: and this is the surest guarantee of fidelity. On ὅπερ (for which Cobet reads ἡπερ, comparing Eur. Med. 14; Thuc. iii. 116.4), see Kühn. 369, 2. — 21. τοὺς μεταστάντας: i.e. the Corcyraeans themselves, since they have fully abandoned their mother-city. Cf. c. 107. 27; ii. 67. 8; v. 29. 12; viii. 53. 19. The fact that those whom they had deserted were able to punish them if they stood alone, would induce them to hold fast to their new allies. — ναυτικῆς . . . διδομένης: i.e. ναυτικῆς οὔσης τῆς ξυμμαχίας ἣν δίδομεν (see on c. 33. 25). — 22. οὐχ ὁμοία: i.e. ὑμῖν βλαβερωτέρα ἢ εἰ ἡπειρωτίς ἢ ξυμμαχία ἐδίδοτο. — ἢ ἀλλοτρίωσις: the rejection; only here in classic writers. — 23. μάλιστα μὲν: best of all. Cf. c. 32. 4; 40. 13. On εἰ δὲ μή, see on c. 28. 10. — ἔαν and ἔχειν: may be taken as inv. inf., as in v. 9. 26. Or, as Kr. thinks, they may depend on κράτιστόν ἐστι implied in μάλιστα μὲν. Cl. seems to govern them by ἀποδείκνυμεν, 19. — 24. τοῦτον φίλον ἔχειν: cf. iv. 86. 5. ἔχειν expresses a fixed relation better than χρῆσθαι would do.

36. § 1-3. ‘Do not, therefore, allow any timidity to delay you; but, in view of the great advantages of our position,

attach us to yourselves, and so gain the preponderance over the Peloponnesians, instead of letting us fall into the hands of the Corinthians, only to increase the strength of your enemies.

1. τάδε ξυμφέροντα λέγεσθαι: for ξυμφέροντα τάδε εἶναι ἃ λέγεται. — 2. φοβεῖται: the subj. to be supplied from the preceding ὅτῳ. See on c. 10. 21. — μὴ . . . τὰς σπονδὰς λύσῃ: i.e. if the argument of the preceding chap. has not succeeded in removing your misgiving, that the reception of a state which is engaged in open hostility with another may be regarded as an act of hostility against the latter. This anxiety is not confuted; but they are advised to have a full apprehension of the danger (τὸ δεδιός), and to realize all the consequences of taking the step; for this only will inspire respect in their opponents. Inactivity may indeed secure a certain sort of confidence (τὸ θαρσοῦν), but can only betray weakness in the eyes of their enemies. — 3. τὸ δεδιός and τὸ θαρσοῦν: this use of neut. parties. and adjs. for abstract nouns (GMT. 108, 2, n. 4; H. 966 b; Kühn. 403 γ) is a favourite one with Thuc. It presents to the mind the abstract quality in operation, standing between e.g. τὸ δεδιέναι and ὅτι δέδιε. τὸ δεδιὸς αὐτοῦ: i.e. the fear which sees in himself no adequate strength. Opp. to this is τὸ θαρσοῦν μὴ δεξαμένον, i.e. the

μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν μὴ δεξαμένου ἀσθενὲς ὄν
 5 πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδεέστερον ἐσόμενον, καὶ ἅμα
 οὐ περὶ τῆς Κερκύρας νῦν τὸ πλεόν ἢ καὶ τῶν Ἀθηνῶν
 βουλευόμενος, καὶ οὐ τὰ κράτιστα αὐταῖς προνοῶν, ὅταν
 ἐς τὸν μέλλοντα καὶ ὅσον οὐ παρόντα πόλεμον τὸ αὐτίκα
 10 περισκοπῶν ἐνδοιάζῃ χωρίον προσλαβεῖν ὃ μετὰ μεγίστων
 καιρῶν οἰκειοῦταί τε καὶ πολεμοῦται. (τῆς τε γὰρ Ἰταλίας 2
 καὶ Σικελίας καλῶς παράπλου κείται,) ὥστε μήτε ἐκεῖθεν
 ναυτικὸν ἔασαι Πελοποννησίους ἐπελθεῖν τό τε ἐνθὲνδε
 πρὸς τὰ κεῖ παραπέμψαι, καὶ ἐς τὰλλα ξυμφορώτατόν ἐστι.
 βραχυτάτῳ δ' ἂν κεφαλαίῳ, τοῖς τε ξύμπασιν καὶ καθ' 3

confidence that he has nothing to fear, which has led him to reject allies. The gen. *δεξαμένου*, like *αὐτοῦ*, properly depends on the partic., but has the effect of an abs. gen. — *ισχύν ἔχον*: *if it is backed by strength, i.e. if it leads him to secure the means of effective action.* — 4. *φοβῆσον*: this and *ἐσόμενον*, *βουλευόμενος*, *προνοῶν* are supplementary parties to *γνώτω*. GMT. 113; H. 982. — 5. *ἀδεέστερον*: here in the rare pass. sense, *less formidable*. Cf. Plat. *Symp.* 198 a, *ἀδέες δέος δεδιέναι*. In ii. 59. 13; iii. 37. 4, 'without fear.' — 6. *οὐ τὸ πλεόν ἢ*: see on c. 9. 21. — *ἢ καὶ*: cf. c. 140. 10; ii. 38. 7. Kühn. 524, 2; Kr. *Spr.* 69, 32, 13. — *τῶν Ἀθηνῶν*: without repeated prep. See on c. 6. 21. — 7. *καὶ οὐ . . . προνοῶν*: *and that he is not taking the best thought for her.* — 8. *ἐς τὸν . . . πόλεμον*: *in view of the coming and all but present war.* — *τὸ αὐτίκα περισκοπῶν*: *from regard for the moment*, Cf. v. 16. 12; vii. 42. 8; viii. 27. 25. — 9. *ἐνδοιάζῃ*: *he hesitates*. Cf. c. 122. 15; vi. 91. 20. Not elsewhere in Attic. — *ὃ μετὰ μεγίστων . . . πολεμοῦται*: *which is with the most momentous consequences made either friend or foe.* *πολεμοῦται*,

"placed in a hostile attitude," as in c. 57. 5, 6. The *καιροί* are regarded as themselves friends or enemies.

10. *τῆς τε . . . Σικελίας*: depending on *παράπλου* (as c. 44. 16), which is governed by *καλῶς κείται*. See on c. 22. 13. Cf. c. 75. 3; iii. 92. 14, 17. — 11. *παράπλου*: not *διάπλου*, because the ancient mariners hugged the coast. The art. omitted as in c. 1. 11. — 12. *ἐπελθεῖν*: *to come to join*. Cf. iii. 69. 8; Hdt. vi. 95. 5, *ἐνταῦθα στρατοπεδεύομενοι ἐπῆλθε ὁ ναυτικὸς πᾶς στρατός*. Usually in hostile sense. See on c. 70. 16. — *τό τε ἐνθὲνδε*: the art. merely to give a subst. character to *ἐνθὲνδε*, *a fleet from this side*. Herbst notes that this passage could be regarded as one of *τὰ δέοντα* (c. 22. 5) only by a writer who was acquainted with the latter part of the war. — 14. *βραχυτάτῳ κεφαλαίῳ κτέ.*: *for κεφάλαιον τὸδε βραχυτάτον ἐστὶν ᾧ ἂν μάθοιτε*. For ἂν repeated in emphatic positions, cf. 77. 21; 136. 18. GMT. 42, 3; H. 862. — *τοῖς τε ξύμπασιν καὶ καθ' ἕκαστον*: *to be taken adv., on the whole as well as in detail, without any grammatical relation to κεφαλαίῳ, to which Kr. and B. make it appos., like c. 145. 4, καθ' ἕκαστά τε*

15 ἕκαστον, τῷδ' ἂν μὴ προέσθαι ἡμᾶς μάθοιτε· τρία μὲν
 ὄντα λόγου ἄξια τοῖς Ἑλλησι ναυτικά, τὸ παρ' ὑμῖν καὶ
 τὸ ἡμέτερον καὶ τῶν Κορινθίων· τούτων δ' εἰ περιόψεσθε
 τὰ δύο ἐς ταὐτὸν ἐλθεῖν καὶ Κορίνθιοι ἡμᾶς προκαταλή-
 ψονται, Κερκυραίοις τε καὶ Πελοποννησίοις ἅμα ναυμαχή-
 20 σετε· δεξάμενοι δὲ ἡμᾶς ἔξετε πρὸς αὐτοὺς πλείοσι ναυσὶ
 ταῖς ἡμετέραις ἀγωνίζεσθαι.”

Τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι 4
 μετ' αὐτοὺς τοιάδε·

37 “Ἀναγκαῖον Κερκυραίων τῶνδε οὐ μόνον περὶ τοῦ 1
 δέξασθαι σφᾶς τὸν λόγον ποιησαμένων, ἀλλ' ὥς καὶ
 ἡμεῖς τε ἀδικοῦμεν καὶ αὐτοὶ οὐκ εἰκότως πολεμοῦνται,
 μνησθέντας πρῶτον καὶ ἡμᾶς περὶ ἀμφοτέρων, οὕτω καὶ

καὶ τὸ ξύμπαν. In viii. 91. 3, τοῖς ξύμ-
 πασι is perhaps to be taken so, and
 not personally. O. Ribbeck (Rhein.
 Mus. 23, 211) proposes to place these
 words before *ξυμφορώτατον*, as v. H.
 places them after *ἔστι*, saying “intel-
 ligo: cum universis tum sin-
 gulis (hominibus).”—15. *μάθοιτε*:
 with inf. implies reaching not merely a
 correct view, but a decision.—*τρία μὲν*
... ναυτικά: sc. *ἔστί*, ὄντα being joined
 with *λόγου ἄξια*, as ὢν is often placed
 before important attributes. Cf. c.
 21. 5; 118. 10; 124. 4; ii. 97. 20; iv.
 13. 19. But Sh. perhaps better makes
 ὄντα depend on *μάθοιτε* taken now in
 the sense of ‘learn that,’ not of ‘learn
 to.’ Cf. vi. 40. 2. The two clauses
τρία μὲν ... Κορινθίων, and *τούτων δὲ*
... ἀγωνίζεσθαι are formally co-ord.
 by *μὲν*, *δέ*, but in effect the former is
 subord. to the latter.—17. *τῶν Κο-*
ρινθίων: the omission of *τό* is surpris-
 ing, yet established by the best Mss.,
 so that the omission of the art. is
 similar to that of the prep. in 6. It
 is inserted, however, by St., B., and

most editors.—*τούτων δ' εἰ κτέ.*: no-
 tice the “minatory and monitory”
 form of the condition, *εἰ* with fut. indic.
 B. L. G. Trans. of Am. Phil. Assoc.
 1876, p. 9.—21. *ταῖς ἡμετέραις*: the
 dat. of measure of difference with
πλείοσι, with a naval force augmented
 by our fleet.

SPEECH OF THE CORINTHIAN AM-
 BASSADORS. Chaps. 37-43.

37. *The Corcyraeans have misrep-
 resented their position as well as ours.*
They have hitherto maintained their iso-
lation that they might have no check on
their wrong-doing.

2. *ἀλλ' ὥς καί*: instead of the usual
ἀλλὰ καὶ ὥς. The trajection is due to
 a desire to emphasize strongly the
 perversion of truth attributed to the
 Coreyraeans. *καί*, *actually*, covers the
 two following clauses, which are again
 united in *περὶ ἀμφοτέρων*, neut. (not
ἐκατέρων). See App.—3. *πολεμοῦνται*:
 pass. of *πολεμεῖν τινι*, as c. 68. 18; iv.
 68. 12. See on c. 2. 18.—4. *οὕτω*:
 in reference to *μνησθέντας*: “we must

5 ἐπὶ τὸν ἄλλον λόγον ἵεναι, ἵνα τὴν ἀφ' ἡμῶν τε ἀξίωσιν
 ἀσφαλέστερον προειδῆτε καὶ τὴν τῶνδε χρεῖαν μὴ ἀλο-
 γίστως ἀπώσῃσθε. φασὶ δὲ ξύμμαχίαν διὰ τὸ σῶφρον 2
 οὐδενός πω δέξασθαι· τὸ δ' ἐπὶ κακουργία καὶ οὐκ ἀρε-
 τῇ ἐπετήδευσαν, ξύμμαχόν τε οὐδένα βουλόμενοι πρὸς
 10 τὰδικήματα οὐδὲ μάρτυρα ἔχειν οὔτε παρακαλοῦντες αἰ-
 σχύνεσθαι. καὶ ἡ πόλις αὐτῶν ἅμα, αὐτάρκη θέσιν κει- 3
 μένη, παρέχει αὐτοὺς δικαστὰς ὧν βλάπτουσί τινα μάλ-

first make our statement on both these points; *when that is done.*" Kühn. 486, note 5. Cf. c. 22. 7; iii. 96. 8; iv. 88. 8; vi. 24. 3. — 5. τὴν ἀφ' ἡμῶν ἀξίωσιν: implies that the Corinthians are making a well-grounded claim, as opposed to the pressing entreaty (χρεῖα) of the Corcyraeans. The emphatic ἀφ' ἡμῶν is for the same reason preferred to the simple gen. Cf. c. 39. 14; ii. 39. 6; iv. 108. 36; vi. 40. 15; vii. 77. 17. — 6. ἀσφαλέστερον προειδῆτε: i.e. that you may the better protect yourselves against their deceptive persuasion by knowing the facts in time, before you take the decisive step. — μὴ ἀλογίστως: not without reasonable grounds; litotes for 'with mature consideration.' μή here is to be closely connected with the adv., as οὐκ with εἰκότως in 3. See on c. 32. 24.

7. φασὶ δέ: now they assert; δέ marks the transition from the general statement to the details, and should not be altered with Kr. to δῆ. See on c. 32. 7. Cf. iii. 61. 9. — τὸ σῶφρον: see on c. 2. 19. — 8. τὸ δέ: δέ expresses a vigorous opposition, but on the contrary, like cum tamen and τό retains its old dem. sense. Cf. Dem. xviii. 140, τὸ δ' οὐ τοιοῦτόν ἐστι; Stallbaum on Plat. Apol. 23 a. Kühn. 459 c. — ἀρετῇ: from magnanimity. The repetition of

the prep. is not necessary. Cf. iv. 19. 12. — 9. ξύμμαχόν τε οὐδένα: for οὔτε ξύμμαχόν τινα, to lay more stress on the noun. Cf. c. 34. 9. Since the connexion of οὔτε—οὔτε depends on the repeated τε, so here τε—οὔτε, though not occurring elsewhere in Thuc., is not less justifiable than οὔτε—τε. So Herbst, Philol. 10, p. 333. — 10. παρακαλοῦντες: gives the occasion of αἰσχύνεσθαι, "they are not inclined to expose themselves to shame by inviting others to join them in their base undertakings." See App.

11. θέσιν: since κεῖσθαι is the pf. pass. of τιθέναι, θέσις is its verbal noun, and so this expression is like ἔδραν καθῆσθαι, Eur. Heracl. 55; προσθακῆν, Soph. O. C. 1166. G. 159; H. 715; Kühn. 410, 1 b. — 12. παρέχει: copiam facit, here with acc. and inf.; with inf. alone, iii. 63. 10; with dat. and inf., viii. 50. 26. — αὐτοὺς δικαστὰς . . . γίνεσθαι: Cl. explains this, with a zeugma of γίνεσθαι, "to constitute themselves judges of the wrongs they do rather than enter into any covenant which would hamper them." He thinks that this sense of κατὰ ξυνθήκας γίνεσθαι is justified by γίνεσθαι with κατὰ ξυστάσεις, ii. 21. 15; κατὰ ξυλλόγους, iii. 27. 7; δι' ἀνοκωχῆς, c. 40. 16; ἐπ' ἀμφοτέρα, c. 139. 20; ἐκ τοῦ ἴσου, ii. 3. 18; ἐν δικασταῖς,

λον ἢ κατὰ ξυνθήκας γίνεσθαι, διὰ τὸ ἥκιστα ἐπὶ τοὺς
 πέλας ἐκπλέοντας μάλιστα τοὺς ἄλλους ἀνάγκη κατὰί-
 15 ροντας δέχεσθαι. κὰν τούτῳ τὸ εὐπρεπὲς ἄσπονδον οὐχ 4
 ἵνα μὴ ξυναδικήσωσιν ἑτέροις προβέβληνται, ἀλλ' ὅπως
 κατὰ μόνας ἀδικῶσι, καὶ ὅπως ἐν ᾧ μὲν ἂν κρατῶσι βιά-
 ζονται, οὗ δ' ἂν λάθωσι, πλεον ἔχωσιν, ἣν δέ πού τι
 προσλάβωσιν, ἀναισχυντῶσι. καίτοι εἰ ἦσαν ἄνδρες, ὥσ- 5
 20 περ φασίν, ἀγαθοί, ὅσῳ ἀληπτότεροι ἦσαν τοῖς πέλας, τόσῳ

iii. 53. 4; δι' ἔχθρας, *Ar. Ran.* 1412. Another explanation seems simpler: "They can in consequence of their independent position make themselves judges of the wrongs they do to a greater extent than would be possible if commercial treaties bound them," where γίνεσθαι is taken impers., = rem agi. Sh. and Jowett understand δικαστάς as subj. of γίνεσθαι, "than that judges should be appointed by covenant."—14. ἐκπλέοντας: sc. τοὺς Κερκυραίους, while the other partic. agrees with τοὺς ἄλλους, i.e. the citizens of other cities who ἀνάγκη καταίρουσι by reason of the position of the island (c. 36. 10).

15. κὰν τούτῳ: and in this state of things, described in § 2, 3. Cf. c. 81. 9. — τὸ εὐπρεπὲς ἄσπονδον: cf. c. 32, § 3, 4. An adj. used as subst. qualified by an epithet, as τὸ ἀνθρώπειον κομπῶδες, v. 68. 6; τὸ ξύνηθες ἥσυχον, vi. 34. 17; τὸ πρότερον ξύνηθες φοβερόν, vi. 55. 15. — 16. προβέβληνται: they have put forward as a cloak. Cf. ii. 87. 14; iii. 63. 9. Their designs expressed by final sentences; ξυναδικήσωσιν, the aor., of single cases, ἀδικῶσι, pres., of long opportunity. There is a paronomasia (c. 33. 26) here, since κατὰ μόνας (cf. c. 32. 18) answers to the ξυν-. St. after Cobet omits the second ὅπως, since the following

clauses are merely an epexegetis of ἀδικῶσι. — 18. πλεον ἔχωσι: this phrase is regularly employed to designate unrighteous gain. Cf. c. 76. 15; iii. 43. 12; iv. 62. 16; viii. 99. 12; and so the noun πλεονέκτης, c. 40. 2. — ἣν δέ πού . . . ἀναισχυντῶσι: this does not, as Cl. says, imply that there is a third method, opposed to the force or fraud of the two preceding clauses; but that, if by either of these means they have made some (που) gain, they may be able to brazen it out in the absence of witnesses. Cf. iv. 86. 5, where βία and ἀπάτη are named as the two means by which men προσλαμβάνουσι what they want. See App.

19. εἰ ἦσαν: if they really were. Cf. c. 25. 23. — 20. ὅσῳ . . . ἦσαν: though this clause expresses the actual state of things, "in proportion as they are less assailable by others" (cf. c. 143. 21), the impf. is used by assimilation to the unreal cond. GMT. 64, 2; H. 919 b; Kühn. 399, 6. — τόσῳ δέ: so we should probably read with Hertlein for τοσῶδε, which occurs only in reference to real relations of magnitude (cf. c. 23. 6; 122. 16; ii. 72. 7, etc.). The simple τόσῳ for τοσοῦτῳ is found in iv. 28. 13; viii. 24. 22. The use of δέ in apodosis after a dem. pron. or emphatic art. (ii. 46. 6; 65. 19; iii.

δὲ φανερωτέραν ἐξῆν αὐτοῖς τὴν ἀρετὴν διδοῦσι καὶ δεχο-
 μένοις τὰ δίκαια δεικνύναι.

38 “Ἄλλ’ οὔτε πρὸς τοὺς ἄλλους οὔτε ἐς ἡμᾶς τοι- 1
 οῖδε εἰσὶν, ἄποικοι δὲ ὄντες ἀφεστᾶσί τε διὰ παντὸς καὶ
 νῦν πολεμοῦσι, λέγοντες ὥς οὐκ ἐπὶ τῷ κακῶς πάσχειν
 ἐκπεμφθεῖεν. ἡμεῖς δὲ οὐδ’ αὐτοὶ φάμεν ἐπὶ τῷ ὑπὸ τού- 2
 5 των ὑβρίζεσθαι κατοικίσαι, ἀλλ’ ἐπὶ τῷ ἡγεμόνες τε εἶναι
 καὶ τὰ εἰκότα θαυμάζεσθαι. αἱ γοῦν ἄλλαι ἀποικίαι τιμῶ- 3
 σιν ἡμᾶς καὶ μάλιστα ὑπὸ ἀποίκων στεργόμεθα* καὶ δῆλον 4
 ὅτι, εἰ τοῖς πλέοσιν ἀρέσκοντές ἐσμεν, τοῖσδ’ ἂν μόνοις οὐκ

98. 2) is as early as Homer. Cf. Hom. A 58; I 167; γ 10. G. 227, 2; H. 1046, 1 c; Kühn. 533, 1. Cf. also ὡς δέ, Plat. Prot. 326 d, and οὕτω δέ, 328 a. — 21. ἐξῆν: like other imperss. of power, manner, etc., regularly in the impf. without ἄν. GMT. 49, 2, κ. 3; H. 897. — 22. τὰ δίκαια: more usually δίκας. Cf. c. 140. 14; v. 59. 24. See on c. 28. 6. The Corinthians did not regard the offers of the Corcyraeans, c. 28. § 2 ff., as δίκαια, as is stated in c. 39; and probably the art. is used with δίκαια to denote the behaviour which is actually required by justice.

38. They have behaved to us, their mother-city, in the most reckless way in many former instances, and recently in the case of Epidamnus.

1. οὔτε πρὸς τοὺς ἄλλους: with no special reference, but to put stress on ἡμᾶς. πρὸς = in their attitude towards. As ἐς is the favourite prep. with ἀμαρτάνειν, 13, Thuc. may have shifted to it here to indicate the hostile relation of the Corcyraeans to the Corinthians. Cf. c. 55. 13; 130. 12; ii. 60. 1; 68. 25; iii. 37. 4, 5; vi. 18. 30; 86. 15. — τοιοῖδε = ἄνδρες ἀγαθοί, as just defined. — 2. ἀφεστᾶσι: = ἡλλοτριώνται (c. 34. 3), the pf. denoting the fact

as now manifested: they have separated themselves from us, and are in the unfriendly relation depicted in c. 25. § 4. — διὰ παντός: as usual of time, constantly. Cf. c. 76. 3; 84. 4; 85. 2; ii. 16. 9; 49. 26; iii. 58. 14; 93. 8; iv. 61. 20; 119. 12; v. 69. 8; 105. 5; vii. 6. 6; 61. 8. The open hostility is introduced by καὶ νῦν. — 3. ἐπὶ τῷ κακῶς πάσχειν: cf. c. 34. § 1. — 4. ἐκπεμφθεῖεν: as Heraclides ap. Eustath. Hom. φ 195, says: ἡ ἀρχαία Ἀθῆναι τὰ εὐκτικά συγκόπτει κατ’ ἐξάρεσιν μιᾶς συλλαβῆς (cf. Stahl, Qu. gr. p. 18); the shorter form of the opt. is everywhere adopted, even against the Mss. The opt. = ἐξεπέμφθημεν of the dir. disc.

6. τὰ εἰκότα: in all proper matters. Cf. c. 25. § 4. The acc. neut. pl. of the inner obj. approximates to an adv. Cf. τὰ κράτιστα, c. 19. 8; 31. 4; τὰ τελευταῖα, c. 24. 12; τὰ πρότερα, c. 2. 2; τὰ ἄλλα, c. 65. 10; ἐναντία, iii. 55. 9; ἀντίπαλα, vii. 34. 23; ἀγχώμαλα, vii. 71. 21. So below, 13, πολλὰ ἄλλα. — θαυμάζεσθαι: to be held in honour. Cf. iii. 39. 30. — 8. ἀρέσκοντες: cf. iii. 34. 14; v. 41. 23; Soph. O. T. 274; Eur. I. T. 581. The partic. expresses an adj. notion always in readiness to

ὀρθῶς ἀπαρέσκοιμεν, οὐδ' ἐπεστρατεύομεν ἐκπρεπῶς μὴ
 10 καὶ διαφερόντως τι ἀδικούμενοι. καλὸν δ' ἦν, εἰ καὶ ἡμαρ-
 τάνομεν, τοῖσδε μὲν εἶξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῖν δὲ αἰ-
 σχρὸν βιάσασθαι τὴν τούτων μετριότητα· ὕβρει δὲ καὶ 6
 ἐξουσίᾳ πλούτου πολλὰ ἐς ἡμᾶς ἄλλα τε ἡμαρτήκασι καὶ
 Ἐπίδαμνον ἡμετέραν οὖσαν κακουμένην μὲν οὐ προσεποι-
 15 οὔντο, ἐλθόντων δὲ ἡμῶν ἐπὶ τιμωρίᾳ ἐλόντες βία ἔχουσι.
 39 “Καὶ φασὶ δὴ δίκη πρότερον ἐθελῆσαι κρίνεσθαι, 1
 ἦν γε οὐ τὸν προύχοντα καὶ ἐκ τοῦ ἀσφαλοῦς προκαλού-
 μενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ τὸν ἐς ἴσον τά τε ἔργα

exert itself. See Am. J. of Ph., IV. p. 297. — οὐκ ὀρθῶς ἂν ἀπαρέσκοιμεν: = οὐκ ὀρθῶς ἂν ἔχοι, εἰ ἀπαρέσκοιμεν. — 9. ἐπεστρατεύομεν: so we should read with Ullrich (*Beitr. z. Krit.* I. 1), for ἐπιστρατεύομεν, repeating the ἂν from τοῖσδ' ἂν. See App. — ἐκπρεπῶς: in a way so unusual, considering the ordinary relation of a mother-city to its colonies. Cf. ἐκπρεπέστερον, iii. 55. 6. — μὴ . . . ἀδικούμενοι: = εἰ μὴ . . . ἡδικούμεθα.

10. καλὸν ἦν: see on c. 37. 21. — 11. τοῖσδε μὲν . . . ἡμῖν δὲ αἰσχρόν: the second member of the sentence would naturally have been ἡμῖν δὲ (καλὸν) τῆς ὀργῆς ὑφίεσθαι. But the suggestion of a willing submission on the part of the Corcyraeans occasions the vivid change, *thus it would be a shame for us*. — 12. βιάσασθαι: to use violence to, with acc. as in viii. 53. 9. — ἐξουσία πλούτου: from the license which wealth occasions. The two words are used together in dat. in c. 123. 5. The position of τε shows that πολλά is not to be taken directly with ἄλλα, but rather covers the action of both the following clauses. — 14. κακουμένην (= ἐν φ' ἐκακοῦτο) κτέ.: a similar parataxis to that in c. 28. 15. Cf. 35. § 3. — προσε-

ποιοῦντο: cf. c. 8. 16; 57. 10; ii. 30. 6; 33. 9; iv. 77. 13. — 15. ἐλόντες βία ἔχουσι: they have taken by force and now hold. Cf. c. 29. 23. From this use of ἔχειν it comes to be employed with the partic. aor. or pf. as a periphrasis for those tenses, but expressing strongly the maintenance of the result attained; in Thuc. only in vi. 39. 10; 76. 11; frequent in the tragic poets, particularly Soph.; as *Aj.* 22; *O. T.* 577, 699; *Antig.* 1058, 1068. GMT. 112, 2, n. 7; H. 981 a.

39. For it was not till after they had begun their wrong-doing that they professed to be ready to submit to arbitration; and they allege this to entangle you in their guilt.

2. ἦν γε κτέ.: the rel. has the effect of a strong adversative conj., as in c. 35. 15. So below, 10, οὗς χρῆν. ἦν depends on τὸν — προκαλούμενον (cf. iv. 20. 4; v. 37. 24), which is defined by προύχοντα as well as ἐκ τοῦ ἀσφαλοῦς: but surely not he who from a commanding and safe position challenges such a decision ought to be considered as saying anything worth listening to. For a similar combination of a partic. and adv. expression, cf. ii. 89. 22; iii. 34. 17; 42. 23. — 3. λέγειν τι: opp. to οὐδὲν

ὁμοίως καὶ τοὺς λόγους πρὶν διαγωνίζεσθαι καθιστάντα.
 5 οὔτοι δ' οὐ πρὶν πολιορκεῖν τὸ χωρίον, ἀλλ' ἐπειδὴ ἡγή- 2
 σαντο ἡμᾶς οὐ περιόψεσθαι, τότε καὶ τὸ εὐπρεπὲς τῆς
 δίκης παρέσχοντο· καὶ δεῦρο ἤκουσιν, οὐ τὰ κεῖ μόνον
 αὐτοὶ ἀμαρτόντες, ἀλλὰ καὶ ὑμᾶς νῦν ἀξιοῦντες οὐ ξυμ-
 μαχεῖν, ἀλλὰ ξυναδικεῖν καὶ διαφόρους ὄντας ἡμῖν δέ-
 10 χεσθαι σφᾶς· οὓς χρῆν, ὅτε ἀσφαλέστατοι ἦσαν, τότε 3
 προσιέναι, καὶ μὴ ἐν ᾧ ἡμεῖς μὲν ἡδικήμεθα, οὔτοι δὲ
 κινδυνεύουσι, μηδ' ἐν ᾧ ὑμεῖς τῆς τε δυνάμεως αὐτῶν
 τότε οὐ μεταλαβόντες τῆς ὠφελίας νῦν μεταδώσετε, καὶ

λέγειν. Cf. Plat. Crit. 46 d; Men. 92 d; Eur. H. F. 279; Ar. Eq. 334. — ἐς ἴσον . . . καθιστάντα: places on the same level with his opponent. Cf. c. 121. 15. The stress lies on ἔργα, which therefore attracts ὁμοίως. Cf. c. 58. 7; 70. 25; iii. 47. 13. Their offer to submit to arbitration should be accompanied by the evacuation of Epidamnus. — 4. πρὶν διαγωνίζεσθαι: before proceeding to appeal to arms. Cl. gives a rendering which covers alike Poppo's *armis discernere* and Reiske's *iudicio disceptare*. But this is not necessary. Note the force of πρὶν with pres. inf. In the next line it occurs again apparently in a neg. sentence. But here, as in c. 68. 9, the following clause with ἀλλ' ἐπειδὴ shows that οὐ πρὶν is used only as a note of time to bring out rhetorically the contrast of before and after. Sturm, PIN, p. 89. GMT. 106, 2, n. 2; H. 924; Kr. Dial. 54, 17, 11. Cf. also the use of οὐ in 8 after ἀξιοῦντες with the regular μή in c. 43. 4.

6. τὸ εὐπρεπὲς τῆς δίκης: more striking than τὴν εὐπρεπῆ δίκην. Cf. c. 68. 1; 69. 14. — 7. παρέσχοντο: they proffered. Cf. iii. 36. 3; 54. 1; 90. 18; 112. 15; iv. 108. 15. — οὐ τὰ

κεῖ . . . ἀμαρτόντες: not satisfied with the wrongs they have committed yonder by themselves. — 8. ξυμμαχεῖν κτέ.: note the adv. force of ξύν (cf. c. 37. 16), to be, not their allies, but their accomplices in crime. Jowett. It is this parenthetical antithesis which justifies οὐ with inf. after a verb of will. Kr. Spr. 67, 7, 3. — 9. διαφόρους: qualifies σφᾶς, though placed first for emphasis: to receive them now that they are at variance with us, and therefore in danger. The opposite to this follows, 10, ὅτε ἀσφαλέστατοι ἦσαν.

11. προσιέναι: i.e. for the purpose of seeking alliance. Cf. c. 40. 23; 71. 22; 75. 6; iv. 76. 27. — μή: a pres. inf. depending on χρή regularly takes μή. μή ποίει is expressed by χρή μὴ ποιεῖν, but usually μὴ ποιήσης by οὐ χρή ποιῆσαι. See Gildersleeve on Pind. Ol. ix. 40. Cf. Eur. Heracl. 969, χρῆν τόνδε μὴ ζῆν μηδὲ φῶς ὄραν ἔτι. Isocr. iv. 176, ἀ χρῆν ἀναιρεῖν καὶ μηδὲ μίαν εἶν ἡμέραν. — ἐν ᾧ: not merely temporal, like ὅτε, but including the notion of condition, circumstances. Cf. c. 42. 4; 122. 6; ii. 35. 9; vi. 55. 18; viii. 86. 22; and ἐν τούτῳ, c. 37. 15. — 13. μεταδώσετε: and in 15 ἔχετε, express categorically the cer-

τῶν ἀμαρτημάτων ἀπογενόμενοι τῆς ἀφ' ἡμῶν αἰτίας τὸ
 15 ἴσον ἔξετε, πάλαι δὲ κοινωνήσαντας τὴν δύναμιν κοινὰ
 καὶ τὰ ἀποβαίνοντα ἔχειν.

40 “Ὡς μὲν οὖν αὐτοὶ τε μετὰ προσηκόντων ἐγκλημά- 1
 των ἐρχόμεθα καὶ οἷδε βίαιοι καὶ πλεονέκται εἰσὶ, δε-
 δήλωται· ὥς δὲ οὐκ ἂν δικαίως αὐτοὺς δέχοισθε, μαθεῖν
 χρή. εἰ γὰρ εἴρηται ἐν ταῖς σπονδαῖς, ἐξεῖναι παρ' ὅπο- 2
 5 τέρους τις τῶν ἀγράφων πόλεων βούλεται ἐλθεῖν, οὐ
 τοῖς ἐπὶ βλάβῃ ἐτέρων ἰοῦσιν ἢ ξυνθήκη ἐστίν, ἀλλ' ὅς-
 τις μὴ ἄλλου αὐτὸν ἀποστερῶν ἀσφαλείας δεῖται, καὶ ὅς-
 τις μὴ τοῖς δεξαμένοις, εἰ σωφρονοῦσι, πόλεμον ἀντ' εἰ-

tainty of the disastrous results. — 14. ἀπογενόμενοι: *though having had nothing to do with.* ἀπό = ‘far from.’ Cf. Hdt. ix. 69. 4, ἀπογενόμενοισι τῆς μάχης. Plut. Them. 2. 1, ἀπὸ τῶν μαθημάτων γενόμενος. Elsewhere in Thuc. ‘be destroyed, lost.’ Cf. ii. 34. 4; 98. 10; v. 74. 12. — τῆς ἀφ' ἡμῶν αἰτίας: cf. c. 37. 5, αἰτία being = αἰτίαισι. Cf. c. 83. 8; ii. 18. 9. Schol. αἰτιασόμεθα γὰρ τοὺς συμμαχῆσαντας τοῖς Κερκυραίοις ὥς ἐχθροὺς. — 15. πάλαι δὲ κοινωνήσαντας: this reading of the best Mss. requires for its subj. not τοὺς Κερκυραίους implied in οὗς (10), but, following the intermediate clauses, ἐκείνους τε καὶ ὑμᾶς. See on c. 18. 21. And since κοινωνεῖν is really = κοινὸν ἔχειν, it here has the acc. obj. δύναμιν in contrast with τὰ ἀποβαίνοντα (cf. c. 83. 7; ii. 11. 37; viii. 89. 26); and only if both parties had before shared their power, ought they now to have the results of their policy in common. See App.

40. By receiving them you will break your obligations under the treaty, since you will be plainly acting to the prejudice of us, to whom you are bound by it.

4. εἴρηται: see on c. 35. 2. — 5.

ἀγράφων: i.e. μὴ ἐγγεγραμμένων. Cf. c. 31. 7. — οὐ τοῖς . . . ἐστίν: is not for, does not refer to, those who join one side to the prejudice of the other. With ἰοῦσιν supply παρὰ τοὺς ἐτέρους. — 6. ἡ ξυνθήκη: i.e. the whole treaty as well as each article of it. — 7. μὴ ἄλλου αὐτὸν ἀποστερῶν: not withdrawing himself from another who has a claim on him. Cf. Ar. Nub. 1305, ὁ γέρων ἀποστερῆσαι βούλεται τὰ χρήμαθ' ἀδανείσατο; Arist. Rhet. ii. 6. 3, τὸ ἀποστερῆσαι παρακαταθήκην. Usually the const. is reversed, as in c. 69. 4. Kühn. 411, note 10 d. — 8. εἰ σωφρονοῦσι: this condition applies to the whole clause, and not to τοῖς δεξαμένοις only; and the force of it will be felt if, instead of “who will not cause war instead of peace to his new friends” (τοῖς δεξαμένοις), we substitute its positive equivalent: “who will permit peace to be maintained by his new friends” if they exercise ordinary discretion (cf. c. 120. 16); i.e. no new allies should be received who will render ordinary discretion unavailing to prevent war, as the Coreyraeans are sure to do. See App. —

ρήνης ποιήσει· ὁ νῦν ὑμεῖς μὴ πειθόμενοι ἡμῖν πάθοιτε
 10 ἄν. οὐ γὰρ τοῖσδε μόνον ἐπικούροι ἂν γένοισθε, ἀλλὰ 3
 καὶ ἡμῖν ἀντὶ ἐνσπόνδων πολέμιοι. ἀνάγκη γάρ, εἰ ἴτε
 μετ' αὐτῶν, καὶ ἀμύνεσθαι μὴ ἄνευ ὑμῶν τούτους. καί- 4
 τοι δίκαιοί γ' ἐστὲ μάλιστα μὲν ἐκποδὼν στῆναι ἀμφοτέ-
 ροις, εἰ δὲ μή, τὸναντίον ἐπὶ τούτους μεθ' ἡμῶν ἰέναι
 15 (Κορινθίοις μὲν γε ἔνσπονδοί ἐστε, Κερκυραίοις δὲ οὐδὲ
 δι' ἀνοκωχῆς πώποτ' ἐγένεσθε), καὶ τὸν νόμον μὴ καθι-
 στάναι ὥστε τοὺς ἐτέρων ἀφισταμένους δέχεσθαι. οὐδὲ 5
 γὰρ ἡμεῖς Σαμίων ἀποστάντων ψῆφον προσεθέμεθα ἐν-
 ἀντίαν ὑμῖν, τῶν ἄλλων Πελοποννησίων δίχα ἐψηφισμέ-
 20 νων εἰ χρὴ αὐτοῖς ἀμύνειν, φανερώς δὲ ἀντείπομεν τοὺς
 προσήκοντας ξυμμάχους αὐτόν τινα κολάζειν. εἰ γὰρ τοὺς 6
 κακόν τι δρῶντας δεχόμενοι τιμωρήσετε, φανεῖται καὶ ἃ

9. ὅ: i.e. πόλεμον ἔχειν ἀντ' εἰρήνης.—

12. καὶ ἀμύνεσθαι . . . τούτους: to revenge ourselves on them not without you, i.e. you will necessarily be involved in the vengeance we must take on them. The suppression of ἡμῖν or ἡμᾶς after ἀνάγκη, and the use of μὴ ἄνευ ὑμῶν for the downright μεθ' ὑμῶν, are due, perhaps, to a desire to show how unwelcome the contingency would be.

13. δίκαιοί γ' ἐστέ: = δίκαιόν γ' ἐστὶν ὑμᾶς, according to the tendency of the Greek language to construct such adj. in agreement with the principal subject. H. 944; Kr. *Spr.* 55, 3, 10. See on c. 20. 1. — ἐκποδὼν στῆναι ἀμφοτέροις: cf. c. 53. 5, ἡμῖν ἐμποδὼν ἵστασθε. Cf. c. 35. 16 of the corresponding speech. — 15. μὲν γε: γε belongs to Κορινθίοις. This combination occurs in c. 70. 6; iii. 39. 11; vi. 86. 8; Dem. xiv. 29, 40, etc.—16. δι' ἀνοκωχῆς ἐγένεσθε: see on c. 37. 13. Cf. also δι' ὕχλου, διὰ μάχης, διὰ δίκης ἰέναι

and εἶναι, c. 73. 13; ii. 11. 13; vi. 60. 18.

—17. ὥστε: superfluous, as viii. 45. 5, ἐπιστολῆς . . . ὥστ' ἀποκτεῖναι. GMT. 98, 2, n. 2; Kühn. 473, note 9. —18. Σαμίων ἀποστάντων: B.C. 440. In c. 115. The service which the Corinthians here claim to have rendered is mentioned only here and in c. 41. 8. — ψῆφον: dat. in c. 20. 18. —19. δίχα ἐψηφισμένων: (Schol. *δισταζόντων*) i.e. when there was a division of opinion as to lending them aid, we joined the party in your favour. δίχα, as in c. 64. 6; iv. 61. 11; vi. 100. 4: not, with Bétant, in contrariam partem. —21. αὐτόν τινα: each for himself; tis as in c. 37. 12; 43. 2. Cf. vi. 31. 27. — κολάζειν: dependent on ἀντείπομεν = ἀντεκελεύσαμεν. —22. τιμωρήσετε: sc. αὐτοῖς, to be supplied from the preceding acc. — φανεῖται ἃ: connected closely, like *ἔστιν ἃ*, and so followed by an adj.; it will turn out that no fewer of your allies will join us.

τῶν ὑμετέρων οὐκ ἐλάσσω ἡμῖν πρόσσεισι, καὶ τὸν νόμον
ἐφ' ὑμῖν αὐτοῖς μᾶλλον ἢ ἐφ' ἡμῖν θήσετε.

- 41 “ Δικαιώματα μὲν οὖν τάδε πρὸς ὑμᾶς ἔχομεν, ἱκανὰ 1
κατὰ τοὺς Ἑλλήνων νόμους, παραίνεσιν δὲ καὶ ἀξίωσιν
χάριτος τοιάνδε, ἣν οὐκ ἐχθροὶ ὄντες, ὥστε βλάπτειν,
οὐδ' αὖ φίλοι, ὥστ' ἐπιχρῆσθαι, ἀντιδοθῆναι ἡμῖν ἐν
5 τῷ παρόντι φαμὲν χρῆναι· νεῶν γὰρ μακρῶν σπανίσαντές 2
ποτε πρὸς τὸν Αἰγινήτων ὑπὲρ τὰ Μηδικὰ πόλεμον
παρὰ Κορινθίων εἴκοσι ναῦς ἐλάβετε· καὶ ἡ εὐεργεσία
αὕτη τε καὶ ἡ ἐς Σαμίους, τὸ δι' ἡμᾶς Πελοποννησίους
αὐτοῖς μὴ βοηθῆσαι, παρέσχεν ὑμῖν Αἰγινήτων μὲν ἐπι-
10 κράτησιν, Σαμίων δὲ κόλασιν, καὶ ἐν καιροῖς τοιούτοις
ἐγένετο, οἷς μάλιστα ἄνθρωποι ἐπ' ἐχθροὺς τοὺς σφετέ-
ρους ἰόντες τῶν πάντων ἀπερίοπτοί εἰσι παρὰ τὸ νικᾶν·
φίλον τε γὰρ ἡγοῦνται τὸν ὑπουργοῦντα, ἦν καὶ πρότερον 3

— 23. πρόσσεισι: cf. c. 39. 11. — 24. ἐφ' ὑμῖν: in a hostile sense. Cf. c. 102. 19; 124. 16.

41. On the contrary, we have a claim on your gratitude for services rendered you in former times.

1. δικαίωματα: claims on ground of right. Cf. v. 97. 1. — τάδε: refers to the foregoing, which is rare. Cf. c. 43. 9. So τοιοῦδε, vi. 2. 40; τοιάδε, vii. 78. 1, the only instance after a speech. — 2. παραίνεσιν κτέ.: in same const. as δικαιώματα, though it would have been more natural to use verbs: παραινῶμεν καὶ ἀξιοῦμεν ὑμᾶς χάριν ἡμῖν ἀντιδοῦναι. — 3. ἦν κτέ.: the antec. is χάριτος. The meaning is: this repayment you ought not to refuse on the ground either that we are your enemies, who are seeking to injure you, or friends so intimate as not to care for recompense. The rare verb ἐπιχρῆσθαι (see on c. 2. 5) occurs in Plat. *Legg.* 953 a,

where it is recommended that intercourse with strangers be restricted, δίκας αὐτοῖς ὀρθῶς διανέμοντας, ἀναγκαῖα μὲν ὡς ὀλίγιστα δ' ἐπιχρωμένους; and in Hdt. iii. 99. 9, αἱ ἐπιχρεώμεναι μάλιστα γυναῖκες, of a woman's intimate friends.

6. τὸν . . . πόλεμον: see on c. 14. 12. Cf. Hdt. vi. 89. 6, διδοῦσι δὲ πενταδράχμους ἀποδόμενοι· δωτήνην γὰρ ἐν τῷ νόμῳ οὐκ ἐξῆν δοῦναι. Here ὑπὲρ = πρό, a rare use. Cf. Plat. *Tim.* 23 c, ὑπὲρ τὴν μεγίστην φθοράν. — 8. τὸ . . . βοηθῆσαι: appos. as in c. 32. 16. — 9. παρέσχεν: rendered possible. Cf. c. 37. 12. — 11. οἷς: i.e. ἐν οἷς. Cf. c. 6. 21; 21. 5. — 12. τῶν πάντων . . . νικᾶν: indifferent to everything in comparison with victory. Cf. c. 23. 14. The same thought is expressed more strongly in 15, καὶ τὰ οἰκεῖα . . . τῆς αὐτίκα, “they mismanage (see on c. 25. 2) even their real interests if they can only gain

ἐχθρὸς ᾗ, πολέμιόν τε τὸν ἀντιστάντα, ἣν καὶ τύχῃ φίλος
 15 ὦν, ἐπεὶ καὶ τὰ οἰκεῖα χεῖρον τίθενται φιλονικίας ἔνεκα
 τῆς αὐτίκα.

42 “Ὡν ἐνθυμηθέντες καὶ νεώτερός τις παρὰ πρεσβυ- 1
 τέρου αὐτὰ μαθὼν ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι,
 καὶ μὴ νομίσῃ δίκαια μὲν τάδε λέγεσθαι, ξύμφορα δέ, εἰ
 πολεμήσει, ἄλλα εἶναι. τό τε γὰρ ξυμφέρον ἐν ᾧ ἂν τις 2
 5 ἐλάχιστα ἁμαρτάνῃ μάλιστα ἔπεται, καὶ τὸ μέλλον τοῦ
 πολέμου, ᾧ φοβοῦντες ὑμᾶς Κερκυραῖοι κελεύουσιν ἀδικεῖν,
 ἐν ἀφανεῖ ἔτι κεῖται, καὶ οὐκ ἄξιον ἐπαρθέντας αὐτῷ
 φανεράν ἔχθραν ἤδη καὶ οὐ μέλλουσιν πρὸς Κορινθίους
 κτήσασθαι, τῆς δὲ ὑπαρχούσης πρότερον διὰ Μεγαρέας

their present end.” — 14. ᾗ: in connexion with πρότερον = fuerit, not sit. (Cf. Ar. Vesp. 1074, ῥαδίως ἐγὼ διδάξω, κἂν ἄμουσος ᾗ τὸ πρὶν. B. L. G.). — 16. τῆς αὐτίκα: on the order, cf. 11, τοὺς σφετέρους, and see on c. 1. 6.

42. And you will thus at the same time best consult your own interests.

1. ὦν: on the rel. in this position, see on c. 9. 19. — ἐνθυμηθέντες: with gen. of neut. rel. here and vi. 60. 1, like φροντίζειν. Elsewhere either without case, c. 120. 27; 122. 8; ii. 43. 9; 60. 20; iii. 40. 26, etc.; or with acc. of noun, ii. 40. 9; v. 32. 5; vii. 18. 17; 63. 11. In v. 32. 6 the gen. is abs. The appeal in this pl. partic. to all present passes to a part through νεώτερός τις (see on c. 40. 21), which controls the sing. ἀξιούτω, νομίσῃ. See on c. 18. 21. — 2. αὐτά: might have been omitted after ὦν, and is bracketed by Cobet. See on c. 10. 21; 36. 2. But often the second of two really rel. clauses assumes an independent form, and takes for the rel. the corresponding case of αὐτός. Cf. ii. 4. 25; 34. 13; 72. 7; 74. 13. Kr. Spr. 60,

6, 2. — ἀξιούτω: implies the recognition of something as a duty. Cf. c. 22. 9; 74. 12. — ἀμύνεσθαι: has the general meaning of ‘requital,’ not simply of ‘repelling evil,’ also in ii. 67. 28; iv. 63. 11. — 3. δίκαια: not adv., but for δίκαια μὲν τάδε εἶναι ἃ λέγεται. — 4. ἐν ᾧ: as in c. 39. 11; and so ἔπεται is abs., arises, is present. Cf. Hom. Θ 140.

5. τὸ μέλλον τοῦ πολέμου: cf. c. 39. 6. “That war will come is still uncertain”; a reply to c. 33. § 3. To this is opposed φανερά ἔχθρα καὶ οὐ μέλλουσα. — 9. τῆς δὲ ὑπαρχούσης . . . ὑποψίας: P., B., Kr. explain this by c. 103. § 4; the Megarians join the Athenian alliance, in consequence of border disputes with the Corinthians, cir. B.C. 462. So Herbst, Philol. 38, p. 568. The ὑποψία is then felt by the Corinthians. But Cl. refers to c. 114. § 1; the Megarians by Peloponnesian aid expel the Athenian garrison, B.C. 446. This would create ὑποψία in the minds of the Athenians. Of the two, the former reference is no doubt to be preferred. Then ὑφελεῖν will mean

10 ὑποψίας σῶφρον ὑφελεῖν μᾶλλον· ἡ γὰρ τελευταία χάρις 3
 καιρὸν ἔχουσα, καὶ ἐλάσσων ἦ, δύναται μείζον ἔγκλημα
 λῦσαι. μηδ' ὅτι ναυτικοῦ ξυμμαχίαν μεγάλην διδόασι, 4
 τούτῳ ἐφέλκεσθε· τὸ γὰρ μὴ ἀδικεῖν τοὺς ὁμοίους ἐχυ-
 ρωτέρα δύναμις ἢ τῷ αὐτίκα φανερωῖ ἐπαρθέντας διὰ
 15 κινδύνων τὸ πλεόν ἔχειν.

43 “Ἡμεῖς δὲ περιπεπτωκότες οἷς ἐν τῇ Λακεδαίμονι 1
 αὐτοὶ προείπομεν τοὺς σφετέρους ξυμμάχους αὐτόν τινα
 κολάζειν, νῦν παρ' ὑμῶν τὸ αὐτὸ ἀξιούμεν κομίζεσθαι,
 καὶ μὴ τῇ ἡμετέρα ψήφῳ ὠφεληθέντας τῇ ὑμετέρα ἡμᾶς

reduce, render less intense, with part. gen., as Xen. An. vii. 4. 5, ἀφίησι τῶν αἰχμαλώτων. Cf. c. 30. 8, τῆς γῆς ἔτεμον. But a reference to τὸ περὶ Μεγαρέων ψήφισμα, c. 67. 14; 139. 6, would be still more likely, if it were certain that it had been enacted at this time. — 10. σῶφρον μᾶλλον: would rather show wisdom and discretion. Cf. c. 120. 16; vi. 6. 22.

ἡ γὰρ τελευταία . . . λῦσαι: this χάρις is the service the Athenians will render in not interfering; this will be highly opportune (καιρὸν ἔχουσα) though involving a trifling sacrifice (ἐλάσσων). But Cl. refers χάρις to the services of the Corinthians in the Samian affair, c. 40. § 5. — 12. ὅτι ναυτικοῦ . . . διδόασι: cf. c. 35. 21; 36. 20. μεγάλην has an ironical tone. — 15. τὸ πλεόν ἔχειν: it is better to connect τὸ with ἔχειν, answering to τὸ ἀδικεῖν of 13, than, with Cl., to join τὸ πλεόν, though, as Thuc. uniformly omits the art. in this phrase (cf. c. 37. 18; 76. 15; iii. 43. 12; viii. 99. 12), he proposes to read τι πλεόν, as in iv. 59. 7; vii. 36. 6; viii. 99. 12. This v. H. adopts.

43. *Do not then take up their cause, since it has no basis of justice.*

1. *περιπεπτωκότες: chiefly used*

of unfortunate circumstances. Cf. ii. 54. 1; 59. 6; v. 14. 15; iii. 16; viii. 27. 14; 33. 13. — οἷς: Cl. follows St., Jahrb. 1863, p. 471, in governing this (= τούτοις οἷς) by περιπεπτωκότες understood with αὐτόν τινα. But it is hardly credible that this could have been felt; and it seems better, with P. and Cl.'s earlier opinion, to resolve οἷς into τούτοις ᾧ, the rel. being governed by προείπομεν (cf. c. 26. 20; ii. 8. 15) and κολάζειν being governed by the continued force of εἶπομεν now = ἐκελεύσαμεν. "Finding ourselves fallen under the operation of the rule which we proclaimed in Sparta (c. 40. 20), (when we recommended) that each power should discipline its own allies." But the words τοὺς σφετέρους . . . κολάζειν are bracketed by v. H. after Cobet, as a gloss introduced from c. 40. 20; and the use of σφετέρους as a poss. pron. of the sing. seems very dubious in prose. Kühn. 170, p. 463. See Naber, Mnem. 12, p. 33. — 3. κομίζεσθαι: usually of good things. Cf. iii. 58. 6; iv. 98. 25; Dem. xxi. 171, κεκόμισται χάριν παρ' ὑμῶν. — 4. καὶ μὴ . . . βλάψαι: sc. ὑμᾶς (inserted by v. H.), with abrupt change of subject. μὴ with inf. after ἀξιοῦν = οὐκ with ἀξιοῦν itself (as with

5 βλάβαι. τὸ δ' ἴσον ἀνταπόδοτε, γνόντες τοῦτον ἐκεῖνον 2
εἶναι τὸν καιρόν, ἐν ᾧ ὃ τε ὑπουργῶν φίλος μάλιστα καὶ
ὁ ἀντιστὰς ἐχθρός. καὶ Κερκυραίους τούσδε μήτε ξυμ- 3
μάχους δέχεσθε βία ἡμῶν μήτε ἀμύνετε αὐτοῖς ἀδικοῦσι.
10 καὶ τάδε ποιοῦντες τὰ προσήκοντά τε δράσετε καὶ τὰ 4
ἄριστα βουλευέσεσθε ὑμῖν αὐτοῖς.”

44 Τοιαῦτα δὲ καὶ οἱ Κορίνθιοι εἶπον. Ἀθηναῖοι δὲ 1
ἀκούσαντες ἀμφοτέρων, γενομένης καὶ δις ἐκκλησίας, τῇ
μὲν προτέρᾳ οὐχ ἦσσον τῶν Κορινθίων ἀπεδέξαντο τοὺς
λόγους, ἐν δὲ τῇ ὑστεραίᾳ μετέγνωσαν Κερκυραίοις ξυμ-
5 μαχίαν μὲν μὴ ποιήσασθαι ὥστε τοὺς αὐτοὺς ἐχθροὺς
καὶ φίλους νομίζειν (εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφί-
σιν οἱ Κερκυραῖοι ξυμπλεῖν, ἐλύοντ' ἂν αὐτοῖς αἱ πρὸς

ἑᾶν, c. 133. 13). Cf. c. 136. 12; ii. 89. 2; iii. 44. 12.

5. γνόντες: *having determined*, i.e., as Sh. says, “showing by your vote.” — 6. ἐν ᾧ . . . ἐχθρός: the general statement of c. 41. 13 applied to the present case; μάλιστα belongs to both members. — 9. βία ἡμῶν: see on c. 11. 9; *in defiance of us*, a forcible ἀκόντων ἡμῶν. Cf. c. 68. 19; iv. 99. 6; v. 21. 9. — 11. βουλευέσεσθε: with acc. of a neut. pron. or adj. only. Cf. c. 85. 11; vi. 23. 9.

44. The Athenians conclude a defensive alliance with the Corcyraeans.

1. τοιαῦτα δέ: resumptive from c. 36. 22, as in c. 18. 11. So also iii. 49. 1 after iii. 41. 1. — 2. καὶ δις: (not once but) *even twice*, indicating the seriousness of the matter in hand. Cf. iii. 87. 5, καὶ δύο ἔτη. — τῇ μὲν προτέρᾳ . . . ὑστεραίᾳ: notice the omission of ἐν with προτέρᾳ, as in c. 128. 17; ii. 20. 3; though with words which are not properly designations of time ἐν is usually inserted. G.

189; H. 782; Kr. Spr. 48, 2, 9. Here ἐκκλησία is to be understood with both expressions. The adj. ὑστεραία, only fem. in Thuc., is used most frequently of the following day, though ἡμέρα is never expressed; yet here, iii. 91. 16; v. 46. 1; vii. 11. 8, it is joined with other nouns (μάχη, ἐκκλησία) of what takes place on the next day. But προτεραία is applied only to the preceding day itself, also without ἡμέρα. With other nouns πρότερος is used of occurrences on the preceding day, as here; iii. 36. 25; 41. 2; vii. 36. 5. (Herbst, *Gegen Cobet*, p. 33 ff.) — 4. μετέγνωσαν: = τὴν γνώμην μεταβαλόντες ἔγνωσαν. — 5. ὥστε: = ἐφ' ᾧ τε. Cf. c. 29. 22; iii. 75. 4; 114. 15. The conj., however, is not used c. 117. 17; ii. 4. 31; iv. 54. 11; v. 48. 6, as in 9 below. — 7. ἐλύοντ' ἂν: not, of course, by the demand (ἐκέλευον), but by the assumed compliance with it, i.e. εἰ κελεύοντων τῶν Κερκυραίων ἐπὶ Κόρινθον ξυνέπλεον. σφίσιν, depending on ξυμπλεῖν, refers to the Corcyraeans;

Πελοποννησίους σπονδαί), ἐπιμαχίαν δὲ ἐποίησαντο τῇ
 ἀλλήλων βοηθεῖν, εἴαν τις ἐπὶ Κέρκυραν ἦν ἢ Ἀθήνας ἢ
 10 τοὺς τούτων ξυμμάχους. ἐδόκει γὰρ ὁ πρὸς Πελοποννη-
 σίους πόλεμος καὶ ὥς ἔσσεσθαι αὐτοῖς, καὶ τὴν Κέρκυραν
 ἐβούλοντο μὴ προέσθαι Κορινθίοις ναυτικὸν ἔχουσιν το-
 σοῦτον, ξυγκρούειν δὲ ὅτι μάλιστα αὐτοὺς ἀλλήλοις, ἵνα
 ἀσθενεστέροις οὖσιν, ἣν τι δέη, Κορινθίοις τε καὶ τοῖς
 15 ἄλλοις ναυτικὸν ἔχουσιν ἐς πόλεμον καθιστῶνται. ἅμα 3
 δὲ τῆς τε Ἰταλίας καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς
 45 ἡ νῆσος ἐν παράπλῳ κείσθαι. τοιαύτη μὲν γνώμη οἱ 1
 Ἀθηναῖοι τοὺς Κερκυραίους προσεδέξαντο, καὶ τῶν Κο-
 ρινθίων ἀπελθόντων οὐ πολὺ ὕστερον δέκα ναῦς αὐτοῖς
 ἀπέστειλαν βοηθούς· ἐστρατήγει δὲ αὐτῶν Λακεδαιμόνιος 2

αὐτοῖς, depending on the pass. ἐλύοντο, to the Athenians. — 8. ἐπιμαχίαν: a defensive alliance. So v. 48. 8. — ἐποίησαντο: after the parenthesis the government of μετέγνωσαν is lost sight of, and the fact is stated independently. — τῇ ἀλλήλων: cf. c. 15. 9; 142. 11; 143. 9, etc.

11. καὶ ὥς: even under these circumstances, in any case. Cf. iii. 33. 9; vii. 74. 2; viii. 51. 10; 56. 10; 87. 18. — καὶ ἐβούλοντο: though in parataxis, this expresses the consequence of the preceding, and accordingly they wished. — 13. ξυγκρούειν: trans. bring into hostility. Dem. xviii. 19, 163; Arist. Pol. v. ii. 8 (1313 b. 17), διαβάλλειν ἀλλήλοις καὶ συγκρούειν. In vii. 36. 26, intr. in a literal sense. — 14. ἀσθε-νεστέροις οὖσιν: placed first for emphasis. Cf. c. 36. 5. — τοῖς ἄλλοις . . . ἔχουσιν: = τοῖς ἄλλοις ναυτικοῖς, particularly the places named in c. 27. § 2. The insertion of a second τοῖς before ναυτικόν, with Bekk., P., v. H., Kr., is unnecessary, if ναυτικὸν

ἔχουσιν is taken as a compound word, which the frequent use of this expression rendered easy. Cf. iii. 13. 31; vii. 55. 8; and similarly c. 56. 11, τοὺς ἄλλους ἐπὶ Θράκης ξυμμάχους. But there also Bekk. and Kr. insert τοὺς. — 16. τῆς τε Ἰταλίας κτέ.: depending on ἐν παράπλῳ. Cf. c. 36. 10.

45. And send them ten ships to protect them against attack on the part of the Corinthians.

3. οὐ πολὺ ὕστερον: so c. 136. 11; and often ὕστερον οὐ πολλῶ, c. 137. 3; ii. 27. 6; 30. 10; 65. 12. — 4. Λακεδαιμόνιος: son of the great Cimon, who gave him this name because he was proxenus of Sparta. Curtius, Hist. of Greece, III. p. 12. Plutarch, Per. 29. 2, attributes the small number of ships to Pericles's desire to humiliate the family of Cimon. This rests, no doubt, on statements coloured by party feeling. See Grote, V. c. 47, p. 325. Diotimus is not elsewhere mentioned; Proteas was στρατηγός also in 431, ii. 23. 8. The names of these

5 τε ὁ Κίμωνος καὶ Διότιμος ὁ Στρομβίχου καὶ Πρωτέας
 ὁ Ἐπικλέους. προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κοριν- 3
 θίοις, ἣν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαί-
 νειν ἢ ἐς τῶν ἐκείνων τι χωρίων· οὕτω δὲ κωλύειν κατὰ
 δύναμιν· προεῖπον δὲ ταῦτα τοῦ μὴ λύειν ἔνεκα τὰς
 10 σπονδάς. αἱ μὲν δὴ νῆες ἀφικνοῦνται ἐς τὴν Κέρκυραν, 4
 46 οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστο, ἔπλεον 1
 ἐπὶ τὴν Κέρκυραν ναυσὶ πεντήκοντα καὶ ἑκατόν. ἦσαν
 δὲ Ἡλείων μὲν δέκα, Μεγαρέων δὲ δώδεκα καὶ Λευκαδίων
 δέκα, Ἀμπράκιωτῶν δὲ ἑπτὰ καὶ εἴκοσι καὶ Ἀνακτορίων
 5 μία, αὐτῶν δὲ Κορινθίων ἐνενήκοντα· στρατηγοὶ δὲ τού- 2
 των ἦσαν μὲν καὶ κατὰ πόλεις ἐκάστων, Κορινθίων δὲ

generals are mentioned in the inscription providing for the expenses of the expedition, C. I. A. I. 179; Hicks, *Inscr.* No. 41. If it is rightly referred to the archonship of Apseudes, Ol. 86. 4, we may suppose that the debate just recounted took place early in B.C. 432, and the despatch of the 10 ships a little later. See App. on c. 51. 12.

6. προεῖπον: of a distinctly expressed order. Cf. c. 26. 20; 29. 3. On the repraesentatio by which the moods of the original are retained in the following conditions, see GMT. 77, 1 a; H. 933. — 8. ἐς τῶν ἐκείνων τι χωρίων: so in c. 53. 17, and similarly v. 82. 25, τῶν ἐν Πελοποννήσῳ τινὲς πόλιν. Observe that in *Attic* τις is interposed between art. and noun only when the art. is followed immediately by some other modifier of the noun; here by ἐκείνων, *masc.* In Hdt., however, often without this restriction. Kühn. 463, 1; Kr. *Spr.* 47, 9, 20. Cf. the position of τις in c. 106. 3; vi. 4. 3. — οὕτω δέ: but in that case, = εἰ δὲ τοῦτο ποιήσωσι, just as εἰ δὲ μή, c. 32. 5, means "in the opposite case." — 10. αἱ μὲν δὴ νῆες

κτέ.: a usual parataxis in narration in passing from one side to the other, the particles μὲν δὴ, μὲν οὖν (c. 46. 17), and μὲν alone (c. 54. 19; 58. 17) serving to sum up what precedes, while δέ introduces the new statement.

46. *The Corinthians with a fleet of 150 ships anchor in the harbour of Chimerium on the Thesprotian coast.*

1. παρεσκεύαστο: the *impers. pass.* is much rarer in Greek than in Latin. But cf. c. 49. 30; 73. 15; 78. 6; 91. 15; iii. 22. 1; iv. 14. 14; 67. 2; vi. 64. 25; vii. 75. 2; Plat. *Gorg.* 453 d; *Phaedr.* 230 c; 232 a. G. 198; H. 602; Kühn. 378, 7, note 2; Kr. *Spr.* 61, 5, 6. — ἔπλεον: *impf.* of the beginning of the undertaking. See on c. 26. 24. — 3. Ἡλείων κτέ.: Elis and Megara were allies, the other places colonies, of Corinth. — 5. στρατηγοὶ δὲ κτέ.: ἦσαν has the pregnant meaning *were present*, with στρατηγοὶ as *pred.* The officers of the separate allied contingents are not named, but by μὲν καὶ are put in contrast with the Corinthian commanders who doubtless had charge of the whole. —

Ξενοκλείδης ὁ Εὐθυκλέους πέμπτος αὐτός. ἐπειδὴ δὲ 3
 προσέμιξαν τῇ κατὰ Κέρκυραν ἡπείρῳ ἀπὸ Λευκάδος
 πλέοντες, ὁρμίζονται ἐς Χειμέριον τῆς Θεσπρωτίδος γῆς. 4
 10 ἔστι δὲ λιμὴν, καὶ πόλις ὑπὲρ αὐτοῦ κεῖται ἀπὸ θαλάσ-
 σης ἐν τῇ Ἑλαιάτιδι τῆς Θεσπρωτίδος Ἐφύρη. ἐξίησι δὲ
 παρ' αὐτὴν Ἀχερουσία λίμνη ἐς θάλασσαν· διὰ δὲ τῆς
 Θεσπρωτίδος Ἀχέρων ποταμὸς ῥέων ἐσβάλλει ἐς αὐτήν,
 ἀφ' οὗ καὶ τὴν ἑπωνυμίαν ἔχει· ῥεῖ δὲ καὶ Θύαμις πο-
 15 ταμός, ὁρίζων τὴν Θεσπρωτίδα καὶ Κεστρίνην, ὣν ἐντὸς
 ἡ ἄκρα ἀνέχει τὸ Χειμέριον. οἱ μὲν οὖν Κορίνθιοι τῆς 5
 ἡπείρου ἐνταῦθα ὁρμίζονται τε καὶ στρατόπεδον ἐποιή-
 47 σαντο. οἱ δὲ Κερκυραῖοι, ὥς ἦσθοντο αὐτοὺς προσπλέ- 1
 οντας, πληρώσαντες δέκα καὶ ἑκατὸν ναῦς, ὧν ἡρχε Μικι-

7. **πέμπτος αὐτός**: with four others; the usual mode of indicating at once the whole number and the chief person. Cf. the German *selbander, selbdritter*. — 8. **προσέμιξαν**: used of approach to (cf. iii. 31. 13; vi. 104. 19), *ὁρμίζεσθαι*, of putting in to, the coast (cf. iii. 76. 6; viii. 11. 3; 92. 18). Here the aor., of the collective fleet, with dat., which as it were personifies the coast; the pres. with prep., of the several portions of it. Cf. iii. 22. 5, 12. — **κατά**: over against. Cf. c. 48. 11; ii. 30. 8. Leucas had no doubt been the rendezvous for the fleet. — 9. **Χειμέριον**: name both of roadstead and promontory, 16.

10. **ἔστι δὲ λιμὴν**: sc. τὸ Χειμέριον. Cf. c. 30. 15. Strabo, vii. 7. 5, calls it *Γλυκὺς λιμὴν*; now, acc. to Leake, *Northern Greece*, III. p. 4, Splantza. See App. — **ἀπό**: see on c. 7. 6. — 11. **Ἑλαιάτιδι**: the strip of coast on each side of the mouth of the Acheron, so called from the town Elaea. — **Ἐφύρη**: all Mss. give this name in the

Ionic form, which was preferred in Attic. Herodian, Bekk. Anecd. p. 1173. — **ἐξίησι**: though found only in inferior Mss., to be preferred to *ἐξεισι*. Cf. ii. 102. 15; iv. 103. 4; Hdt. i. 6. 4; 180. 5; ii. 17. 20. *ἐσβάλλει* in 13 in the same sense occurs here only in Thuc. Cf. Hdt. iv. 48. 13; 49. 4; 57. 5. — 12. **Ἀχερουσία**: on this and the river Acheron, now the river of Suli or the Gurla, see Leake, *N. G. I.* p. 232, IV. p. 51–53, 94 ff. — 14. **Θύαμις**: now the Calamar, further to the north; between it and the Acheron (*ὦν ἐντὸς*) is the promontory Chimerium, now Varlās. — 16. **ἀνέχει**: rises. So iv. 53. 13; vii. 34. 10, *προ-ανεχούσαις*. — **τῆς ἡπείρου**: part. gen. with the local adv. *ἐνταῦθα*, as with *ἐς τοῦτο*, c. 49. 31; iii. 57. 12. G. 168; H. 757.

47. *The Corcyraeans with 110 ships take their station at one of the Sybota islands, and the 10 Attic ships with them.*

2. **Μικιάδης**: to be preferred to *Μει-*

άδης καὶ Λίσσιμίδης καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο
 ἐν μιᾷ τῶν νήσων αἱ καλοῦνται Σύβοτα, καὶ αἱ Ἀττικάι
 5 δέκα παρήσαν. ἐπὶ δὲ τῇ Λευκίμμῃ αὐτοῖς τῷ ἀκρωτηρίῳ 2
 ὁ πεζὸς ἦν καὶ Ζακυνθίων χίλιοι ὀπλίται βεβοηθηκότες,
 ἦσαν δὲ καὶ τοῖς Κορινθίοις ἐν τῇ ἡπείρῳ πολλοὶ τῶν 3
 βαρβάρων παραβεβοηθηκότες· οἱ γὰρ ταύτῃ ἡπειρῶται
 αἰί ποτε αὐτοῖς φίλοι εἰσίν.

48 Ἐπειδὴ δὲ παρεσκεύαστο τοῖς Κορινθίοις, λαβόντες 1
 τριῶν ἡμερῶν σιτία ἀνήγοντο ὥς ἐπὶ ναυμαχίαν ἀπὸ τοῦ
 Χειμερίου νυκτός, καὶ ἅμα ἕω πλείοντες καθορῶσι τὰς 2
 τῶν Κερκυραίων ναῦς μετεώρους τε καὶ ἐπὶ σφᾶς πλεού-

κιάδης of the better Mss., as connected with *Μίκα, Μίκων*. Wecklein, *Curae Epigraphicae*, p. 56. — 4. **Σύβοτα**: name of islands, promontory, and harbour on the Thesprotian coast, c. 50. 14; 54. 4; still existing in S. Nicolo di Sivota. — **καὶ . . . παρήσαν**: closely connected with preceding sent.; and the Attic ships too arrived immediately. *παρήσαν* = *παρεγένοντο*. Cf. iii. 6. 3.

5. **Λευκίμμη**: c. 30. 2. Strab. vii. 7. 5, εἰσὶ δὲ νησιδες τὰ Σύβοτα τῆς μὲν Ἠπείρου μικρὸν ἀπέχουσai, κατὰ δὲ τὸ ἔφον ἄκρον τῆς Κερκυραίας τὴν Λευκίμμην κείμεναι. — 6. **ὁ πεζός**: subst. as in ii. 86. 13; vii. 62. 18; adj. with *στρατός*, iv. 8. 10. — **Ζακυνθίων**: though no alliance has been mentioned, they appear here from the similarity of their interests on the side of the Corcyraeans, as later (ii. 7. 17; iii. 94. 7; vii. 57. 33) with the Athenians. For *χίλιοι* supply *ἦσαν* from *ἦν*, but not, as Cl. says, here forming a periphrastic plpf. with the partic., as the local phrase is one of rest. Cf. c. 50. 14, οἱ . . . προσεβεβοηθήκει. The partic. is inserted as an afterthought. — 8. **παραβεβοηθηκότες**: *παρα-* implies the

drawing up along the coast. Cf. ii. 90. 15; iv. 14. 12; vii. 37. 18; 53. 5; 70. 5. The repetition of the word has an effect like that in c. 28. 8; 30. 17; and ἐν τῇ ἡπείρῳ, which has been without reason suspected, is in natural opposition to ἐπὶ τῇ Λευκίμμῃ. — 9. **αἰί ποτε**: expresses forcibly the continual existence of a state of things. See on c. 13. 16; ii. 102. 10.

48. *The putting to sea and arrangement of the two fleets.*

2. **τριῶν ἡμερῶν**: gen. of description, which in Greek is nearly confined to numerical definitions of magnitude and age. Cf. ii. 23. 11; iii. 1. 8; ii. 13. 50 (space); ii. 13. 33 (value). G. 167, 5; H. 729 d. — **ἀνήγοντο**: impf. as in c. 46. 2. — **ὥς ἐπὶ ναυμαχίαν**: so ii. 83. 10; iv. 13. 13. In iii. 4. 6; vi. 34. 34 the dat. is used with ἐπὶ in same sense. Placed thus before the prep. ὥς implies the 'purpose,' 'intention' of the subj. Cf. c. 50. 21; 62. 20.

3. **καὶ . . . καθορῶσι**: lively transition by parataxis. See on c. 26. 16. — 4. **μετεώρους**: *out at sea*. Cf. ii. 91. 12; iii. 33. 15; iv. 14. 3; etc. Not in this sense in Hdt. or Xen.

5 σας. ὥς δὲ κατείδον ἀλλήλους, ἀντιπαρετάσσοντο ἐπὶ 3
 μὲν τὸ δεξιὸν κέρας Κερκυραίων αἱ Ἀττικάι νῆες, τὸ δὲ
 ἄλλο αὐτοὶ ἐπέειχον, τρία τέλη ποιήσαντες τῶν νεῶν, ὧν
 ἦρχε τριῶν στρατηγῶν ἐκάστου εἷς. οὕτω μὲν Κερκυραῖοι
 ἐτάξαντο, Κορινθίοις δὲ τὸ μὲν δεξιὸν κέρας αἱ Μεγαρί- 4
 10 δες νῆες εἶχον καὶ αἱ Ἀμπρακιώτιδες, κατὰ δὲ τὸ μέσον
 οἱ ἄλλοι ξύμμαχοι ὥς ἕκαστοι, εὐώνυμον δὲ κέρας αὐτοὶ
 οἱ Κορίνθιοι ταῖς ἄριστα τῶν νεῶν πλεούσαις κατὰ τοὺς
 49 Ἀθηναίους καὶ τὸ δεξιὸν τῶν Κερκυραίων εἶχον. ξυμμί- 1
 ξαντες δέ, ἐπειδὴ τὰ σημεῖα ἐκατέροις ἦρθη, ἐναυμάχουν,
 πολλοὺς μὲν ὀπλίτας ἔχοντες ἀμφοτέροι ἐπὶ τῶν κατα-
 στρωμάτων, πολλοὺς δὲ τοξότας τε καὶ ἀκοντιστάς, τῷ

5. ἀντιπαρετάσσοντο: so placed to include both sides and all their divisions; but in the details this connexion is at once given up. The Attic ships are named first, because such enumerations usually begin with the right wing. Cf. ii. 90. 6; iii. 107. 23; iv. 43. 8. — 6. τὸ ἄλλο: includes the remainder of the right wing, the centre, and the left. So ἐπέειχον, as in iii. 107. 25, indicates the extent of this portion. — 7. τρία τέλη ποιήσαντες: they formed three divisions Cf. ii. 81. 8; iii. 50. 6; vi. 62. 2. τέλος applied to a fleet, vi. 42. 8; to cavalry, ii. 22. 10; iv. 96. 20; to land forces in general, ii. 81. 8. — ὧν . . . εἷς: an involved order of words, ὧν depending on ἐκάστου and στρατηγῶν on εἷς. v. H. after Cobet inserts τῶν before τριῶν.

9. Κορινθίοις: dat. as in c. 6. 8. — 10. εἶχον: the regular verb in such tactical statements. Cf. iii. 107. 23; iv. 31. 10; 93. 17; vi. 67. 3; 101. 20; vii. 34. 11; 52. 6; viii. 104. 9. In ii. 81. 11 and vii. 70. 9 we have ἔχειν τὸ μέσον, for which here κατὰ τὸ μέσον, sc. ἐτάξαντο, perhaps because ἔχειν

could hardly be said of the small number of 21 ships, c. 46. 3, 4. — 10. κατὰ τὸ μέσον: at the centre, but 12, κατὰ τοὺς Ἀθηναίους, over against (c. 46. 8). Cf. iii. 108. 6 with 107. 29; 108. 10. — 11. ὥς ἕκαστοι: singuli deinceps, there being no need of a precise statement of order. See on c. 3. 19; 67. 13.

49. In the battle near Sybota the Corcyraeans conquer on their left wing; on their right and in the centre, where they are being beaten, the 10 Attic ships vainly come to their aid.

1. ξυμμίξαντες: of hostile meeting, c. 50. 7; 62. 21; v. 9. 26; 65. 11; vii. 6. 9; viii. 25. 19; 104. 14; of friendly conjunction, ii. 84. 34; iii. 110. 4; vii. 26. 4. — 2. ἐπειδὴ . . . ἦρθη: gives the time of ξυμμίξαντες, not of ἐναυμάχουν (impf. as c. 26. 23). To ἦρθη, which implies the raising a flag or some such signal (Schol. σύμβολά τινα περὶ τὸν καιρὸν τῆς μάχης δεικνύμενα) is opposed κατεσπάσθη, c. 63. 14. — 4. τῷ παλαιῷ κτέ.: cf. c. 10. 32. This want of naval skill is shown in the large number of variously armed soldiers

5 παλαιῷ τρόπῳ ἀπειρότερον ἔτι παρεσκευασμένοι. ἦν τε 2
 ἡ ναυμαχία καρτερά, τῇ μὲν τέχνῃ οὐχ ὁμοίως, πεζομαχία
 δὲ τὸ πλεόν προσφερῆς οὔσα. ἐπειδὴ γὰρ προσβάλοιεν 3
 ἀλλήλοις, οὐ ραδίως ἀπελύοντο ὑπὸ τε πλήθους καὶ ὄχλου
 τῶν νεῶν καὶ μᾶλλον τι πιστεύοντες τοῖς ἐπὶ τοῦ κατα-
 10 στρώματος ὀπλίταις ἐς τὴν νίκην, οἳ καταστάντες ἐμά-
 χοντο ἡσυχάζουσῶν τῶν νεῶν· διέκπλοι δ' οὐκ ἦσαν, ἀλλὰ
 θυμῷ καὶ ῥώμῃ τὸ πλεόν ἐναυμάχουν ἢ ἐπιστήμῃ. παν- 4
 ταχῇ μὲν οὖν πολὺς θόρυβος, καὶαραχώδης ἦν ἡ ναυ-
 μαχία, ἐν ᾗ αἱ Ἀττικαὶ νῆες παραγιγνόμεναι τοῖς Κερκυ-
 15 ραίοις, εἴ πῃ πιέζοιντο, φόβον μὲν παρείχον τοῖς ἐναντίοις,
 μάχης δὲ οὐκ ἦρχον δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν

on board (ἐπιβάται). "The number of combatants assigned to a ship was diminished in the same degree in which the art of fighting at sea was improved." Böckh, *Publ. Econ.* p. 383. While in early times the number was probably 30 (see on c. 29. 4), "in the Peloponnesian war only 10 heavy-armed epibatae used to be put on board of a trireme." *Ibid.* p. 384.

5. ἦν τε: and so (c. 4. 5) it actually was, as might be expected from the large fighting force. ἦν placed first, as in c. 25. 23. — 6. τῇ μὲν τέχνῃ . . . οὔσα: the reason of the fight being καρτερά is expressed in varied form (cf. 8); "the battle was hotly contested, not so much from the skill displayed, as because it was more like a battle on land." οὐχ ὁμοίως = ἦσαν. Cf. ii. 60. 21; v. 11. 13. τὸ πλεόν = μᾶλλον. Cf. 12; c. 69. 32; 74. 20; 81. 6; ii. 89. 21, etc.

7. ἐπειδὴ προσβάλοιεν: this is to be preferred to προσβάλλοιεν of most Mss., as expressing the repetition of rapid shocks. So in vii. 70. 31. On the other hand, 15, πιέζοιντο, of longer enduring pressure. — 8. ἀπελύοντο:

see on c. 18. 28. Cf. vii. 70. 31. — ὑπὸ τε πλήθους . . . πιστεύοντες: the reasons expressed first by a subst., then by a partic., as in 6. "They did not readily get clear of one another, partly from the number and throng of the ships, and still more because they trusted for victory to the hoplites on the decks." — 10. καταστάντες: when they had got into position. Cf. c. 59. 7; ii. 1. 3; iii. 92. 24; v. 4. 15; more literally in iii. 86. 19; iv. 14. 23; 75. 8. — 11. διέκπλοι: the favourite Attic manœuvre of breaking through an enemy's line, and so taking the separated portions at a disadvantage to attack them on flank or rear; first mentioned by Hdt. vi. 12. 3; viii. 9. 9. — οὐκ ἦσαν: see on c. 2. 5. Cf. ii. 89. 35; vii. 36. 22; 70. 26.

14. παραγιγνόμεναι: "the durative tense of vision: 'rallying to the Corcyraeans if they saw them pressed at any point.'" B. L. G. The subj. αἱ Ἀττικαὶ νῆες is narrowed in the second clause to οἱ στρατηγοί, by whom the order to attack would be given. — 16. See App. τὴν πρόρρησιν: see c. 45. 6; the subst. of προειπεῖν, only here in this sense.

τῶν Ἀθηναίων. μάλιστα δὲ τὸ δεξιὸν κέρας τῶν Κορινθίων ἐπόνει. οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς 5
 τρεψάμενοι καὶ καταδιώξαντες σποράδας ἐς τὴν ἡπειρον
 20 μέχρι τοῦ στρατοπέδου πλεύσαντες αὐτῶν καὶ ἐπεκβάντες
 ἐνέπρησάν τε τὰς σκηναὺς ἐρήμους καὶ τὰ χρήματα διήρ-
 पासαν. ταύτῃ μὲν οὖν οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι 6
 ἤσσωτό τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν· ἥ δὲ αὐτοὶ
 ἦσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς
 25 Κερκυραίοις τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσοнос πλήθους ἐκ
 τῆς διώξεως οὐ παρουσῶν. οἱ δ' Ἀθηναῖοι ὀρώντες τοὺς 7
 Κερκυραίους πιεζομένους μᾶλλον ἤδη ἀπροφασίστως ἐπε-
 κούρου, τὸ μὲν πρῶτον ἀπεχόμενοι ὥστε μὴ ἐμβάλλειν
 τινί· ἐπεὶ δὲ ἡ τροπὴ ἐγίγνετο λαμπρῶς καὶ ἐνέκειντο οἱ
 30 Κορίνθιοι, τότε δὴ ἔργου πᾶς εἶχετο ἤδη καὶ διεκέκριτο

19. σποράδας: *in disorder*, pred. to καταδιώξαντες. — 20. ἐπεκβάντες: *landing in pursuit*. Cf. viii. 105. 3. — 21. ἐρήμους: = ἐρήμους καταλαβόντες. ἐρήμος is of two terminations also in ii. 4. 19; iii. 22. 13; 67. 14; 106. 4; of three, in ii. 32. 3; 81. 7; iv. 26. 13; vi. 61. 37. — τὰ χρήματα: in the general sense of property. Cf. iii. 74. 10; vi. 97. 27.

22. οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι: an expression adapted to the diverse fortunes of the allied forces (though in c. 48. 9 and c. 49. 17 οἱ Κορίνθιοι is given alone, as the leading power) which is subj. of ἐνίκων, 24, as well as of ἤσσωτό, 23, but restricted in each case by the local phrases ταύτῃ μὲν and ἥ δὲ κτέ. The particles τε καὶ have the effect of combining complements or opposites into an exhaustive whole; the second clause is here added (as Cl. says, almost as if it were parenthetical) to give the reverse side of the action expressed in

the first. It is not necessary to bracket τε, or with St. to read τότε. — 25. ἀπὸ ἐλάσσοнос πλήθους: *from a smaller number to begin with*, i.e. 110 against 150. Cf. ii. 65. 7; viii. 87. 33.

27. μᾶλλον ἀπροφασίστως: i.e. than as in 15. But there are still two stages: (1) ἀπεχόμενοι . . . τινί, "so far as not actually to attack"; (2) ἐπεὶ δὲ . . . οἱ Κορίνθιοι, "as soon as the Coreyraeans began decidedly (λαμπρῶς, see on vii. 55. 1) to turn their backs." — 29. ἐγίγνετο: though found in only one Ms., the impf. is necessary here to represent the beginning of the flight, while the Corinthians ἐνέκειντο. So too P. and St. Cf. the impf. with κατὰ τάχος, iii. 106. 3; with θάσσον, iii. 111. 5; with διὰ τάχους, iii. 109. 20. Not till the rout is complete do we find c. 50. 1, τῆς τροπῆς γενομένης. — 30. τότε δὴ: introduces the decisive moment with reference to the serious consequences of it. Cf. c. 58. 10; so οὕτω δὴ, c. 131. 8; ii. 12.

οὐδὲν ἔτι, ἀλλὰ ξυνέπεσεν ἐς τοῦτο ἀνάγκης ὥστε ἐπιχειρήσαι ἀλλήλοις τοὺς Κορινθίους καὶ Ἀθηναίους.

50 Τῆς δὲ τροπῆς γενομένης οἱ Κορίνθιοι τὰ σκάφη 1
μὲν οὐχ εἶλκον ἀναδούμενοι τῶν νεῶν ἄς καταδύσειαν,
πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο φονεύειν διεκπλέοντες
μᾶλλον ἢ ζωγρεῖν, τοὺς τε αὐτῶν φίλους, οὐκ αἰσθόμενοι
5 ὅτι ἦσσηντο οἱ ἐπὶ δεξιῷ κέρα, ἀγνοοῦντες ἔκτεινον.
πολλῶν γὰρ νεῶν οὐσῶν ἀμφοτέρων καὶ ἐπὶ πολὺ τῆς 2
θαλάσσης ἐπεχουσῶν, ἐπειδὴ ξυνέμιξαν ἀλλήλοις, οὐ ῥα-
δίως τὴν διάγνωσιν ἐποιοῦντο ὅποιοι ἐκράτουν ἢ ἐκρα-

16. — ἔργου εἵχετο: *put his hand to the work.* Cf. c. 78. 8; ii. 2. 23; Hdt. viii. 11. 4. — ἤδη: emphasizes the critical instant. Cf. c. 18. 28. — καὶ διεκέκριτο οὐδὲν ἔτι: *and no longer was any distinction maintained between the Corcyraeans who were declared enemies, and the Athenians who were nominal allies, of the Corinthians.* See on c. 46. 1. — 31. ξυνέπεσεν: *impers., like a stronger ξυνέβη.* Cf. iv. 68. 8. — ἐς τοῦτο ἀνάγκης: see on c. 5. 10. Cf. ἐς τοῦτο ξυμφορᾶς, iii. 57. 12; ἐς τοῦτο δυστυχίας, vii. 86. 25; ἐν τούτῳ παρασκευῆς, ii. 18. 1; ἐς τοῦτο ἀνάγκης, Plat. Theaet. 170 d; εἰς τοῦθ' ὕβρεως, Dem. iv. 37; xxii. 16. — ἐπιχειρήσαι: with dat. in proper sense; cf. iii. 94. 23; vi. 48. 12; = ἐς χεῖρας ἐλθεῖν, c. 52. 13.

50. The Corinthians improve their victory, but abstain from a second engagement, since 20 additional Attic ships come up.

1. τῆς τροπῆς γενομένης: see on c. 49. 29. — τὰ σκάφη: *hulls.* Schol. τὰ κοιλώματα τῶν νεῶν ἃ ἡμεῖς γάστρας καλοῦμεν. The contrast between what was usually done and the action of the Corinthians is brought out by the position of τὰ σκάφη μὲν κτέ. and πρὸς

δὲ τοὺς ἀνθρώπους κτέ. Cf. c. 44. 5, 8. — 2. εἶλκον ἀναδούμενοι: *took in tow and hauled off:* the regular expression. Cf. ii. 90. 26; iv. 14. 9; vii. 74. 16. — ἄς: *unassimilated for ὧν.* Cf. c. 52. 9; 99. 13; ii. 61. 12; 92. 19. — ἄς καταδύσειαν: *iterative opt., whatever ships they disabled.* — 3. φονεύειν . . . ζωγρεῖν: *dependent upon ἐτράποντο.* Cf. ii. 65. 43, ἐτράποντο καθ' ἡδονὰς τῷ δήμῳ τὰ πράγματα ἐνδιδόναι. This relation is not prevented by the position of πρὸς τοὺς ἀνθρώπους, which is required by the contrast. The partic. διεκπλέοντες describes the way in which they did it. — 4. τοὺς τε αὐτῶν φίλους: the Megarians and Ambraciots of the defeated right wing. Cf. c. 49. 22. τε adds a *third* member. See on c. 2. 6; 33. 6. — 5. ἐπὶ δεξιῷ: the Vat. Ms. omits the art. Cf. c. 48. 11; iv. 93. 17; vi. 67. 2. Kr. Spr. 50, 2, 13.

6. ἐπὶ πολὺ τῆς θαλάσσης: taken together as the object of ἐπεχουσῶν, = μέγα μέρος τῆς θαλάσσης. Cf. ii. 76. 20; iv. 3. 11; 12. 16; vii. 65. 7; as nom., iv. 100. 12. Kühn. 351, 3. — 7. ἐπειδὴ ξυνέμιξαν: *as soon as they had joined battle:* quite different from the opt. in c. 49. 7. — 8. τὴν διάγνωσιν ἐποιοῦντο: = διεγίγνωσκον: with Thuc. a

τοῦντο· ναυμαχία γὰρ αὕτη Ἑλλησι πρὸς Ἑλληνας νεῶν
 10 πλήθει μεγίστη δὴ τῶν πρὸ αὐτῆς γεγένηται. ἐπειδὴ δὲ 3
 κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι ἐς τὴν γῆν,
 πρὸς τὰ ναύαγια καὶ τοὺς νεκροὺς τοὺς σφετέρους ἐτρά-
 πουτο, καὶ τῶν πλείστων ἐκράτησαν ὥστε προσκομίσαι
 πρὸς τὰ Σύβοτα, οἱ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν βαρ-
 15 βάρων προσεβεβοηθήκει· ἔστι δὲ τὰ Σύβοτα τῆς Θεσπρω-
 τίδος λιμὴν ἐρήμος. τοῦτο δὲ ποιήσαντες αὖθις ἄθροισ-
 σθέντες ἐπέπλεον τοῖς Κερκυραίοις. οἱ δὲ ταῖς πλοῖμοις 4
 καὶ ὅσαι ἦσαν λοιπαὶ μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ
 ἀντεπέπλεον, δείσαντες μὴ ἐς τὴν γῆν σφῶν πειρῶσιν
 20 ἀποβαίνειν. ἤδη δὲ ἦν ὁψὲ καὶ ἐπεπαιάνιστο αὐτοῖς 5

favourite periphrasis for a simple verb. Cf. c. 6. 3; 8. 12; 51. 8; 68. 7; 72. 9. — ὅποιοι: Cl. explains *what sort of men*, whether friend or foe, since probably difference of dress or arms would be little observed. But Sh. reads *ὁπότεροι* after Cobet, who, however, now brackets the whole clause. — 9. ναυμαχία γὰρ . . . γεγένηται: on the order, see on c. 1. 8. The pf. takes this sentence out of the course of the narrative and presents the statement as it would be made by an observer who witnessed the result. — 10. τῶν πρὸ αὐτῆς: see on c. 1. 4.

12. τὰ ναύαγια: i.e. the wrecks, and the men that were on them, the saving of whom was their chief care. See L. Herbst, *Die Schlacht bei den Arginusen*, p. 37, note 51. — 14. οἱ αὐτοῖς κτέ.: cf. c. 47. 7; ii. 86. 13. — 15. ἔστι δὲ τὰ Σύβοτα: (see on c. 47. 5) the same turn as in c. 46. 10; here, however, the repetition of the name is necessitated by the parenthesis. — 16. τοῦτο ποιήσαντες: i.e. προσκομίσαντες τοὺς νεκρούς.

18. καὶ ὅσαι ἦσαν: i.e. those which were not present at the first engage-

ment but had come up later. For the Coreyraeans, c. 25. 24, had 120 ships, and had engaged with only 110, c. 47. 3. — καὶ αὐτοὶ ἀντεπέπλεον: this is the correct reading here and in c. 54. 18 (though Bekk. reads *ἀντέπλεον* with the best Mss.), after *ἐπέπλεον*. καὶ αὐτοὶ is not necessary, since *ἀντι-* denotes only *on their part* and not 'against'; but it gives additional force. Cf. c. 105. 28; iv. 124. 17; v. 6. 9; viii. 104. 4. See Ullrich, *Beitr. z. Krit.* I. p. 9. — 19. πειρῶσιν: the act. *πειρᾶν* (ii. 72. 21; 77. 5; iv. 9. 16; 102. 4; 128. 4) and the mid. *πειρᾶσθαι* (c. 25. 5; 31. 11; 71. 27; 78. 14; 81. 5; 143. 3; ii. 35. 19; 58. 6; iii. 38. 13; iv. 15. 10, etc.) are used with the inf., apparently without important difference of meaning. Perhaps the act. presents rather the notion of risk, and the mid. of effort.

20. ἤδη δὲ ἦν . . . καὶ οἱ Κορίνθιοι: parataxis, as c. 26. 17; 29. 13. Soph. *Phil.* 355. Kühn. 518, 8. St. rightly prefers *ἐπεπαιάνιστο* to the form with *ω* (*παιων-*). Schol., δύο παιᾶνας ἦδον οἱ Ἕλληνες, πρὸ μὲν τοῦ πολέμου τῷ Ἀρεῖ, μετὰ δὲ τὸν πόλεμον τῷ Ἀπόλλωνι

ὥς ἐς ἐπίπλουν, καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν
 ἐκρούοντο, κατιδόντες εἴκοσι ναῦς Ἀθηναίων προσπλε-
 ούσας, ἃς ὕστερον τῶν δέκα βοηθοὺς ἐξέπεμψαν οἱ Ἀθη-
 ναῖοι, δείσαντες, ὅπερ ἐγένετο, μὴ νικηθῶσι. Ἐρκυ-
 25 ραῖοι καὶ αἱ σφέτεραι δέκα νῆες ὀλίγαι ἀμύνειν ὧσι.
 51 ταύτας οὖν προῖδόντες οἱ Κορίνθιοι καὶ ὑποτοπήσαντες 1
 ἀπ' Ἀθηνῶν εἶναι, οὐχ ὅσας ἐώρων ἀλλὰ πλείους, ὑπανε-
 χώρουν· τοῖς δὲ Κερκυραίοις (ἐπέπλεον γὰρ μᾶλλον ἐκ 2
 τοῦ ἀφανοῦς) οὐχ ἐωρῶντο καὶ ἐθαύμαζον τοὺς Κοριν-
 5 θίους πρύμναν κρουομένους, πρὶν τινες ἰδόντες εἶπον ὅτι
 νῆες ἐκεῖναι ἐπιπλέουσι. τότε δὲ καὶ αὐτοὶ ἀνεχώρουν
 (ξυνεσκόταζε γὰρ ἤδη), καὶ οἱ Κορίνθιοι ἀποτραπόμε-

νι. — 21. πρύμναν ἐκρούοντο: *backed water*: withdrew without turning the vessels. Schol., τὸ κατ' ὀλίγον ἀναχωρεῖν μὴ στρέψαντα τὸ πλοῖον. Cf. c. 51. 5; 54. 16; iii. 78. 12. — 23. ἃς ὕστερον κτέ.: *now these the Athenians had sent out later*. Cf. the same use of the rel. pron., c. 35. 15; and for the aor. = our plpf. in rel. sentence, cf. c. 99. 9; ii. 92. 9; 98. 6; iii. 86. 8; Plat. *Phaed.* 59 d. Kühn. 386, 15. — 25. ὀλίγαι ἀμύνειν: cf. Hdt. vi. 109. 3; vii. 207. 9. "Not precisely our 'too few to aid,' which would be ἐλάσσονες ἢ ἀμύνειν. The latter expresses disbelief, the former, misgiving." Sh. Cf. *ταπεινὴ ἐγκαρτερεῖν*, ii. 61. 12; φύσεις χαλεπαὶ ἄρξαι, vii. 14. 6; *βραχεία περιγίγνεσθαι*, v. 111. 8. GMT. 93, 1; H. 952.

51. *The Corcyraeans return to the harbour of Leucimne, into which the Attic ships also sail.*

1. προῖδόντες: *when they saw them from afar*. Cf. iii. 22. 6; iv. 34. 22; vii. 25. 32; 44. 10; and so *πρόοψις*, v. 8. 11. — 2. οὐχ ὅσας: *not so few as*; explained by ἀλλὰ πλείους.

3. ἐπέπλεον γὰρ κτέ.: see on c. 31. 7. The close connexion of the parenthesis with the main sentence is seen in the reference of the dat. τοῖς Κερκυραίοις to the adverbial ἐκ τοῦ ἀφανοῦς (cf. c. 34. 10; 35. 17; 39. 2), 'less visibly for them.' But the dat. may be taken as of the agent interested, with ἐωρῶντο. G. 188, 3; H. 769; Kühn. 423, 25 c. Cf. Plat. *Legg.* 715 b, λέγεται ἡμῖν; Virg. *Aen.* i. 440, neque cernitur ulli. — 4. καὶ ἐθαύμαζον: as if οἱ Κερκυραῖοι οὐχ ἐώρων αὐτάς had preceded. — 5. πρὶν: *until*, with indic. Cf. c. 118. 14; 132. 28; iii. 29. 5; 101. 13; 104. 42; v. 61. 6; vii. 39. 5; 71. 26; viii. 105. 9. In all these instances the principal clause is actually or virtually negative; as here, "they could not make out what they were about, till —." See Gildersleeve, *Am. J. of Ph.* II. 469. — 6. καὶ αὐτοὶ: as well as the Corinthians, c. 50. 21. — 7. καὶ οἱ Κορίνθιοι κτέ.: continues the narrative from c. 50. 21. ἀποτρα-

νοι τὴν διάλυσιν ἐποιήσαντο. οὕτω μὲν ἡ ἀπαλλαγή 3
 ἐγένετο ἀλλήλων καὶ ἡ ναυμαχία ἐτελεύτα ἐς νύκτα. τοῖς 4
 10 δὲ Κερκυραίοις στρατοπεδευομένοις ἐπὶ τῇ Λευκίμμη
 αἱ εἴκοσι νῆες ἀπὸ τῶν Ἀθηνῶν αὐται, ὧν ἦρχε Γλαύκων
 τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρου, διὰ τῶν νεκρῶν
 καὶ ναυαγίων προσκομισθεῖσαι κατέπλεον ἐς τὸ στρατό-
 πεδον οὐ πολλῶ ὕστερον ἢ ὥφθησαν. οἱ δὲ Κερκυραῖοι 5
 15 (ἦν γὰρ νύξ) ἐφοβήθησαν μὴ πολέμιαί ᾧσιν, ἔπειτα δὲ
 ἔγνωσαν, καὶ ὠρμίσαντο.

52 Τῇ δ' ὕστεραία ἀναγαγόμεναι αἱ τε Ἀττικάι τριά- 1
 κοντα νῆες καὶ τῶν Κερκυραίων ὅσαι πλοίμοι ἦσαν ἐπέ-
 πλευσαν ἐπὶ τὸν ἐν τοῖς Συβότοις λιμένα, ἐν ᾧ οἱ Κορίν-
 θιοι ὥρμουν, βουλόμενοι εἰδέναι εἰ ναυμαχήσουσιν. οἱ 2

πόμενοι, opp. to πρύμναν ἐκρούοντο, implies the actual turning of the ships, and τὴν διάλυσιν ἐποιήσαντο (see on c. 50. 8) the breaking up of regular order, in order to reach the harbour, where they are found, c. 52. 3.

8. ἡ ἀπαλλαγή ἐγένετο: periphrasis of ἀπηλλάγησαν, "they separated."—
 9. ἐτελεύτα ἐς νύκτα: lasted till night, continued to night, and then ended. Cf. iii. 78. 15; 108. 18; μέχρι τοῦδε ὠρίσθω, c. 71. 15; ἐς τὸ . . . ἔχον ὀρίζοντες, iii. 82. 62.

τοῖς δὲ Κερκυραίοις κτέ.: the dat. depends on προσκομισθεῖσαι, having made their way to join. Cl. interprets στρατοπεδευομένοις as if it were pf. partic., and then finds it necessary to assume a change of subj. (as in iii. 5. 17) in 16, supplying αἱ ἀπὸ τῶν Ἀθηνῶν νῆες for ὠρμίσαντο. This seems unnecessary. The impf. partic. στρατοπεδευομένοις implies that at that time the Corcyraeans were engaged in the process of taking their station at their encampment. It must be assumed that, while the character of

the strange ships was doubtful, the operation of bringing the ships to their station was suspended, since it might prove necessary to resist an attack. When, however, the Corcyraeans had ascertained the nationality of the new-comers, they then brought their ships to a stand, ὠρμίσαντο. See Müller-Strübing, Jahrb. 127, 589. In αἱ εἴκοσι νῆες ἀπὸ τῶν Ἀθηνῶν note the absence of the art. before ἀπό. Cf. vi. 55. 5; vii. 41. 6.—12. Ἀνδοκίδης: this cannot be the orator, who was born about B.C. 440. It might possibly have been his grandfather of the same name. See App.

52. The Corinthians decide to withdraw without further fighting.

1. ἀναγαγόμεναι: see on c. 29. 18.—3. τὸν ἐν Συβότοις λιμένα: cf. ii. 25. 22; iv. 25. 22.—4. βουλόμενοι εἰδέναι: bracketed by Kr., occurs in v. 21. 13; vi. 44. 24; 62. 4. The synesis βουλόμενοι after αἱ νῆες is not more surprising than τὴν ὑπηρεσίαν πλείους καὶ ἀμείνους, c. 143. 7; τὴν ἡλικίαν ᾧν, iii. 67. 11, etc. See App.

5 δὲ τὰς μὲν ναῦς ἄραντες ἀπὸ τῆς γῆς καὶ παραταξάμενοι
μετεώρους ἡσύχαζον, ναυμαχίας οὐ διανοοῦμενοι ἄρχειν
ἐκόντες, ὁρῶντες προσγεγενημένας τε ναῦς ἐκ τῶν Ἀθη-
νῶν ἀκραιφνεῖς καὶ σφίσι πολλὰ τὰ ἄπορα ξυμβεβηκότα,
αἰχμαλώτων τε περὶ φυλακῆς, οὓς ἐν ταῖς ναυσὶν εἶχον,
10 καὶ ἐπισκευὴν οὐκ οὔσαν τῶν νεῶν ἐν χωρίῳ ἐρήμῳ· τοῦ 3
δὲ οἴκαδε πλοῦ μᾶλλον διεσκόπουν ὅπῃ κομισθήσονται,
δεδιότες μὴ οἱ Ἀθηναῖοι νομίσαντες λελύσθαι τὰς σπον-
δάς, διότι ἐς χεῖρας ἦλθον, οὐκ ἐῷσι σφᾶς ἀποπλεῖν.
53 ἔδοξεν οὖν αὐτοῖς ἄνδρας ἐς κελήτιον ἐσβιβάσαντας ἄνευ 1
κηρυκείου προσπέμψαι τοῖς Ἀθηναίοις καὶ πείραν ποιή-

5. τὰς μὲν ναῦς . . . ἄρχειν: corresponds to 10, τοῦ δὲ οἴκαδε πλοῦ . . . διεσκόπουν. Their preparations seemed to show an intention of renewing the fight; but in fact they were thinking rather of returning home. ἄραντες, of putting to sea, only here with acc. obj. It is freq. abs., ii. 25. 15; 56. 16; 103. 1; iii. 32. 1; 91. 8; iv. 11. 4; 45. 1; v. 3. 26; vi. 94. 2; 104. 15; vii. 26. 2; 69. 27; viii. 28. 2; 32. 5; 88. 10; or with a dat., c. 29. 4; ii. 23. 9; iii. 95. 9; iv. 129. 11; vi. 43. 2; 51. 12; viii. 60. 10; 79. 4; 99. 14. Once, in viii. 39. 4, we find αἱ νῆες ἄρσαι ἐπλεον. In the same way, since μετεώρους, in the open sea, must have ναῦς supplied, παραταξάμενοι here only is used with acc.; abs. in c. 29. 18; iv. 73. 3; v. 59. 9; vii. 3. 3. — 8. ἀκραιφνεῖς: see on c. 19. 8. — πολλὰ τὰ ἄπορα ξυμβεβηκότα: = τὰ ἄπορα ἀξυνεβεβήκει πολλὰ ὕντα; and these difficulties are explained by the clauses αἰχμαλώτων περὶ φυλακῆς and ἐπισκευὴν . . . ἐρήμῳ, which again depends on ὁρῶντες. With the former of these cf. σεισμῶν περί, c. 23. 12. περί so used almost means 'that is to say,' 'for example.' Cf. Plat. Rep. 425 c; 479 c.

— 10. ἐπισκευήν: opportunity for repairs. — οὐκ οὔσαν: see on c. 2. 5.

τοῦ οἴκαδε πλοῦ: this gen. is placed proleptically before the dependent sentence, ὅπῃ κομισθήσονται, which, as containing an inquiry as to the manner of carrying out their design, stands to τοῦ πλοῦ as a part to the whole. Cf. c. 68. 7. Kühn. 417, note 9. So Cl. "The gen. at the head of a sentence is often used without strict dependence. Here τοῦ πλοῦ = τὸ τοῦ πλοῦ." B. L. G. Cobet reads τὸν πλοῦν. — 12. τὰς σπονδάς: τὰς τριακοντούτεις, c. 23. 19; 35. 1; 40. 11, 15. — οὐκ ἐῷσι: see on c. 28. 9.

53. The Athenians do not interfere with their departure.

1. ἔδοξεν οὖν: the result of διεσκόπουν, c. 52. 11. — ἐσβιβάσαντας: acc. though following αὐτοῖς. See on c. 31. 10. — 2. κηρυκείου: a herald's staff, caduceus. Schol. ξύλον ὀρθὸν ἔχον ἐκατέρωθεν δύο ὄφεις περιπεπλεγμένους καὶ ἀντιπροσώπους πρὸς ἀλλήλους κειμένους. To bear such a staff would have been a recognition of a state of war. Cf. ii. 1. 3. — πείραν ποιῆσθαι: to test their intentions.

σασθαι. πέμψαντές τε ἔλεγον τοιαύδε· “Ἄδικεῖτε, ὦ ἄν- 2
 δρες Ἀθηναῖοι, πολέμου ἄρχοντες καὶ σπονδὰς λύοντες·
 5 ἡμῖν γὰρ πολεμίους τοὺς ἡμετέρους τιμωρουμένοις ἐμπο-
 δῶν ἵστασθε ὅπλα ἀνταιρόμενοι. εἰ δ’ ὑμῖν γνώμη ἐστὶ
 κωλύειν τε ἡμᾶς ἐπὶ Κέρκυραν ἢ ἄλλοσε εἴ ποι βουλό-
 μεθα πλεῖν καὶ τὰς σπονδὰς λύετε, ἡμᾶς τούσδε λαβόν-
 τες πρῶτον χρήσασθε ὡς πολεμίους.” οἱ μὲν δὲ τοιαῦτα 3
 10 εἶπον· τῶν δὲ Κερκυραίων τὸ μὲν στρατόπεδον ὅσον
 ἐπήκουσεν ἀνεβόησεν εὐθὺς λαβεῖν τε αὐτοὺς καὶ ἀπο-
 κτεῖναι, οἱ δὲ Ἀθηναῖοι τοιαύδε ἀπεκρίναντο· “Οὔτε ἄρχο- 4
 μεν πολέμου, ὦ ἄνδρες Πελοποννήσιοι, οὔτε τὰς σπονδὰς
 λύομεν, Κερκυραίοις δὲ τοῖσδε ξυμμάχοις οὖσι βοηθοὶ ἥλ-
 15 θομεν. εἰ μὲν οὖν ἄλλοσέ ποι βούλεσθε πλεῖν, οὐ κω-
 λύομεν· εἰ δὲ ἐπὶ Κέρκυραν πλευσεῖσθε ἢ ἐς τῶν ἱκείνων
 54 τι χωρίων, οὐ περιοψόμεθα κατὰ τὸ δυνατόν.” τοιαῦτα 1
 τῶν Ἀθηναίων ἀποκριναμένων οἱ μὲν Κορίνθιοι τὸν τε
 πλοῦν τὸν ἐπ’ οἴκου παρεσκευάζοντο καὶ τροπαῖον ἔστη-

3. πέμψαντές τε ἔλεγον: and accordingly they sent and said (by the mouth of messengers). Cf. ii. 71. 6, etc.—ἀδικεῖτε: cf. c. 37. 3.—4. πολέμου . . . σπονδὰς: without art., the reproach being generalized, “being beginners of war and truce-breakers.” Below, 8, τὰς σπονδὰς, in reference to the actually existing truce.—5. πολεμίους τοὺς ἡμετέρους: cf. c. 1. 5.—ἐμποδῶν ἵστασθε: see on c. 40. 13.—6. ὑμῖν γνώμη ἐστὶ: only here; elsewhere γνώμην ἔχειν. Cf. ii. 86. 17; iii. 92. 11; iv. 125. 20; vii. 72. 18; viii. 44. 2.—7. κωλύειν τε: should strictly be followed by καὶ λύειν, which Cobet reads; but in the second clause the purpose is vividly expressed as a fact.—8. ἡμᾶς τούσδε: obj. of λαβόντες, and then to be supplied in thought in the dat. for χρήσασθε.—9. πρῶτον:

referring to the whole sentence, “first of all commit this wrong.” Cf. vi. 3. 5.

10. τῶν δὲ Κερκυραίων τὸ μὲν στρατόπεδον: the μὲν points to an unmentioned antithesis: the leaders kept silent, while the excited multitude called for the death of the messengers. So Cl.; but see App.—11. ἐπήκουσεν: here and in ii. 36. 20 of hearing from a distance.—ἀνεβόησεν: takes the inf., as containing an ἐκέλευσε.—16. εἰ . . . πλευσεῖσθε: minatory form of cond. See on c. 36. 17.—ἐς τῶν . . . χωρίων: see on c. 45. 8.—17. κατὰ τὸ δυνατόν: pro viribus. Cf. ii. 89. 39; v. 23. 5; vii. 36. 23.

54. The Corinthians as well as the Corcyraeans erect a trophy.

3. παρεσκευάζοντο: impf. of the time which elapsed before their de-

σαν ἐν τοῖς ἐν τῇ ἡπείρῳ Συβότοις· οἱ δὲ Κερκυραῖοι
 5 τὰ τε ναυάγια καὶ νεκροὺς ἀνείλουντο τὰ κατὰ σφᾶς ἐξε-
 νεχθέντα ὑπὸ τοῦ ῥοῦ καὶ ἀνέμου, ὃς γενόμενος τῆς νυ-
 κτὸς διεσκέδασεν αὐτὰ πανταχῇ, καὶ τροπαῖον ἀντέστησαν
 ἐν τοῖς ἐν τῇ νήσῳ Συβότοις ὡς νενικηκότες. γνώμη δὲ 2
 ἑκάτεροι τοιαῦδε τὴν νίκην προσεποιήσαντο· Κορίνθιοι
 10 μὲν κρατήσαντες τῇ ναυμαχίᾳ μέχρι νυκτός, ὥστε καὶ
 ναυάγια πλείστα καὶ νεκροὺς προσκομίσασθαι, καὶ ἄνδρας
 ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλίων ναῦς τε κατα-
 δύσαντες περὶ ἐβδομήκοντα ἔστησαν τροπαῖον· Κερκυραῖοι
 δὲ τριάκοντα ναῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ

parture, c. 55. 1, during which τροπαῖον ἔστησαν aor. — 4. τοῖς ἐν τῇ ἡπείρῳ: cf. c. 50. 15; τοῖς ἐν τῇ νήσῳ, 8. See on c. 47. 5. — 5. τὰ τε ναυάγια καὶ νεκρούς: here and in 15 taken together with the art. τὰ as constituting one notion (see on c. 6. 1 and c. 143. 23), as also the following τὰ ἐξενεχθέντα refers to both. The clauses τὰ τε ναυάγια κτέ. and 7, καὶ τροπαῖον ἀντέστησαν κτέ. are parallel to the two preceding about the Corinthians, and this is enforced by ἀντέστησαν. See on c. 50. 18. — ἀνείλυντο: the collection of the corpses (not ὑποσπόνδους, i.e. without applying to the enemy for permission) was understood as a sign that the field was still maintained, and therefore of victory, which at sea under particular circumstances, as here, might be claimed by both parties. — 6. ὑπὸ τοῦ ῥοῦ καὶ ἀνέμου: one article for both nouns, which is the less felt because the gender as well as the direction and activity of both is the same. — γενόμενος: often used of the phenomena of nature, ὕδωρ, βρονταὶ καὶ ἀστραπαί, σεισμός. Cf. c. 101. 5; ii. 5. 5; 77. 23; iii. 87. 9; iv. 75. 17; vi.

70. 2; viii. 41. 10. So also ἡμέρα and νύξ.

8. γνώμη τοιαῦδε: the adj. gains force from position. See on c. 1. 6. — 10. μέχρι νυκτός: cf. c. 50. 20. — 11. προσκομίσασθαι: mid. conveyed to their side, without further designation of place. But c. 50. 13, προσκομίσαι πρὸς τὰ Σύβοτα. — 12. οὐκ ἐλάσσους: = ὀλίγῳ πλείους, as is seen in c. 55. § 1. Cf. ii. 31. 10; iii. 68. 14; 75. 22; 87. 7; vi. 25. 7; vii. 75. 27; 87. 19. The number given states the limit which may be exceeded but must be reached: at least. — 14. μάλιστα: see on c. 13. 11. — καὶ ἐπειδὴ Ἀθηναῖοι ἦλθον: this clause, as also the corresponding one in 18, separates sharply between the two aspects of the occurrences of the two days: (a) favourable for the Coreyreans, (1) the destruction of 30 ships on the Corinthian right wing, c. 49. § 5; (2) the recovery of their dead, c. 54. § 1. (b) unfavourable for the Corinthians, (1) their retreat on the evening of the first day when they had got sight of (ιδόντες) the Athenian ships, c. 51. § 1; (2) their refusal to renew the engagement after the

15 Ἀθηναῖοι ἦλθον, ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς ναυά-
για καὶ νεκρούς, καὶ ὅτι αὐτοῖς τῇ τε προτεραίᾳ πρύμναν
κρουόμενοι ὑπεχώρησαν οἱ Κορίνθιοι ἰδόντες τὰς Ἀττικὰς
ναῦς, καὶ ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι, οὐκ ἀντεπέπλεον
ἐκ τῶν Συβότων, διὰ ταῦτα τροπαῖον ἔστησαν. οὕτω
55 μὲν ἑκάτεροι νικᾶν ἡξίου· οἱ δὲ Κορίνθιοι ἀποπλέοντες 1
ἐπ' οἴκου Ἀνακτόριον, ὃ ἐστὶν ἐπὶ τῷ στόματι τοῦ Ἀμ-
πρακικοῦ κόλπου, εἶλον ἀπάτῃ (ἦν δὲ κοινὸν Κερκυραίων
καὶ ἐκείνων), καὶ καταστήσαντες ἐν αὐτῷ Κορινθίους οἰ-
5 κήτορας ἀνεχώρησαν ἐπ' οἴκου. καὶ τῶν Κερκυραίων
ὀκτακοσίους μὲν οἱ ἦσαν δοῦλοι ἀπέδοντο, πεντήκοντα δὲ
καὶ διακοσίους δήσαντες ἐφύλασσον καὶ ἐν θεραπείᾳ εἶχον
πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσ-
ποιήσειαν· ἐτύγχανον δὲ καὶ δυνάμει αὐτῶν οἱ πλείους
10 πρῶτοι ὄντες τῆς πόλεως. ἡ μὲν οὖν Κέρκυρα οὕτω 2
περιγίγνεται τῷ πολέμῳ τῶν Κορινθίων, καὶ αἱ νῆες τῶν

Athenians had joined the Corcyraeans, c. 52. § 2, 3. See App. — 16. τῇ προτεραίᾳ: see on c. 44. 2. — 18. ἀντεπέπλεον: for the form, see on c. 50. 19; for the fact, see c. 52. § 2, 3. — 19. οὕτω: corresponds to γνώμη τοιαῦδε of 9. — 20. νικᾶν: inf. of the impf. ἐνίκων. See on c. 13. 32. For this use of νικᾶν, *be victorious*, cf. iii. 8. 5; vii. 34. 24. Kr. Spr. 53, 1, 3.

55. *The Corinthians and the Athenians return home.*

2. Ἀνακτόριον: a little to the south of Actium, c. 29. 10. — 3. ἀπάτῃ: opposed to βία, which is joined with it in iv. 86. 5. — ἦν δὲ κοινὸν κτέ.: it was therefore a compensation for their lost interest in Epidamnus. The gen. is possessive, and κοινόν a secondary pred. — 6. δοῦλοι: these were no doubt the ἐρέται, whereas the 250 were ἐπιβάται. — 7. δήσαντες ἐφύλασσον:

as the Corcyraeans held the captive Corinthians, c. 29. 23; 30. 4. — ἐν θεραπείᾳ εἶχον: a periphrastic expression to denote an enduring relation. Cf. ἐν φυλακῇ, iv. 14. 26; ἐν ἡδονῇ, iii. 9. 4; ἐν ὀρρωδίᾳ, ii. 89. 3; ἐν ὀργῇ, ii. 21. 22. — 8. προσποιήσειαν: causative to προσχωρεῖν. Cf. ii. 2. 16; and iii. 70. 5, where the carrying out of this plan of the Corinthians leads to the bloody feud at Corecra. — 9. ἐτύγχανον: as ἦσαν, ἦν in c. 25. 23; 49. 5, placed at the beginning to confirm the preceding remark: "and it actually was the case that the greater part of them belonged to the most influential families of the city." δυνάμει, of political importance, as in c. 77. 9.

11. περιγίγνεται: maintained itself. In this sense elsewhere abs. Cf. c. 32. 22; 69. 30; 141. 20 (ἐκ τῶν κινδύνων); ii. 49. 36 (ἐκ τῶν μεγίστων); iii.

Ἀθηναίων ἀνεχώρησαν ἐξ αὐτῆς. αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν σπονδαῖς μετὰ Κερκυραίων ἐνανμάχουν.

56 Μετὰ ταῦτα δ' εὐθὺς καὶ τάδε ξυνέβη γενέσθαι τοῖς 1 Ἀθηναίοις καὶ Πελοποννησίοις διάφορα ἐς τὸ πολεμεῖν. τῶν γὰρ Κορινθίων πρᾶσσόντων ὅπως τιμωρήσονται αὐ- 2 τοὺς, ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν οἱ Ἀθηναῖοι Πο- 5 τειδαιάτας, οἱ οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἑαυτῶν δὲ ξυμμάχους φόρου ὑποτε-

II. 23; 37. 12; 98. 18; IV. 10. 5; 27. 8; V. 60. 31; III. 8; VI. 78. 12; probably here only with the gen. (τῶν Κορινθίων, *against the Corinthians*), with which it has commonly the meaning of 'overcome.' Cf. II. 65. 61; III. 82. 59; VII. 56. 17; VIII. 53. 6; 76. 25. (B. gives the word this meaning here, comparing II. 65. 61. V. H. brackets τῶν Κορινθίων: "quippe περιγίγνεται hic est salva fuit.") It is true that the Corcyraeans have the advantage of the Corinthians in having secured Epidamnus; but of this there is no thought here. For τῷ πολέμῳ, *in the war*, cf. II. 13. 59. — καὶ αἱ νῆες κτέ.: added in parataxis as the consequence of the former clause. — 12. αἰτία αὕτη πρώτη: on the order and construction, see on c. I. 8. Cf. c. 50. 9. Cobet omits τοῦ πολέμου, giving αἰτία the meaning of ἔγκλημα. — 13. ἐς τοὺς Ἀθηναίους: see on c. 38. 1. Cf. c. 66. 2; 79. 2. — 14. σφίσιν: refers to Κορινθίοις, which is virtually the subject of the main sentence. — ἐν σπονδαῖς: *in time of peace*, during the continuance of the truce. Cf. II. 5. 20; III. 56. 4; 65. 2; VII. 18. 13. See on II. 54. 3. — ἐνανμάχουν: impf., "they persisted in fighting, notwithstanding the σπονδαί." B. L. G.

THE HOSTILITIES BETWEEN THE CORINTHIANS AND THE ATHENIANS ON ACCOUNT OF POTIDAEA. Chaps. 56-66.

56. The Athenians take measures to prevent the intended revolt of Potidaea, and to counteract the hostile designs of Perdiccas.

2. διάφορα: pred. to τάδε, ξυνέβη καὶ τάδε γενέσθαι διάφορα ἐς τὸ πολεμεῖν, *it came to pass that the following events also proved points of difference tending to war*. The article would otherwise be indispensable. διάφορα as in c. 67. 14; 78. 12; V. 45. 2. See on c. 68. 8.

3. ὅπως τιμωρήσονται: see on c. 19. 3. Here πρᾶσσειν = *contrive, manoeuvre*. Cf. III. 4. 21; VI. 88. 19; III. 70. 6, where also the future ἀποστήσουσι is to be preferred to the aor. subjv.

— 4. ὑποτοπήσαντες: see on c. 20. 9. — Ποτειδαιάτας: this form rather than Ποτιδαιάτας is confirmed by the constant usage in inscriptions, particularly the metrical one referred to on c. 63. 20 (Wecklein, *Cur. epigr.* p. 52). We should expect the art. here; but the use or omission of it by Thuc. with ethnic names seems quite arbitrary. — 6. Κορινθίων ἀποίκους: the time of this settlement cannot be accurately fixed. It was certainly before

λείῃς, ἐκέλευον* τὸ ἐς Παλλήνην τεῖχος καθελεῖν καὶ ὁμή-
 ρους δοῦναι, τοὺς τε ἐπιδημιουργοὺς ἐκπέμπειν καὶ τὸ
 λοιπὸν μὴ δέχεσθαι οὓς κατὰ ἔτος ἕκαστον Κορίνθιοι
 10 ἔπεμπον, δείσαντες μὴ ἀποστῶσιν ὑπὸ τε Περδίκκου πει-
 θόμενοι καὶ Κορινθίων, τοὺς τε ἄλλους ἐπὶ Θράκης ξυν-
 57 ἀποστήσωσι ξυμμάχους. ταῦτα δὲ πρὸς τοὺς Ποτειδαί- 1
 ατας οἱ Ἀθηναῖοι προπαρεσκευάζοντο εὐθὺς μετὰ τὴν ἐν
 Κερκύρα ναυμαχίαν· οἳ τε γὰρ Κορίνθιοι φανερώς ἤδη 2
 διάφοροι ἦσαν, Περδίκκας τε ὁ Ἀλεξάνδρου, Μακεδόνων
 5 βασιλεὺς, ἐπεπολέμωτο ξύμμαχος πρότερον καὶ φίλος ὢν.

the Persian war. See O. Müller, *Die Dorier*, I. 6, 8. — φόρου ὑποτελείς: cf. c. 19. 6. — 7. τὸ ἐς Παλλήνην τεῖχος καθελεῖν: by this means the town would be open on the seaside, and always accessible to the Athenians. The Spartans, on the contrary, desired towns to be open on the land side: see viii. 16. 12. For the verb, cf. c. 58. 17; 90. 25; iii. 3. 17; v. 33. 13. — 8. ἐπιδημιουργούς: probably officers of supervision, sent yearly to the colony. As δημιουργοί was a not uncommon title of town magistrates in Doric states (cf. v. 47. 54), so ἐπιδημιουργός seems to mean 'the chief demiurgus.' See Müller, *Dor.* II. 8, 5. Cf. ἐπιστράτηγος, Böckh, *Inscr.* II. 2285. — ἐκπέμπειν: inf. pres., following the aor., acc. to the common usage of this verb. See on c. 26. 2. — 11. τοὺς ἄλλους ἐπὶ Θράκης ξυμμάχους: without a second art., as c. 44. 15. ἐπὶ Θράκης, the usual designation of the Thracian coast, so far as it was occupied by Hellenic colonies, from the mouth of the Hebrus on the east to the Thermaic gulf on the west; particularly Chalcidice as far as Amphipolis: chiefly in the phrases τὰ ἐπὶ Θράκης and οἱ ἐπὶ Θράκης ξύμμα-

χοι. Cf. v. 34. 1. — 12. ξυναποστή-
 σωσι: refers to the intr. ἀποστῶσι, but
 indicates not a common activity (as
 the compound in c. 37. 16; 39. 9), but
 a similar result.

57. *The Athenians send 30 triremes
 to secure their possessions in Thrace.*

1. ταῦτα δέ κτέ.: connected epex-
 egetically with the preceding (as in
 6, ἐπολεμώθη δέ) to define more pre-
 cisely the time. — 2. εὐθὺς μετὰ τὴν ἐν
 Κερκύρα ναυμαχίαν: the stress of the
 sentence lies on this: "the Athenians
 began to take these precautions im-
 mediately after the sea-fight, before
 the Corinthians could hinder them."
 This moment is emphasized by ἤδη,
 3; and the two motives for the activ-
 ity of the Athenians, the open enmity
 of the Corinthians and the hostile
 attitude of Perdiccas, are joined on
 the same level by τε τε. Cf. c. 8.
 14; 26. 8. What in c. 56. 7 ff. appears
 merely as a direction given to the
 Potidaeans, is in this chap., 19 ff., laid
 as a command on the generals of the
 expedition.

5. ἐπεπολέμωτο: this verb is pass.
 also in c. 36. 10; *had been made an
 enemy.* In v. 98. 6 it is used trans.
 in the mid., 'to excite to hostility,' and

ἐπολεμώθη δέ, ὅτι Φιλίππῳ τῷ ἑαυτοῦ ἀδελφῷ καὶ Δέρδῃ 3
 κοινῇ πρὸς αὐτὸν ἐναντιούμενοις οἱ Ἀθηναῖοι ξυμμαχίαν
 ἐποιήσαντο. δεδιώς τε ἔπρασσε ἐς τὴν Λακεδαίμονα 4
 πέμπων ὅπως πόλεμος γένηται αὐτοῖς πρὸς Πελοποννη-
 10 σίους, καὶ τοὺς Κορινθίους προσεποιεῖτο τῆς Ποτειδαίας
 ἕνεκα ἀποστάσεως· προσέφερε δὲ λόγους καὶ τοῖς ἐπὶ 5
 Θράκης Χαλκιδεῦσι καὶ Βοττιαίοις ξυναποστήναι, νομί-
 ζων, εἰ ξύμμαχα ταῦτα ἔχοι, ὅμορα ὄντα χωρία, ῥᾶον ἂν
 τὸν πόλεμον μετ' αὐτῶν ποιέισθαι. ὦν οἱ Ἀθηναῖοι 6
 15 αἰσθόμενοι καὶ βουλόμενοι προκαταλαμβάνειν τῶν πόλεων
 τὰς ἀποστάσεις (ἔτυχον γὰρ τριάκοντα ναῦς ἀποστέλλοντες

so iii. 3. 4, *προσπολεμώσασθαι*. Alexander, the father of Perdiccas and Philip, had been friendly to the Greeks in the Persian war. See Hdt. v. 19 ff.; viii. 136 ff.; ix. 44 ff. Perdiccas, who originally possessed only lower Macedonia, had deprived Philip of upper Macedonia, which had been his portion. See ii. 100. 10. — 6. **Δέρδῃ**: Schol., *Δέρδας Ἀριδαίου παῖς, ἀνεψίος Περδίκκα καὶ Φιλίππου*. In c. 59. 8 the brothers of this Derdas are mentioned among the opponents of Perdiccas, and the Pausanias of c. 61. 17 was probably one of them. — 7. **πρὸς αὐτόν**: unusual const. for αὐτῷ (so *πολεμεῖν* has both const.), probably to avoid the repetition of dats. in different relations.

8. **δεδιώς τε**: the inferential *τε*, as in c. 4. 5; 49. 5. — **ἔπρασσε**: cf. c. 56. 3. — 9. **ὅπως γένηται**: subjv. after a verb of *striving*. See GMT. 45; H. 885 b. — 10. **καὶ . . . προσεποιεῖτο**: as if the preceding clause had been *ἐς τὴν Λακεδαίμονα ἔπρασσε πέμπων*. Cf., for a like change to a finite verb, c. 53. 8; iii. 87. 3. — 11. **ἕνεκα**: for the position, see on c. 5. 6; *to bring about the revolt of Potidaea*. The impf.

tenses express the effort without regard to the result.

προσέφερε λόγους: with dat. also in ii. 70. 7; iii. 4. 8; 109. 6; viii. 32. 12, but only here with following inf. See on c. 53. 11. — 12. **Χαλκιδεῦσι**: a collective name for the Greek settlers on the Thracian coast, because the most and oldest of them had issued from Chalcis in Euboea. — **Βοττιαίοις**: originally settled in eastern Macedonia near Pella, — a district which retained the name Bottiaeis, — they had under pressure of the Macedonians removed to the northwest part of the Chalcidian peninsula, which was called *Βοττική*. Cf. c. 65. 14. — 13. **ταῦτα**: the obj. of *ἔχοι*, conforming in gender to the attrib., *ὅμορα ὄντα χωρία*, though referring to *Χαλκιδεῦσι καὶ Βοττιαίοις*.

14. **τὸν πόλεμον ποιέισθαι**: see on c. 6. 3; 34. 11. — **ὦν**: the gen. of the thing with *αἰσθάνεσθαι* in c. 72. 3; iv. 108. 31. Cf. iii. 102. 11; v. 83. 2. G. 171, 2; H. 742. — 15. **προκαταλαμβάνειν**: *to prevent*; here and v. 30. 5, with acc. of thing; with acc. of person, c. 33. 21; 36. 19; without obj., iii. 2. 15; 46. 25; vi. 18. 13. — 16. **ἔτυ-**

καὶ χιλίους ὀπλίτας ἐπὶ τὴν γῆν αὐτοῦ, Ἀρχεστράτου τοῦ
 Λυκομήδους μετ' ἄλλων δύο στρατηγοῦντος), ἐπιστέλλουσι
 τοῖς ἄρχουσι τῶν νεῶν Ποτειδαιατῶν τε ὁμήρους λαβεῖν
 20 καὶ τὸ τεῖχος καθελεῖν, τῶν τε πλησίον πόλεων φυλακὴν
 58 ἔχειν ὅπως μὴ ἀποστήσονται. Ποτειδαιᾶται δὲ πέμψαντες 1
 μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πείσειαν μὴ
 σφῶν πέρι νεωτερίζειν μηδὲν, ἐλθόντες δὲ καὶ ἐς τὴν
 Λακεδαίμονα μετὰ Κορινθίων, [ἔπρασσον] ὅπως ἐτοιμά-
 5 σαιντο τιμωρίαν, ἣν δέη, ἐπειδὴ ἔκ τε Ἀθηναίων ἐκ πολ-
 λοῦ πράσσουντες οὐδὲν ἡῦροντο ἐπιτήδειον, ἀλλ' αἱ νῆες
 ἐπὶ Μακεδονίαν καὶ ἐπὶ σφᾶς ὁμοίως ἔπλεον, καὶ τὰ
 τέλη τῶν Λακεδαιμονίων ὑπέσχετο αὐτοῖς, ἣν ἐπὶ Ποτεί-
 δαιαν ἴωσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν,* τότε
 10 δὴ κατὰ τὸν καιρὸν τοῦτον ἀφίστανται μετὰ Χαλκιδέων
 καὶ Βοττιαίων κοινῇ ξυνομόσαντες. καὶ Περδίκκας πείθει 2

χον γάρ: see on c. 31. 7. — 18. μετ' ἄλλων δύο: see App. — 19. ὁμήρους . . . καθελεῖν: the compliance, therefore, of the Potidaeans (c. 56. 7) was not to be waited for. — 20. φυλακὴν ἔχειν: cf. c. 143. 24; ii. 69. 3; viii. 13. 5; also ποιεῖσθαι, ii. 94. 21; vii. 17. 18.

58. Potidaea, in concert with the Chalcidians and Bottiacans, breaks off from Athenian control.

2. καί: and καί in 3 combine into one whole the two acts which are contrasted by μέν, δέ. Cf. the double καί in comparative sentences. Kühn. 524, 2. — εἴ πως πείσειαν: so ii. 67. 5. The apod. is not formulated but implied, and εἴ πως has nearly the effect of ὅπως in 3. GMT. 53, x. 2; H. 907. Cf. Kühn. Lat. Gr. II. 219, 2. — 3. νεωτερίζειν: applied to any innovation in established order, specially to harsh and violent changes. Cf. ii. 3. 6; iv. 51. 3. — 4. [ἔπρασσον]: see App. — 5. ἣν δέη: after opt. GMT.

77, 2, x.; H. 933. — ἐκ πολλοῦ: temporal. Cf. c. 68. 17; ii. 85. 8; iv. 67. 12. — 6. ἡῦροντο: see on c. 31. 11. — ἐπιτήδειον: in neut. almost a subst., as in vi. 41. 12; vii. 20. 11. Cf. c. 29. 16, ἀπήγγειλαν οὐδὲν εἰρηναῖον. — αἱ νῆες: see App. — 7. ὁμοίως: used not only with πάντες to denote 'without exception,' but with other antithetical expressions, stress being laid on the word to which ὁμοίως is annexed. Cf. c. 39. 4; 70. 25; iii. 47. 13 (in which places it stands with the former word); c. 141. 4. The ships were sailing against them as well as against Macedonia. — τὰ τέλη: see on c. 10. 30. — 8. ἣν ἴωσιν: subjv. after a past tense. GMT. 74, 1; H. 933. — 9. τότε δὴ: see on c. 49. 30. — 10. κατὰ τὸν καιρὸν τοῦτον: at such a favourable moment, when the Athenians were threatened on several sides. This expression is not, therefore, as Cobet says, a mere gloss of τότε δὴ. Cf. ii. 84. 21.

Χαλκιδέας τὰς ἐπὶ θαλάσῃ πόλεις ἐκλιπόντας καὶ κατα-
 βαλόντας ἀνοικίσασθαι ἐς Ὀλυνθον μίαν τε πόλιν ταύτην
 ἰσχυρὰν ποιήσασθαι· τοῖς τε ἐκλιποῦσι τούτοις τῆς ἑαυ-
 15 τοῦ γῆς τῆς Μυγδονίας περὶ τὴν Βόλβην λίμνην ἔδωκε
 νέμεσθαι, ἕως ἂν ὁ πρὸς Ἀθηναίους πόλεμος ᾗ. καὶ οἱ
 μὲν ἀνωκίζοντό τε καθαιροῦντες τὰς πόλεις καὶ ἐς πόλε-
 59 μον παρεσκευάζοντο· αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων 1
 ἀφικνοῦνται ἐς τὰ ἐπὶ Θράκης καὶ καταλαμβάνουσι τὴν
 Ποτεΐδαιαν καὶ τὰλλα ἀφεστηκότα. νομίσαντες δὲ οἱ 2
 στρατηγοὶ ἀδύνατα εἶναι πρὸς τε Περδίκκαν πολεμεῖν τῇ
 5 παρούσῃ δυνάμει καὶ τὰ ξυναφειστώτα χωρία τρέπονται
 ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐξεπέμ-
 ποντο, καὶ καταστάντες ἐπολέμουν μετὰ Φιλίππου καὶ
 60 τῶν Δέρδου ἀδελφῶν ἄνωθεν στρατιᾷ ἐσβεβληκότων. καὶ 1

13. ἀνοικίσασθαι: cf. c. 7. 9. — ταύ-
 την: obj., with μίαν πόλιν ἰσχυρὰν
 pred. Cf. c. 10. 11, and ii. 15. 14, ἡνάγ-
 κασε μὲν πόλει ταύτῃ χρῆσθαι. — 14.
 τοῖς ἐκλιποῦσι: a repetition of the
 preceding ἐκλιπόντας, after the execu-
 tion of the scheme, and therefore
 without obj. — τῆς . . . γῆς: part. gen.
 depending on the limitation implied
 in περὶ τὴν Βόλβην λίμνην. — 15. Μυγ-
 δονίας: the eastern portion of Mace-
 donia above Therma, separated by the
 Axios from Emathia. See ii. 99. 14.

59. The 30 Attic ships proceed first
 to the Macedonian coast.

2. τὰ ἐπὶ Θράκης: see on c. 56. 11.
 — τὴν Ποτεΐδαιαν: the best Mss. have
 no τε here; so that, though the close
 connexion of the events would have
 justified τε καὶ (which B. has re-
 stored; see on c. 49. 22), they are
 here simply placed side by side with
 καὶ. In 4, 5, the particles correctly
 indicate two united objects of hos-
 tility. — 3. ἀφεστηκότα: καταλαμβάν-
 νειν in the sense of meet with, find,

takes regularly the partic. pres. or pf.,
 never aor., since only existing states
 can be in question. Cf. c. 61. 7; ii.
 56. 20; iii. 69. 8; iv. 129. 2; vi. 53.
 2; 94. 17; vii. 2. 6; 30. 2; 33. 25;
 viii. 55. 4; 65. 5. G. 279, 2; H. 982.

4. ἀδύνατα εἶναι: see on c. 7. 2.
 But Cobet reads ἀδύνατοι, comparing
 c. 32. 21; 105. 15; 117. 12. — 5. τὰ
 ξυναφειστώτα χωρία: connected loose-
 ly with Περδίκκαν, for he ἐπολεμῶθη
 (c. 57. 6), not ἀπέστη. — 6. ἐφ' ὅπερ:
 refers to the sentence as a whole.
 See App. on c. 33. 16. — 7. καταστάν-
 τες: see on c. 49. 10. — μετὰ Φιλίππου
 κτέ.: see on c. 57. 6. — 8. ἄνωθεν:
 from the upper country of the inte-
 rior. Cf. ii. 99. 16; 102. 14; iii. 115.
 3. — ἐσβεβληκότων: the pf. partic.
 implies that the invasion was inde-
 pendent of any previous concert with
 the Athenians.

60. The Corinthians send Aristeus
 with 2000 men to the help of the Poti-
 daeans.

1. καὶ ἐν τούτῳ: and then, not

- ἐν τούτῳ οἱ Κορίνθιοι, τῆς Ποτειδαίας ἀφεστηκνίας καὶ τῶν Ἀττικῶν νεῶν περὶ Μακεδονίαν οὐσῶν, δεδιότες περὶ τῷ χωρίῳ καὶ οἰκεῖον τὸν κίνδυνον ἡγούμενοι πέμπουσιν
 5 ἑαυτῶν τε ἐθελοντὰς καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες ἑξακοσίους καὶ χιλίους τοὺς πάντας ὀπλίτας καὶ ψιλοὺς τετρακοσίους. ἐστρατήγει δὲ αὐτῶν Ἀριστεύς 2 ὁ Ἀδειμάντου, κατὰ φιλίαν τε αὐτοῦ οὐχ ἡκιστα οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξυνέσποντο· ἦν
 10 γὰρ τοῖς Ποτειδαίαταις αἰεὶ ποτε ἐπιτήδειος. καὶ ἀφι- 3 κνοῦνται τεσσαρακοστῇ ἡμέρᾳ ὕστερον ἐπὶ Θράκης ἢ Ποτεΐδαια ἀπέστη.
 61 Ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθύς ἡ ἀγγελία τῶν 1

of time, but emphasizing the importance of the occasion, which decides the action of the Corinthians; the circumstances are expressed in τῆς Ποτειδαίας . . . οὐσῶν, where the pf. and pres. partic. are quite proper. — 3. περὶ τῷ χωρίῳ: Thuc. uses περί, *for*, with dat. nearly always after verbs of fear. The gen., 'about,' occurs iii. 102. 11; viii. 93. 17. — 5. μισθῷ πείσαντες: here for μισθοφόρους (c. 35. 16). This phrase is common: c. 31. 5; ii. 96. 11; iv. 80. 22; vii. 57. 52: in the last passage the pass. is used, but the act. is more common. — 6. ἑξακοσίους . . . τετρακοσίους: the whole number (τοὺς πάντας, *in all*, c. 100. 6; viii. 21. 4) to which the Corinthians, ἐθελονταί, and the allies, μισθῷ πεισθέντες, contribute.

8. Ἀδειμάντου: see Hdt. viii. 59, 61. Schol., τοῦτον ἴσμεν ἐν τοῖς Μηδικαῖς πρὸς τὸν Θεμιστοκλέα στασιάζοντα. — 9. ἦν γὰρ . . . ἐπιτήδειος: gives the reason only of ἐστρατήγει Ἀριστεύς, the clause κατὰ φιλίαν τε . . . ξυνέσποντο being inserted parenthetically, and τε introducing this subordinate matter,

as in c. 12. 15; 93. 24; ii. 10. 3; 19. 2. — 10. αἰεὶ ποτε: see on c. 13. 16; 47. 9.

11. τεσσαρακοστῇ . . . ὕστερον: dat. of time, *on the fortieth day after*. Cf. viii. 24. 5. Unusual, but not less correct logically than τεσσαράκοντα ἡμέραις, which would, however, be the dat. of measure or difference after a comparative. — ἐπὶ Θράκης: see on c. 56. 11. Here the expression is construed with a verb. — ἢ . . . ἀπέστη: so the best Mss. for ἤ. The complete expression would be ἢ ἢ, which v. II. reads here, as in Plat. Crit. 44 a in all Mss., and in Symp. 173 a in most Mss. But Buttmann, commenting on Dem. xxi. 119 (τῇ προτερᾷ ὅτε ταῦτ' ἔλεγεν), shows that the comparative particle ἢ might in such carelessly condensed expressions be easily omitted, but hardly the rel. pron. In Antiphon, vi. 37, the Mss. have εὐθύς τῇ ὑστερᾷ ἢ ὁ παῖς ἐθάπτετο.

61. Thereupon the Athenians send 40 additional ships and 2000 hoplites to Macedonia and Thrace.

1. ἦλθε . . . ἡ ἀγγελία . . . καὶ πέμ-

πόλεων ὅτι ἀφεστᾶσι, καὶ πέμπουσιν, ὥς ᾗσθοντο καὶ
 τοὺς μετὰ Ἀριστέως ἐπιπαριόντας, δισχιλίους ἑαυτῶν
 ὀπλίτας καὶ τεσσαράκοντα ναῦς πρὸς τὰ ἀφεστῶτα, καὶ
 5 Καλλίαν τὸν Καλλιάρχου πέμπτον αὐτὸν στρατηγόν· οἱ 2
 ἀφικόμενοι ἐς Μακεδονίαν πρῶτον καταλαμβάνουσι τοὺς
 προτέρους χιλίους Θέρμην ἄρτι ἡρηκότας καὶ Πύδναν
 πολιορκοῦντας. προσκαθεζόμενοι δὲ καὶ αὐτοὶ τὴν Πύδναν 3
 ἐπολιόρκησαν μὲν, ἔπειτα δὲ ξύμβασιν ποιησάμενοι καὶ
 10 ξυμμαχίαν ἀναγκαίαν πρὸς τὸν Περδίκκαν, ὥς αὐτοὺς
 κατήπειγεν ἡ Ποτεΐδαια καὶ ὁ Ἀριστεύς παρεληλυθώς,
 ἀπανίστανται ἐκ τῆς Μακεδονίας, καὶ ἀφικόμενοι ἐς 4
 Βέροϊαν κἀκεῖθεν ἐπὶ Στρέψαν, καὶ πειράσαντες πρῶτον
 τοῦ χωρίου καὶ οὐχ ἐλόντες, ἐπορεύοντο κατὰ γῆν πρὸς

πουσιν: parataxis as in c. 26. 16; 48. 3; and therefore a comma, not a colon or period, after ἀφεστᾶσι. — τοῖς Ἀθηναίοις: see on c. 13. 12. — τῶν πόλεων ὅτι ἀφεστᾶσι: as we could have ἡγγέλθησαν αἱ πόλεις ὅτι ἀφεστᾶσι, this prolepsis is retained when the verb passes into the noun ἀγγελία, which then takes the gen. Cf. viii. 15. 1, ἀγγελία τῆς Χίου. Similarly, c. 97. 13; 138. 7; ii. 42. 15. Kühn. 600, 5. — 3. ἐπιπαριόντας: see App. — 5. πέμπτον αὐτόν: Gilbert, *Innere Geschichte Athens*, p. 42, gives strong reasons for thinking that by such combinations of αὐτός with a numeral Thuc. means to indicate that the general named had the supremacy over his colleagues at the time. So in c. 62. 14 Callias is mentioned alone as στρατηγός.

6. πρῶτον: with ἀφικόμενοι, first, before going to Potidaea and τὰ ἀφεστῶτα, their main object. — καταλαμβάνουσι: see on c. 59. 2. The following words continue the narrative of

that section.—7. Θέρμην: restored to Perdiccas, ii. 29. 28.

9. ἐπολιόρκησαν: to this and the following finite verbs the united force of 3000 men (c. 57. 17; 61. 3) is subj., not the latest comers only. See on c. 18. 21. — 10. ἀναγκαίαν: made under stress, the ground of which is given in ὥς . . . παρεληλυθώς. This alliance was not felt as binding by either party; for the Athenians immediately resume hostilities, and Perdiccas ἀπέστη εὐθύς, c. 62. 6.

12. καὶ ἀφικόμενοι κτέ.: on this march, see App. — 13. ἐπὶ Στρέψαν: the emendation of Pluygers (Cobet, *N. L.* p. 382) for the unintelligible ἐπιστρέψαντες. Strepsa was in Mygdonia, north of Therma. — πειράσαντες: with gen., as iv. 70. 18; vii. 12. 7. — 14. ἐπορεύοντο κατὰ γῆν: Cl. thinks that these words with ἅμα δὲ νῆες κτέ., 17, imply that they started from Therma, to which they must have returned after their failure at Strepsa. But see App. It took them three

- 15 τὴν Ποτείδαιαν τρισχιλίοις μὲν ὀπλίταις ἑαυτῶν, χωρὶς δὲ τῶν ξυμμάχων πολλοῖς, ἵππευσι δὲ ἑξακοσίοις Μακεδόνων τοῖς μετὰ Φιλίππου καὶ Πανσανίου· ἅμα δὲ νῆες παρέπλεον ἑβδομήκοντα. κατ' ὀλίγον δὲ προϊόντες τριταῖοι 5
- 62 ἀφίκοντο ἐς Γίγωνον καὶ ἐστρατοπεδεύσαντο. Ποτειδαῖαι 1 δὲ καὶ οἱ μετὰ Ἀριστέως Πελοποννήσιοι προσδεχόμενοι τοὺς Ἀθηναίους ἐστρατοπεδεύοντο πρὸς Ὀλύνθῳ ἐν τῷ ἰσθμῷ καὶ ἀγορὰν ἔξω τῆς πόλεως ἐπεποίηντο.
- 5 στρατηγὸν μὲν τοῦ πεζοῦ παντὸς οἱ ξύμμαχοι ἤρηντο 2 Ἀριστέα, τῆς δὲ ἵππου Περδίκκαν· ἀπέστη γὰρ εὐθὺς πάλιν τῶν Ἀθηναίων καὶ ξυνεμάχει τοῖς Ποτειδαῖαταις, Ἰόλαον ἀνθ' αὐτοῦ καταστήσας ἄρχοντα. ἦν δὲ ἡ γνώμη 3

short marches (τριταῖοι, see on c. 12. 3) to reach Gignon. — 15. *χωρὶς*: here abs., besides. Cf. ii. 13. 29; 31. 11; iii. 17. 6; vi. 31. 39. — 16. *τῶν ξυμμάχων*: i.e. of those who remained faithful. — 17. *Φιλίππου*: the brother of Perdiccas, c. 57. 6. Schol., *Πανσανίας κατὰ μὲν τινὰς υἱὸς τοῦ Δέρδου* (see on c. 57. 7), *κατὰ δὲ ἄλλους ἀδελφός*. — *νῆες ἑβδομήκοντα*: 30 in c. 57. 16; 59. 1; to which 40 are added in c. 61. 4.

62. An engagement takes place between the two armies before Potidaea, not far from Olynthus.

3. *ἐστρατοπεδεύοντο*: Cobet reads *ἐστρατοπέδευντο*, since the meaning must be habere (not ponere) castra. Cf. iv. 54. 7; 129. 16. — *πρὸς Ὀλύνθῳ*: in the neighbourhood of Olynthus on the isthmus. Aristeus marched to meet the advancing Athenians as far as the neighbourhood of Olynthus (60 stadia from Potidaea, c. 63. 9). While he himself with his main force occupied the approach to the isthmus (the road to Potidaea), and drew upon himself the

chief attack, he had pushed forward the Chalcidian troops and the Macedonian cavalry to Olynthus itself, that they might assail in the rear the Athenians when engaged. But this flank attack was prevented by a detachment dispatched by the Athenians; the battle took place between the two main bodies on the road between Olynthus and Potidaea, at a considerable distance from the latter. See App. — 4. *ἐπεποίηντο*: cf. ἡ ἀγορὰ *παρεσκευάσθη*, vii. 40. 2; they had arranged that provisions should be for sale outside of Potidaea, to prevent the soldiers from dispersing. Cf. vii. 39. 10.

5. *στρατηγὸν μὲν*: though *μὲν* belongs strictly to *πεζοῦ*, opp. to *τῆς δὲ ἵππου*, it is attracted by the principal word, which belongs to the second clause also. "Often *μὲν* and *δέ* attack different members of the antithesis with chiasmic effect." B. L. G. on Pind. *Ol.* xi. 8. — 6. *ἀπέστη*: as plpf. of *ἀφέστηκα*. — 8. *ἄρχοντα*: i.e. as administrator of Macedonia. But Grote, V. c. 47, p. 335, understands that

τοῦ Ἀριστεύς, τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι
 10 ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους, ἣν ἐπίωσι, Χαλ-
 κιδέας δὲ καὶ τοὺς ἔξω ἰσθμοῦ ξυμμάχους καὶ τὴν παρὰ
 Περδίκκου διακοσίαν ἵππον ἐν Ὀλύνθῳ μένειν, καὶ ὅταν
 Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ νώτου βοηθοῦντας ἐν
 μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους. Καλλίας δ' αὖ ὁ 4
 15 τῶν Ἀθηναίων στρατηγὸς καὶ οἱ ξυνάρχοντες τοὺς μὲν
 Μακεδόνας ἱππέας καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ Ὀλύν-
 θου ἀποπέμπουσιν, ὅπως εἵργωσι τοὺς ἐκεῖθεν ἐπιβοη-
 θεῖν, αὐτοὶ δ' ἀναστήσαντες τὸ στρατόπεδον ἐχώρουν ἐπὶ
 τὴν Ποτείδαιαν. καὶ ἐπειδὴ πρὸς τῷ ἰσθμῷ ἐγένοντο καὶ 5
 20 εἶδον τοὺς ἐναντίους παρασκευαζομένους ὥς ἐς μάχην,
 ἀντικαθίσταντο καὶ αὐτοί, καὶ οὐ πολὺ ὕστερον ξυνέμι-
 σγον. καὶ αὐτὸ μὲν τὸ τοῦ Ἀριστεύς κέρας καὶ ὅσοι περὶ 6
 ἐκείνουν ἦσαν Κορινθίων τε καὶ τῶν ἄλλων λογάδες, ἔτρε-

Iolaus was the captain of the 200 horse, which seems implied by the words τὴν παρὰ (not μετὰ) Περδίκκου in 11.

9. τοῦ Ἀριστεύς . . . ἔχοντι: a rare change of case at so short an interval, caused by the equivalence of ἣν ἡ γνώμη to ἔδοξε. (Cobet says: postulat Graecitatis ratio ἔχοντα.) Cf. Hom. κ 187; Ξ 141; Eur. Med. 58; I. A. 491. See Classen, Beob. üb. d. hom. Sprachgebr. p. 156. ff. Further on, when the subject changes, ἣν δὲ ἡ γνώμη takes acc. with inf., Χαλκιδέας . . . μένειν καὶ . . . ἐν μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους, in which the pron. αὐτῶν contains a reference to Aristeus and his troops. See App. — 11. τοὺς ἔξω ἰσθμοῦ: Cl. explains 'stationed outside the Isthmus'; but it is rather from beyond the Isthmus. — διακοσίαν ἵππον: fem. collective = cavalry; cf. ἵππος μυρία, Hdt. i. 27. 8; ἄσπις . . . μυρία καὶ τετρακοσία, Xen. An.

i. 7. 10. — 13. ἐπὶ σφᾶς: i.e. against Aristeus and his army. Note σφᾶς used as a refl. of the 2d degree, referring to the principal subj., not that of its own clause (cf. c. 91. 14), while in the next line αὐτῶν is refl. of 1st degree, referring to Aristeus and the two divisions of his army. — 14. ποιεῖν: in pregnant sense, 'to bring into a position.' So ἐπὶ τοῦ ξηροῦ, c. 109. 16; v. 2. 13; vii. 5. 14.

Καλλίας: his advance from Gignus (c. 61. 19) must have taken place meanwhile. — 15. τοὺς Μακεδόνας ἱππέας: the 600 of c. 61. 16. — 17. τοὺς ἐκεῖθεν: proleptic, as in c. 8. 9; 63. 8. — ἐπιβοηθεῖν: simple inf. after verb of hindrance. GMT. 95, 2 a; H. 963. — 18. ἀναστήσαντες: cf. iv. 90. 2; 93. 2; v. 58. 10. — 21. ἀντικαθίσταντο καὶ αὐτοί: see on c. 50. 18. The impfs. here indicate the preparations for the decisive action. Cf. c. 46. 1; 48. 2. — 23. ἔτρεψαν τό: several Mss.

ψαν τὸ καθ' ἑαυτοὺς καὶ ἐπεξήλθον διώκοντες ἐπὶ πολὺ·
 25 τὸ δὲ ἄλλο στρατόπεδον τῶν τε Ποτειδαιατῶν καὶ τῶν
 Πελοποννησίων ἥσσωτο ὑπὸ τῶν Ἀθηναίων καὶ ἐς τὸ
 63 τεῖχος κατέφυγεν. ἐπαναχωρῶν δὲ ὁ Ἀριστεὺς ἀπὸ τῆς 1
 διώξεως, ὡς ὁρᾷ τὸ ἄλλο στράτευμα ἡσσημένον, ἠπόρησε
 μὲν ὁποτέρωσε διακινδυνεύσαι χωρήσας, ἢ ἐπὶ τῆς Ὀλύν-
 θου ἢ ἐς τὴν Ποτείδαιαν· ἔδοξε δ' οὖν ξυναγαγόντι τοὺς
 5 μεθ' ἑαυτοῦ ὡς ἐς ἐλάχιστον χωρίον δρόμῳ βιάσασθαι
 ἐς τὴν Ποτείδαιαν, καὶ παρήλθε παρὰ τὴν χηλὴν διὰ τῆς
 θαλάσσης βαλλόμενός τε καὶ χαλεπῶς, ὀλίγους μὲν τινὰς
 ἀποβαλὼν, τοὺς δὲ πλείους σώσας. οἱ δ' ἀπὸ τῆς Ὀλύνθου 2
 τοῖς Ποτειδαιάταις βοηθοί (ἀπείχε δὲ ἐξήκοντα μάλιστα

have ἐτρέψαντο, which might suggest the correction ἐτρέψαντο τό. But Thuc. uses the act. 30 times and the mid. only 6 times in this sense. — 24. ἐπὶ πολὺ: (of time, c. 6. 12; ii. 16. 1; 64. 26, and frequently) here of space, as ii. 75. 8; v. 73. 25; vi. 37. 18; 70. 12; viii. 10. 9. — 26. τὸ τεῖχος: i.e. of Potidaea. This engagement near Potidaea, which acc. to ii. 2, 7 must be placed in Sept., 432, was the one in which Socrates saved the life of the young Alcibiades. Cf. Plat. Symp. 220 d, e.

63. Aristeus forces his way through to Potidaea.

2. ἡσσημένον: see on c. 30. 5. — 3. διακινδυνεύσαι: the opt. of the Vat. Ms., instead of διακινδυνεύση (Bekk., P., Kr., St.) or -σει (Sh.) of the other Mss., in deliberative sense, as in c. 25. 4. GMT. 71; H. 933. But c. 107. 25; ii. 52. 11; iii. 112. 22; v. 65. 21 show that the subjv. may be retained after a past tense. This verb generally = 'to risk a decisive battle,' here to force one's way through, as in iv. 29. 8; vii. 1. 7; 47. 11. χωρήσας is to

be joined with ὁποτέρωσε. See App. — 4. δ' οὖν: with P. for γοῦν of the Mss. See on c. 3. 19; 10. 33. — 5. ὡς ἐς ἐλάχιστον: a prep. regularly stands after ὅτι, ὡς thus used with a sup. See on c. 35. 10. Cf. ii. 34. 24; iii. 46. 4; and for a similar use in Latin, see Madvig on Cic. de Fin. v. 9. 26. — βιάσασθαι ἐς: cf. vii. 69. 29. — 6. καὶ παρήλθε: this position of the verb indicates the instant carrying out of his decision; the aor. its successful result. — χηλὴν: a far-projecting mole or quay for the protection of the harbour and harbour-wall. Cf. c. vii. 53. 5; viii. 90. 23. Schol. χηλὴ καλεῖται οἱ ἔμπροσθεν τοῦ πρὸς θάλασσαν τεύχους προβεβλημένοι λίθοι διὰ τὴν τῶν κυμάτων βίαν, μὴ τὸ τεῖχος βλάπτοιτο. — 7. βαλλόμενός τε καὶ χαλεπῶς: combination of unlike elements in the same relation. Cf. c. 39. 2; 65. 2; 67. 2. Kr. Spr. 59, 2, 3. He may probably have been exposed to missiles from the Attic ships.

9. τοῖς Ποτειδαιάταις: constructed with the noun βοηθοί, as it would be with the verb βοηθεῖν. Cf. c. 73. 1.

10 σταδίου καὶ ἔστι καταφανές), ὡς ἡ μάχη ἐγίγνετο καὶ
 τὰ σημεῖα ἦρθη, βραχὺ μὲν τι προῆλθον ὡς βοηθήσου-
 ντες, καὶ οἱ Μακεδόνες ἱππῆς ἀντιπαρετάξαντο ὡς κωλύ-
 σοντες· ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν Ἀθηναίων ἐγί-
 γνετο καὶ τὰ σημεῖα κατεσπάρθη, πάλιν ἐπανεχώρουν ἐς
 15 τὸ τεῖχος καὶ οἱ Μακεδόνες παρὰ τοὺς Ἀθηναίους·
 ἱππῆς δ' οὐδετέροις παρεγένοντο. μετὰ δὲ τὴν μάχην 3
 τροπαῖον ἔστησαν οἱ Ἀθηναῖοι καὶ τοὺς νεκροὺς ὑπο-
 σπόνδους ἀπέδωκαν τοῖς Ποτειδαῖταις· ἀπέθανον δὲ Πο-
 τειδαιατῶν μὲν καὶ τῶν ξυμμάχων ὀλίγῳ ἐλάσσους τριακο-
 20 σίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ
 64 Καλλίας ὁ στρατηγός. τὸ δ' ἐκ τοῦ ἰσθμοῦ [τεῖχος] εὐ- 1

Kühn. 424; Kr. *Spr.* 48, 12, 4. — ἀπέιχε: i.e. Olynthus from Potidaea. The 'geographical impf.' (Bekk., Sh. have ἀπέχει with inferior Mss.), the local circumstances being referred to the time of the narrative. — καὶ ἔστι καταφανές: the change of tense and the position of the verb implies the result of personal observation: "and the fact is there is a clear sight all the way." For a similar omission of subj., cf. vi. 101. 15; vii. 84. 16. — 11. τὰ σημεῖα ἦρθη: see on c. 49. 2. These signals were not for battle but for the movement of the distant troops; and as soon as it was seen that the purpose could not be accomplished, κατεσπάρθη. — 13. διὰ τάχους: cf. ii. 18. 17; 85. 15; iii. 18. 7; vii. 29. 8. — 14. πάλιν ἐπανεχώρουν ἐς τὸ τεῖχος: this is alluded to in the following lines of the sepulchral inscription presently referred to: ἐχθρῶν οἱ μὲν ἔχουσι τάφου μέρος, οἱ [δὲ φυγόντες] τεῖχος πιστοτάτην ἐλπιδ' ἔθεντο [βίου]. — 16. παρεγένοντο: i.e. took no part in the engagement just described.

17. τοὺς νεκροὺς . . . Ποτειδαῖταις:

this was an acknowledgment of defeat on the part of the Potidaeans. Those who thus recovered their dead were said κομίζεσθαι τοὺς νεκροὺς, ii. 79. 29; 82. 4; iii. 7. 17. In ii. 22. 15, the words ἀνείλοντο τοὺς νεκροὺς ὑσπόνδους show that the defeat was not decisive. — 20. Ἀθηναίων αὐτῶν: for some of the allies and the Macedonian horse (c. 62. 16) had not been engaged. The monument erected to the slain Athenians in the Ceramicus is still extant with the greater part of the inscription, and is now in the British Museum. See Kirchhoff, *C. I. A.* 442; Hicks, *Inscr.* no. 42.

64. *The Athenians shut in Potidaea on all sides.*

1. τὸ δ' ἐκ τοῦ ἰσθμοῦ: the narrative is continued from c. 63. 18; and so δέ is used here, though we have a δέ in next line, which might seem to require a previous μὲν. In this expression the prep. ἐκ is used to designate the north wall, which, to the Athenians regarding it from the north, would meet their eyes *from* the Isthmus, such being the Greek manner of

θὺς οἱ Ἀθηναῖοι ἀποτειχίσαντες ἐφρούρουν· τὸ δ' ἐς
 τὴν Παλλήνην ἀτείχιστον ἦν· οὐ γὰρ ἱκανοὶ ἐνόμιζον εἶναι
 ἔν τε τῷ ἰσθμῷ φρουρεῖν καὶ ἐς τὴν Παλλήνην διαβάντες
 5 τειχίζειν, δεδιότες μὴ σφίσιν οἱ Ποτειδαῖαι καὶ οἱ ξύμ-
 μαχοι γενομένοις δίχα ἐπιθῶνται. καὶ πυνθανόμενοι οἱ 2
 ἐν τῇ πόλει Ἀθηναῖοι τὴν Παλλήνην ἀτείχιστον οὔσαν,
 χρόνῳ ὕστερον πέμπουσιν ἑξακοσίους καὶ χιλίους ὀπλίτας
 ἑαυτῶν καὶ Φορμίωνα τὸν Ἀσωπίου στρατηγόν· ὃς ἀφι-
 10 κόμενος ἐς τὴν Παλλήνην καὶ ἐξ Ἀφύτιος ὁρμώμενος
 προσήγαγε τῇ Ποτειδαίᾳ τὸν στρατόν, κατὰ βραχὺ προῖων
 καὶ κείρων ἅμα τὴν γῆν· ὥς δ' οὐδεὶς ἐπεξῆει ἐς μάχην,
 ἀπετείχισε τὸ ἐκ τῆς Παλλήνης τεῖχος· καὶ οὕτως ἤδη 3
 κατὰ κράτος ἡ Ποτεῖδαια ἀμφοτέρωθεν ἐπολιορκεῖτο καὶ

indicating observed positions. Cf. ii. 76. 13; iii. 51. 13. Kühn. 430, p. 398; Kr. Spr. 68, 17, 3. But the wall on the south side, from the same point of view, must for clearness be spoken of as in 2, τὸ δ' ἐς τὴν Παλλήνην. On the other hand, the south wall as regarded by Athenians approaching from Aphytis is again correctly described, 13, as τὸ ἐκ Παλλήνης. On the bracketing of τεῖχος, see App. — 2. ἀποτειχίσαντες: as ἀπολαμβάνειν in c. 7. 4, implies the complete prevention of access. Cf. iii. 51. 13; 94. 12; iv. 130. 32; vi. 101. 9; 103. 6; vii. 4. 4. — 3. ἀτείχιστον ἦν: here = οὐκ ἀπετετείχιστο, as also in 5 τειχίζειν = ἀποτειχίζειν. See Herbst, Schl. b. d. Argin., 8, note 11. — 4. διαβάντες: i.e. by ship; for the isthmus was completely closed by the town. Cf. iv. 120. 16. — 6. γενομένοις δίχα: this, though in only few Mss., is to be preferred to γιγνομένοις; for the meaning is that the Athenians feared an attack if they should have divided their forces, not at the moment of separa-

tion. For γίγνεσθαι with adv. phrase, see on c. 37. 13.

πυνθανόμενοι: impf. partic. (cf. iii. 18. 12; viii. 83. 1), of reports frequently arriving. Cf. c. 95. 10; 132. 21; ii. 57. 5. — 7. τὴν Παλλήνην: = τὸ ἐς τὴν Παλλήνην. — 9. Φορμίωνα: he took the command in place of Callias who had been killed, and distinguished himself highly in the first years of the war. See ii. 29. 30; 68; 80 ff. — 10. Ἀφύτιος: Ionic gen. in a proper name, as Γοάξιος, iv. 107. 11; Κνίδιος, v. 51. 8. Aphytis was on the east side of Pal- lene, on the gulf of Torone. ἐξ Ἀφύτιος ὁρμώμενος, making his base at Aphytis. — 11. κατὰ βραχὺ: cf. c. 61. 18, κατ' ὀλίγον. — 12. κείρων: only here in Thuc. instead of τέμνων. Frequent in Hdt., as vi. 75. 20; vii. 131. 2; viii. 32. 13; 65. 3. — 14. κατὰ κράτος: ap- plied to any energetic use of force, with πολιορκεῖν, πολεμεῖν, αἰρεῖν, λαμ- βάνειν. Cf. c. 118. 21; ii. 54. 14; iii. 18. 20; 103. 3; iv. 23. 10; 131. 4; v. 116. 10; vi. 91. 39; vii. 41. 1; viii. 1. 20; 64. 15; 70. 9.

65 ἐκ θαλάσσης ναυσὶν ἅμα ἐφορμούσαις. Ἀριστεὺς δὲ 1
ἀποτειχισθείσης αὐτῆς καὶ ἐλπίδα οὐδεμίαν ἔχων σωτη-
ρίας, ἣν μή τι ἀπὸ Πελοποννήσου ἢ ἄλλο παρὰ λόγον
γίγνηται, ξυνεβούλευε μὲν πλὴν πεντακοσίων ἀνεμον τη-
5 ρήσασιν τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλεόν ὁ σῆτος
ἀντίσχη, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι· ὥς δ' οὐκ
ἔπειθε, βουλόμενος τὰ ἐπὶ τούτοις παρασκευάζειν καὶ
ὅπως τὰ ἔξωθεν ἔξει ὡς ἄριστα, ἔκπλουν ποιεῖται λαθὼν
τὴν φυλακὴν τῶν Ἀθηναίων· καὶ παραμένων ἐν Χαλκι- 2
10 δεῦσι τὰ τε ἄλλα ξυνεπολέμει καὶ Σερμυλιῶν λοχῆσας
πρὸς τῇ πόλει πολλοὺς διέφθειρεν, ἔς τε τὴν Πελοπόννη-
σον ἔπρασεν ὅπη ὠφελία τις γενήσεται. μετὰ δὲ τῆς 3
Ποτειδαίας τὴν ἀποτείχισιν Φορμίων μὲν ἔχων τοὺς ἑξα-

65. *Aristeus secretly leaves Potidaea, in order to procure aid from without.*

2. ἀποτειχισθείσης αὐτῆς καὶ ἔχων: see on c. 63. 7, a similar coupling of unlike elements. Cf. also c. 67. 2; iv. 28. 2, 4; 29. § 1; 100. § 1; and for Latin examples see Nipperdey on Tac. *Ann.* iii. 11. 5. — 3. ἄλλο: τι must be repeated, *something else*. — παρὰ λόγον: since Thuc. often uses the subst. δ παράλογος (cf. c. 78. 3; ii. 61. 14; 85. 6; iii. 16. 10; vii. 28. 17; 55. 4; 61. 12; viii. 24. 29), and παρὰ λόγον is unquestionable in ii. 64. 8; iv. 26. 11; 55. 17; 65. 18; vi. 33. 31, it is probable that where some Mss. give a neut. adj. παράλογον (here, c. 140. 11; ii. 91. 15; vii. 71. 42), which is used by Arist., Polyb., Plut., etc., we should write παρὰ λόγον divisim, corresponding to κατὰ λόγον in ii. 89. 25; iii. 39. 24. See Kr. on Dion. p. 267. — 4. πλὴν πεντακοσίων: belongs to τοῖς ἄλλοις. — 6. ἀντίσχη: hold out, suffice, in either good or bad sense. Cf. c. 7. 6; ii. 64. 26; vi. 69. 9; vii. 71. 26. On the mood, see on c. 58. 7. — ἤθελε: in pregnant

meaning, expressed his willingness. Cf. c. 28. 6. — τῶν μενόντων: part. gen. with verb. Cf. viii. 76. 7. — 7. τὰ ἐπὶ τούτοις: what was expedient under these circumstances. Cf. vi. 45. 3; vii. 62. 14. — ὅπως . . . ἔξει: also dependent on παρασκευάζειν in the sense of ἐπιμελεῖσθαι. — 8. τὰ ἔξωθεν: proleptic, as c. 62. 17; vi. 25. 13. See on c. 8. 9.

10. τὰ ἄλλα: for this semi-adv. use see on c. 38. 6. Supply with the verb τοῖς Χαλκιδεῦσι. — Σερμυλιῶν: depends on πολλοὺς, but to be understood also with πρὸς τῇ πόλει, which belongs grammatically to λοχῆσας: having lain in wait near the city. Sermylia was in the peninsula of Sithonia, acc. to Hdt. vii. 122. 9, between Galepsus and Mecyberna. — 11. ἐς τὴν Πελοπόννησον ἔπρασεν: or with πρὸς, of secret negotiations. This notion is more fully expressed in c. 57. 8. Cf. c. 131. 7; 132. 21. — 12. ὅπη: in what way. After πράσσειν usually ὅπως is found. Cf. c. 56. 3; 57. 8; iii. 4. 21; 70. 6. But in iv. 128. 23 we have ὅτφ τρόπῳ, and in v. 78. 5, ὥστε. — τῆς Πο-

κοσίους καὶ χιλίους τὴν Χαλκιδικὴν καὶ Βοττικὴν ἐδήγου
15 καὶ ἔστιν ἃ καὶ πολίσματα εἶλεν.

66 Τοῖς δ' Ἀθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν 1
αὐται προσεγεγέννητο ἐς ἀλλήλους, τοῖς μὲν Κορινθίοις
ὅτι τὴν Ποτείδαιαν ἑαυτῶν οὖσαν ἀποικίαν καὶ ἄνδρας
Κορινθίων τε καὶ Πελοποννησίων ἐν αὐτῇ ὄντας ἐπολιόρ-
5 κουν, τοῖς δ' Ἀθηναίοις ἰς τοὺς Πελοποννησίοις ὅτι ἑαυ-
τῶν τε πόλιν ξυμμαχίδα καὶ φόρου ὑποτελῇ ἀπέστησαν
καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ προφανοῦς ἐμάχοντο μετὰ
Ποτειδαιατῶν· οὐ μέντοι ὃ γε πόλεμός πω ξυνερρώγει,
ἀλλ' ἔτι ἀνοκωχὴ ἦν· ἰδίᾳ γὰρ ταῦτα οἱ Κορίνθιοι ἔπρα-
67 ξαν. πολιορκουμένης δὲ τῆς Ποτειδαίας οὐχ ἡσύχαζον, 1

τειδαίας τὴν ἀποτείχισιν: for the order, cf. c. 32. 8. — 14. Βοττικὴν: see on c. 57. 12. While Phormio *with his force was seeking to subdue the places which had revolted, the main army of 3,000 men, c. 61. 15, continued the siege of Potidaea. Its further course and result (in the winter of 430-429) are told in ii. 58 and 70. For the cost of this long siege, see iii. 17. § 3.

66. Review of the quarrel on account of Potidaea.

1. αἰτίαι: as the following exposition shows, the pl. refers only to the affair of Potidaea in its two aspects, as affecting the Athenians and the Peloponnesians; and προσεγεγέννητο of the best Mss. is to be preferred to προεγεγέννητο, as this clause stands in close connexion with c. 55. § 2, where, after the narration of the affair of Coreyra, we read, αἰτία αὕτη (the sing., because one only relation is regarded) πρώτη ἐγένετο τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, to which this passage adds a second αἰτία. Ullrich, Beitr. zur Krit., I. p. 27 ff. As Aristeus had brought other Pello-

ponnesians with him (c. 60. 5; 62. 2) to the support of Potidaea, the hostile feeling extended itself beyond the Corinthians, who were first affected by it. This accounts for the mention of Πελοποννησίοις in 1; and the expression αἰτίαι has the general meaning of *ground of complaint* (in c. 146. 1, connected with διαφοραί), and without the addition of τοῦ πολέμου, as in c. 55. 13. So αἰτίαι μὲν is opposed to οὐ μέντοι κτέ. in 8, i.e. to the actual outbreak of the war. — 7. ἀπὸ τοῦ προφανοῦς: see on c. 34. 10. — 8. ξυνερρώγει: from ξυρρηγύναι, here only in Attic writers, but often used by Appian., Dio Cass., Plut. In viii. 96. 7, we have the related fut. ξυράξουσιν (ράσσω). — 9. ἰδίᾳ: on their own account, without the instigation of others. Here ἔπραξαν must be rendered as plpf.; cf. c. 128. 16, 17.

NEGOTIATIONS AND RESOLUTIONS IN THE LACEDAEMONIAN POPULAR ASSEMBLY. Chaps. 67-87.

67. The Corinthians, in concert with other allies, go to Sparta with complaints against the Athenians.

ἀνδρῶν τε σφίσιν ἐνόντων καὶ ἅμα περὶ τῷ χωρίῳ δεδι-
 ότες· παρεκάλουν τε εὐθύς ἐς τὴν Λακεδαίμονα τοὺς
 ξυμμάχους καὶ κατεβόων ἐλθόντες τῶν Ἀθηναίων ὅτι
 5 σπονδάς τε λελυκότες εἶεν καὶ ἀδικοῖεν τὴν Πελοπόννη-
 σον. Αἰγινῆταί τε φανερώς μὲν οὐ πρεσβευόμενοι, δε- 2
 διότες τοὺς Ἀθηναίους, κρύφα δέ, οὐχ ἥκιστα μετ' αὐ-
 τῶν ἐνῆγον τὸν πόλεμον, λέγοντες οὐκ εἶναι αὐτόνομοι
 κατὰ τὰς σπονδάς. οἱ δὲ Λακεδαιμόνιοι προσπαρακαλέ- 3
 10 σαντες τῶν ξυμμάχων καὶ εἴ τίς τι ἄλλο ἔφη ἡδίκησθαι
 ὑπὸ Ἀθηναίων, ξύλλογον σφῶν αὐτῶν ποιήσαντες τὸν

2. ἀνδρῶν . . . δεδιότες: see on c. 63.
 7.—3. τε: inferential, see on c. 4. 5.
 —τοὺς ξυμμάχους: who belonged to
 the Peloponnesian alliance (Ullrich,
Beitr. z. Krit. I. p. 29, explains the word
 of the Corinthian allies in the affairs of
 Corcyra and Potidaea). Though the
 formal summons to attend their diet
 belonged to the Lacedaemonians (c.
 87. 11), friendly invitations to coun-
 sel could be made by other states
 (v. 30. 12):—4. κατεβόων: with gen.
Cf. c. 115. 8; v. 45. 18. So the noun
 καταβολή in c. 73. 3.—ἐλθόντες: this
 word implies a zealous purpose, *they*
came and. Similarly, c. 115. 8; ii. 72.
 19; 79. 5; iii. 65. 5; iv. 61. 28; 92. 4;
 v. 32. 15; 81. 7; vi. 79. 16; viii. 67. 1.
Cf. ἰών in Soph. *Aj.* 304. Kühn. 486,
 note 10.—5. ἀδικοῖεν: the constant
 use of ἀδικεῖν = *to be in the wrong*
 (GMT. 10, 1, n. 4; H. 827) makes
 this verb parallel in sense to λελυκότες
 εἶεν: “had put themselves in the
 wrong in regard to the Peloponne-
 sians.”

6. Αἰγινῆταί τε: since these did
 not belong to the ξύμμαχοι, but had
 been in dependence on Athens since
 Ol. 81, 1, B.C. 456 (c. 105; 108. § 4),
 τε is used, as in c. 2. 6; 33. 6, and be-

sides. They ventured therefore only
 πρεσβεύεσθαι κρύφα (this is the estab-
 lished form in Thuc. for the more
 usual κρυφῇ or κρυφῇ. Kühn. 336,
 note 7).—9. κατὰ τὰς σπονδάς: this,
 like παρὰ τὰς σπονδάς in 16, probably
 refers to the thirty years' truce of
 B.C. 445, Ol. 83. 4, in which there may
 have been a general formula such as
 εἰν αὐτονόμους τὰς πόλεις, as Kr. con-
 jectures (*Stud.* I. p. 194). Some sup-
 pose that the general peace after the
 battle of Plataea is meant. *Cf.* ii. 72.
 § 1. Grote, V. c. 48, p. 342, thinks that
 the Aeginetans “may have taken
 advantage of both.”

προσπαρακάλεσαντες κτέ.: refers
 to 3, παρεκάλουν τοὺς ξυμμάχους of the
 Corinthians. The Lacedaemonians
 also called upon any of the allies
 who had any other complaint to make
 to come forward: τι ἄλλο, *i.e.* beside
 those of the Corinthians and Aegine-
 tans. See App.—11. ξύλλογον σφῶν
 αὐτῶν τὸν . . . εἰωθότα: on the order,
 see on c. 1. 6: the Spartan popular
 assembly, which all Spartans of 30
 years of age were entitled to attend
 (Schömann, *Ant. of Gr.* I. p. 234).
 ποιεῖν, *to summon*, not ‘to hold’; *cf.* c.
 139. 17; ii. 22. 4; 59. 11; iv. 114. 11;

εἰωθότα λέγειν ἐκέλευον. καὶ ἄλλοι τε παριόντες ἐγκλή- 4
 ματα ἐποιοῦντο ὡς ἕκαστοι καὶ Μεγαρήs, δηλοῦντες μὲν
 καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἴρ-
 15 γεσθαι τῶν ἐν τῇ Ἀθηναίων ἀρχῇ καὶ τῆς Ἀττικῆς ἀγο-
 ρᾶς παρὰ τὰς σπονδάs. παρελθόντες δὲ τελευταῖοι οἱ 5
 Κορίνθιοι καὶ τοὺς ἄλλους ἐάσαντες πρῶτον παροξῦναι
 τοὺς Λακεδαιμονίους, ἐπεῖπον τοιάδε·

68 “Τὸ πιστὸν ὑμᾶs, ὦ Λακεδαιμόνιοι, τῆs καθ’ ὑμᾶs 1
 αὐτοὺs πολιτείας καὶ ὁμιλίας ἀπιστοτέρους, ἐs τοὺs ἄλ-

vi. 8. 5; 72. 3; viii. 76. 4. — 12. λέ-
 γειν ἐκέλευον: addressed to all those
 present.

παριόντες — ἐποιοῦντο: impf. of
 the succession of complainants; 16,
 παρελθόντες — ἐπεῖπον of the Corin-
 thians alone. παρίεναι is the constant
 expression for appearing before an
 assembly. Cf. c. 72. 4, 15; 73. 4; 79.
 7; 85. 13, etc. — 13. ὡs ἕκαστοι: one
 by one. Cf. c. 3. 19; 48. 11. — 14.
 διάφορα: see on c. 56. 2. — λιμένων
 τε εἴργεσθαι: the first mention of the
 ψήφισμα περὶ Μεγαρέων (c. 139. 6; 144.
 7), which was perhaps adopted at the
 same time with the resolution against
 Potidaea. Ullrich, *Das Megarische*
Psephisma, p. 34 ff. — 16. παρὰ τὰs
 σπονδάs: this Pericles expressly de-
 nies, c. 144. 10.

17. καὶ ἐάσαντες κτέ.: to be con-
 nected with τελευταῖοι. Both expres-
 sions are predicative to παρελθόντες,
 the later of the two circumstances
 being placed first. Cf. c. 37. 10; 70.
 25. — 18. ἐπεῖπον: i.e. they made the
 following speech in confirmation of
 what was urged by the other allies.

SPEECH OF THE CORINTHIAN EN-
 VOYS IN THE SPARTAN ASSEMBLY.
 Chaps. 68-71.

68. You have too long disregarded

our warnings as to the hostile purposes
 of the Athenians. They can now be seen
 clearly manifested in their dealings with
 Corcyra and Potidaea.

1. τὸ πιστόν: (see on c. 36. 3, for
 use of neut. adj. as abstract noun) a
 contrast is evidently intended between
 this and ἀπιστοτέρους, though the
 meaning is not quite the same: τὸ
 πιστόν, meaning *honesty, integrity*,
 which can be trusted (pass.), and
 ἀπιστοτέρους, implying *incredulity*
 (act.). — ὑμᾶs: note the emphasis of
 the position. Cf. c. 70. 5; and of
 other prons., v. 82. 23; vii. 78. 26. —
 2. πολιτείας καὶ ὁμιλίας: *behaviour in*
public life and in social intercourse.
 — ἐs τοὺs ἄλλους ἢν τι λέγωμεν: in
 this punctuation Cl. now follows P.
 and St. ‘if we bring any complaint
 against others.’ For λέγειν ἐs in this
 sense (usually ‘to speak before’), cf.
 vi. 41. 4; Hdt. i. 86. 30; and for the
 position of the conj., cf. c. 19. 3; 120.
 9. But it seems better, chiefly on
 account of the generic art., with most
 editors to connect ἐs τοὺs ἄλλους with
 ἀπιστοτέρους. The meaning will then
 be, either *indisposed to believe anything*
against (see on c. 38. 1) *others* (here,
 the Athenians) *if we say anything to*
their discredit; or (τοὺs ἄλλους = ἡμᾶs)
 ‘*distrustful of us the rest, if we allege*

λους ἦν τι λέγωμεν, καθίστησι, καὶ ἀπ' αὐτοῦ σωφροσύ-
 νην μὲν ἔχετε, ἀμαθία δὲ πλέονι πρὸς τὰ ἔξω πράγματα
 5 χρῆσθε. πολλάκις γὰρ προαγορευόντων ἡμῶν ἃ ἐμέλλομεν 2
 ὑπὸ Ἀθηναίων βλάπτεσθαι, οὐ περὶ ὧν ἐδιδάσκομεν ἐκά-
 στοτε τὴν μάθησιν ἐποιεῖσθε, ἀλλὰ τῶν λεγόντων μᾶλλον
 ὑπενοεῖτε, ὥς ἔνεκα τῶν αὐτοῖς ἰδία διαφόρων λέγουσι.
 καὶ δι' αὐτὸ οὐ πρὶν πάσχειν, ἀλλ' ἐπειδὴ ἐν τῷ ἔργῳ
 10 ἐσμέν, τοὺς ξυμμάχους τούσδε παρεκαλέσατε, ἐν οἷς προσ-
 ἡκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν ὅσῳ καὶ μέγιστα ἐγκλήματα
 ἔχομεν, ὑπὸ μὲν Ἀθηναίων ὑβριζόμενοι, ὑπὸ δὲ ὑμῶν
 ἀμελούμενοι. καὶ εἰ μὲν ἀφανεῖς που ὄντες ἡδίκουν τὴν 3
 Ἑλλάδα, διδασκαλίας ἂν ὥς οὐκ εἰδόσι προσέδει· νῦν δὲ

any complaint.'—3. **καθίστησι**: with an adj. = an emphatic *τιθέναι*, renders. Cf. ii. 42. 4; iii. 46. 3; viii. 66. 25.—**ἀπ' αὐτοῦ**: refers to the whole preceding description, as in 9. See on c. 2. 11.—**σωφροσύνην**: *sobriety, moderation*, leaning here rather to the side of indifference, which in ii. 40. 7 is described as *ἄπραγμον* and *ἀχρεῖον*.—4. **πλέονι**: = *μείζονι*, i.e. than it would be under different circumstances.

5. **προαγορευόντων**: partic. impf.: here, *announced beforehand*; elsewhere, 'proclaim aloud'; see on c. 29. 3.—7. **μάθησιν ἐποιεῖσθε**: "you would not take knowledge of what we were trying to show you." See on c. 6. 3.—**τῶν λεγόντων . . . λέγουσι**: the const. is similar to vii. 73. 2, *ὑπονοήσας αὐτῶν τὴν διάνοιαν*, except that here a sentence, *ὥς . . . λέγουσι*, stands in place of the subst. Cf. Xen. *Cyr.* v. 2. 18, *ἐνενόησεν αὐτῶν ὥς ἐπηρώτων ἀλλήλους*. See on c. 52. 10. "Against the speakers, rather, you directed your suspicion that they were influenced by self-interest."—8. **ἔνεκα**: see App.—**διαφόρων**: here, *interests* (from the act.

διαφέρειν), as *μέτεστι πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον*, ii. 37. 5; iv. 86. 23; v. 115. 8; elsewhere, 'points in dispute' (from the mid. *διαφέρεσθαι*), as in c. 56. 2; 67. 14; 78. 12; ii. 27. 9; iv. 79. 10; v. 45. 2.—9. **οὐ πρὶν πάσχειν**: see on c. 39. 5.—**ἐν τῷ ἔργῳ**: = *ἐν αὐτῷ τῷ πάσχειν*, but also having reference to the common use of *ἐν τῷ ἔργῳ* of action in war: *when we are actually engaged*.—10. **ἐν οἷς**: Cl. connects with the sup. *οὐχ ἥκιστα*, 'among whom we have the best right to speak'; and compares c. 6. 6, *ἐν τοῖς*. But it is better with P. and Kr. to interpret *before whom*, as c. 85. 15, *ἐν τοῖς Λακεδαιμονίοις*.—11. **ὅσῳ**: 'in what degree,' *in so far as*; without a comp., also in ii. 47. 14; iii. 45. 27; v. 90. 6; 108. 3; vi. 78. 5; viii. 84. 3.—12. **ὑβριζόμενοι, ἀμελούμενοι**: partic. impf., including a considerable time up to the present.

14. **ὥς οὐκ εἰδόσι**: sc. *ὑμῖν*, depending on *προσέδει*, "you would need additional information on the ground of your ignorance."—**νῦν δέ**: i.e. *ἐν φανερῷ οὐσης τῆς ἀδικίας αὐτῶν*.—

15 τί δεῖ μακρηγορεῖν, ὦν τοὺς μὲν δεδουλωμένους ὁρᾶτε,
 τοῖς δ' ἐπιβουλεύοντας αὐτούς, καὶ οὐχ ἥκιστα τοῖς ἡμε-
 τέροις συμμαχοῖς, καὶ ἐκ πολλοῦ προπαρεσκευασμένους,
 εἴ ποτε πολεμήσονται; οὐ γὰρ ἂν Κέρκυράν τε ὑπολα- 4
 βόντες βία ἡμῶν εἶχον καὶ Ποτεΐδαιαν ἐπολιόρκουν· ὦν
 20 τὸ μὲν ἐπικαιρότατον χωρίον πρὸς τὰ ἐπὶ Θράκης ἀπο-
 χρήσθαι, ἣ δὲ ναυτικὸν ἂν μέγιστον παρέσχε τοῖς Πελο-
 ποννησίοις.

69 “Καὶ τῶνδε ὑμεῖς αἴτιοι, τό τε πρῶτον ἔασαντες 1
 αὐτοὺς τὴν πόλιν μετὰ τὰ Μηδικὰ κρατῦναι καὶ ὕστερον
 τὰ μακρὰ στηῆσαι τείχη, ἐς τόδε τε αἰὲ ἀποστεροῦντες οὐ

15. μακρηγορεῖν: cf. ii. 36. 14; iv. 59. 6, in both places with ἐν εἰδόσιν, which has here been anticipated. We must supply ἡμᾶς as subj., extended now to include the other allies, and serving as the antecedent of ὦν. When the rel. is thus used rhetorically to introduce important aspects of the case, a certain freedom of const. is common. Cf. c. 74. 11; vi. 68. 2, πολλῇ παραινέσει τί δεῖ χρήσθαι, οἱ πάρεσμεν ἐπὶ τὸν ἀγῶνα; So, often in poets: Soph. O. C. 263, 427; Aj. 457; Ar. Nub. 1226, 1377; Ran. 1058. — τοὺς μὲν: e.g. the Aeginetans. — 16. τοῖς δέ: e.g. the Megarians. — τοῖς . . . συμμαχοῖς: i.e. the Potidaeans, as special dependants of the Corinthians. — 17. προπαρεσκευασμένους: in the second member of the rel. clause ὁρᾶτε has taken a new obj., αὐτούς, with an act. partic.; to this obj. a third partic. member is here attached which has no longer any connexion with the rel. ὦν; “and you see that they have long ago prepared themselves, in case they shall by and by be involved in war.” — 18. πολεμήσονται: fut. mid. as pass. Cf. viii. 43. 13. G. 199, n. 4; H. 496. Here

the apod. is merely implied. See on c. 58. 2. — οὐ γὰρ ἂν: “for otherwise (see on c. 11. 5) they would not have so openly resorted to violent measures at Coreyra and Potidaea.” Cf. Eur. I. T. 666. — ὑπολαβόντες: of crafty appropriation at the expense of another. Cf. c. 121. 9; 143. 3; vi. 58. 7; viii. 105. 15. — 19. βία ἡμῶν: see on c. 43. 8. — εἶχον: after the aor. partic., as c. 29. 23; 30. 4; 38. 15. — 20. τὸ μὲν . . . ἣ δέ: chiasmus: τὸ μὲν (Potidaea) conformed in gender to the pred. χωρίον. — ἀποχρήσθαι: to make use of. Cf. vi. 17. 5; vii. 42. 27. The inf. is epexegetic of ἐπικαιρότατον, “excellently situated for profitable use of it (sc. τῷ χωρίῳ) in relation to the Thracian coast.” — 21. τοῖς: before Πελοποννησίοις is from the Vat. Ms.

69. § 1-6. You have yourselves encouraged their encroachments by looking quietly on as they increased their power, and you will have to bear the consequences.

2. τὴν πόλιν . . . κρατῦναι: see c. 90-93. κρατῦναι, a poetic word; act., iii. 18. 7; mid., iii. 82. 40; iv. 52. 13; 114. 10. In tragedy = κρατεῖν. — 3. τὰ μακρὰ τείχη: see c. 107. § 1. — στη-

μόνον τοὺς ὑπ' ἐκείνων δεδουλωμένους ἐλευθερίας, ἀλλὰ
 5 καὶ τοὺς ὑμετέρους ἤδη ξυμμάχους· οὐ γὰρ ὁ δουλωσά-
 μενος, ἀλλ' ὁ δυνάμενος μὲν παῦσαι, περιορῶν δὲ ἀλη-
 θέστερον αὐτὸ δρᾶ, εἴπερ καὶ τὴν ἀξίωσιν τῆς ἀρετῆς
 ὥς ἐλευθερῶν τὴν Ἑλλάδα φέρεται. μόλις δὲ νῦν γε 2
 ξυνήλθομεν καὶ οὐδὲ νῦν ἐπὶ φανεροῖς. χρῆν γὰρ οὐκ εἰ
 10 ἀδικούμεθα ἔτι σκοπεῖν, ἀλλὰ καθ' ὃ τι ἀμυνόμεθα·
 οἱ γὰρ δρῶντες, βεβουλευμένοι πρὸς οὐ διεγνωκότας ἤδη,

σαι: *to raise*; probably only here of *walls*; but with *στήλας*, v. 18. 54; 23. 22; and often with *τροπαῖον*, c. 30. 2; 54. 3; 105. 30; ii. 22. 16. — **ἐς τόδε τε:** the postscript *τε* connects an important *third* particular. Cf. c. 2. 6; 50. 4; 56. 8. *ἐς τόδε* = *μέχρι τοῦδε* (Schol.) is rare. Cf. Hdt. iv. 10. 17, *ἔτι καὶ ἐς τόδε*; and *ἐς τοῦτο*, v. 26. 6. — **ἀποστεροῦντες:** expresses not so much the act of depriving, as the continued withholding of what is due. See on c. 40. 7. — **4. τοὺς . . . δεδουλωμένους:** an invidious expression for the Attic *ξύμμαχοι*, to which is opposed *τοὺς ὑμετέρους ξυμμάχους* with the emphasizing *ἤδη*, *now even*. — **7. αὐτὸ δρᾶ:** *i.e. δουλοῦται*. See on c. 5. 11. — **τὴν ἀξίωσιν τῆς ἀρετῆς:** *reputation for magnanimity*. *ἀρετή*, particularly of generous dealing with the weak. Cf. c. 37. 21; iii. 58. 2; iv. 19. 12. See *Introd.* p. 36. — **8. ὥς ἐλευθερῶν κτέ.:** this claim of Sparta often occurs. See ii. 8. 15; 71. § 2; iii. 32. 5; 59. 30; 63. 16; iv. 108. 12. *φέρεσθαι*, properly of bearing off a prize; and so *to gain, enjoy*. Cf. ii. 11. 36.

νῦν γε: so Stephanus for *νῦν τε* of the Mss., rightly adopted by the recent editors (not by Sh., who renders 'now too'). — **9. ἐπὶ φανεροῖς:** *ἐπὶ* with dat. of conditioning circumstances, as c. 13. 4; 65. 7; 70. 10; iv. 22. 13; *upon a basis of openly expressed pur-*

pose, from which alone a sure decision can be reached. — **χρῆν γὰρ κτέ.:** "by this time we ought to have been considering not whether we are wronged but how we are to be revenged." J. On the formation of *χρῆν* = *χρῆ ἦν*, Kühn. 298, 6. For *καθ' ὃ τι*, *how*, cf. vi. 8. 16; and see on c. 35. 16. — **11. οἱ γὰρ δρῶντες . . . ἐπέρχονται:** Cl., considering that we need in this clause a special designation of the Athenians, renders *οἱ γὰρ*, *for they* (cf. vi. 36. 6), though this use of the art. for dem. pron. with *γὰρ* is extremely doubtful in prose (Kühn. 458, 3; 459; Kr. *Dial.* 50, 1, 2). It seems better to regard this as a general proposition of which the application to the Athenians is found in 12, *καὶ ἐπιστάμεθα κτέ.* The previous clause *χρῆν γὰρ . . . ἀμυνόμεθα* implies the dilatory, indecisive behaviour of the Lacedaemonians; and it is proper that this should be contrasted first with the resolute practice of energetic natures in general, and then with actual policy of the Athenians. The commas, therefore, are to be removed and *ἤδη* to be connected with *οὐ μέλλοντες*. "For men who act (men of energy and action, *actuosi*), with plans fully formed, advance at once and without hesitation against men who have not yet made up their minds." This does not necessarily imply *impetuous* action;

καὶ οὐ μέλλοντες ἐπέρχονται. καὶ ἐπιστάμεθα οἷα ὁδῶ οἱ 3
 Ἀθηναῖοι καὶ ὅτι κατ' ὀλίγον χωροῦσιν ἐπὶ τοὺς πέλας,
 καὶ λανθάνειν μὲν οἰόμενοι διὰ τὸ ἀναίσθητον ὑμῶν
 15 ἦσσον θαρσοῦσι, γνόντες δὲ εἰδότας περιορᾶν ἰσχυρῶς
 ἐγκείσονται. ἡσυχάζετε μὲν γὰρ μόνοι Ἑλλήνων, ὦ Λακε- 4
 δαιμόνιοι, οὐ τῇ δυνάμει τινα, ἀλλὰ τῇ μελλήσει ἀμυνό-
 μενοι, καὶ μόνοι οὐκ ἀρχομένην τὴν αὔξησιν τῶν ἐχθρῶν,
 διπλασιουμένην δὲ καταλύοντες. καίτοι ἐλέγεσθε ἀσφα- 5
 20 λείς εἶναι, ὦν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. τὸν τε
 γὰρ Μῆδον αὐτοὶ ἴσμεν ἐκ περάτων γῆς πρότερον ἐπὶ

and therefore the words involve nothing inconsistent with the slow and steady aggression attributed to the Athenians. See App.

12. καὶ ἐπιστάμεθα κτέ.: observe that a verb (ἐπεξέρχονται or χωροῦσι) must be supplied for οἷα ὁδῶ, unless, with Cobet, καὶ ὅτι is bracketed. For ὅτι can hardly be taken as = καθ' ὅ τι of 10. — κατ' ὀλίγον: by little and little. Cf. c. 61. 18. — τοὺς πέλας: see on c. 32. 3. — 14. καὶ λανθάνειν . . . θαρσοῦσι: while they think themselves unobserved merely because your perceptions are dull, they are not so wholly (ἦσσον) free from fear. On τὸ ἀναίσθητον, see on c. 36. 3. Cf. c. 82. 1; vi. 86. 17. — 15. γνόντες δὲ . . . ἐγκείσονται: but when they have come to the conclusion that you know their doings and yet do not interfere, they will press on with vigour. ἐγκείσθαι often of actual fighting. Cf. c. 49. 29; ii. 79. 24; iii. 98. 6; iv. 22. 5; v. 73. 17; viii. 85. 18.

17. οὐ τῇ δυνάμει . . . ἀμυνόμενοι: defending yourselves not by using your power but by looking as if you were going to use it. For the sing. τινα, cf. c. 95. 16; 141. 29; ii. 37. 2; iii. 46. 20; iv. 85. 19. — 19. διπλασιουμένην: the usual form of the verb is διπλασιάζειν.

Some concrete notion like δύναμιν must be supplied as obj. from αὔξησιν.

καίτοι: and yet, introduces an objection adduced by the speaker to his own disparaging account. "If you were disinclined to move, at least people said you were secure against dangers from without." Kr.'s interpretation 'cautious' is not justified by the usage of Thuc. — 20. ὦν: refers to the antecedent ὑμεῖς implied in ἐλέγεσθε (cf. c. 68. 15), and has an adversative meaning, as in c. 35. 15. ὦν is objective gen. to λόγος in the sense of *repute*. Cf. ii. 42. 7; Eur. *El.* 937, τάνδρὸς μὲν οὐδὲις τῶν δὲ θηλειῶν λόγος; *I. T.* 517; Plat. *Apol.* 26 b. — ἄρα: chiefly with the impf. (cf. c. 35. 20) emphasizes the revelation of a fact not before realized: "but it turns out that your reputation was greater than the facts warranted." Kr. *Spr.* 53, 2, 6; Kühn. 509, 4. — 21. ἴσμεν . . . ἐλθόντα: Thuc. never uses εἰδέναι with the inf., but with either ὅτι, ὥς, or a partic. Cf. c. 76. 5; 122. 14; 127. 3; 140. 3; ii. 40. 22, etc. GMT. 73, 2; H. 982. — ἐκ περάτων γῆς: proverbial. Cf. *Alcae. frg.* 8; *Xen. Ages.* 9. 4. Often imitated by later writers. — πρότερον ἢ: like πρὶν with inf., ii.

τὴν Πελοπόννησον ἐλθόντα ἢ τὰ παρ' ὑμῶν ἀξίως προα-
 παντῆσαι, καὶ νῦν τοὺς Ἀθηναίους οὐχ ἐκάς, ὥσπερ ἐκεῖ-
 νον, ἀλλ' ἐγγὺς ὄντας περιορᾶτε, καὶ ἀντὶ τοῦ ἐπελθεῖν
 25 αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας καὶ ἐς τύχας
 πρὸς πολλῷ δυνατωτέρους ἀγωνιζόμενοι καταστήναι, ἐπι-
 στάμενοι καὶ τὸν βάρβαρον αὐτὸν περὶ αὐτῷ τὰ πλείω
 σφαλέντα καὶ πρὸς αὐτοὺς τοὺς Ἀθηναίους πολλὰ ἡμᾶς
 ἤδη τοῖς ἀμαρτήμασιν αὐτῶν μᾶλλον ἢ τῇ ἀφ' ὑμῶν
 30 τιμωρία περιγεγενημένους· ἐπεὶ αἱ γε ὑμέτεραι ἐλπίδες
 ἤδη τινὰς πού καὶ ἀπαρασκεύους διὰ τὸ πιστεῦσαι ἔφθει-
 ραν. καὶ μηδεὶς ὑμῶν ἐπ' ἔχθρα τὸ πλεόν ἢ αἰτία νομίση
 6 τάδε λέγεσθαι· αἰτία μὲν γὰρ φίλων ἀνδρῶν ἐστὶν ἀμαρ-
 τανόντων, κατηγορία δὲ ἐχθρῶν ἀδικησάντων.

40. 11; vi. 58. 3; viii. 45. 29; ὅστερον
 ἢ, vi. 4. 12. Sturm, PIN, p. 97. — ἐπὶ
 τὴν Πελοπόννησον: even to the con-
 fines of Peloponnesus, in hostile sense.

22. τὰ παρ' ὑμῶν: your defensive
 forces. Cf. vi. 22. 14; 46. 9. — ἀξίως:
 sc. τῆς ὑμετέρας δυνάμεως. — προαπαν-
 τῆσαι: went forth to withstand him. Cf.
 iv. 92. 28. — 23. ἐκεῖνον: assimilated
 to τοὺς Ἀθηναίους. Kr. Spr. 62, 4, 3;
 Kühn. 581, 3. Cf. v. 99. 4; vi. 68. 9;
 Dem. iv. 21. — 24. ἐγγὺς ὄντας: not to
 be construed with περιορᾶτε, which is
 here used without a partic., as in
 6, but pred. to τοὺς Ἀθηναίους, although
 they are not far off but close at hand.
 — ἀντὶ τοῦ ἐπελθεῖν: cf. vii. 75. 40. —
 ἐπελθεῖν αὐτοί: ultro adoriri, with
 reference to the following ἐπιόντας. —
 25. ἐς τύχας καταστήναι: used spe-
 cially of the uncertainties of war. Cf.
 c. 78. 5; vi. 11. 22. — 26. ἐπίσταμε-
 νοι: though you know. — 27. αὐτὸν
 περὶ αὐτῷ: by his own fault. Cf. vi.
 33. 29; Hdt. ix. 101. 13, μὴ περὶ Μαρ-
 δονίῃ πταίσῃ ἡ Ἑλλάς. "Prop. circa
 se tanquam scopulum, i.e. sua

culpa." P. — τὰ πλείω: see on c.
 13. 17. — 28. ἡμᾶς: not the Corinthi-
 ans alone, but the other allies also who
 depended on Sparta. — 30. περιγεγε-
 νημένους: see on c. 55. 11. — αἱ ὑμέ-
 τεραι ἐλπίδες: the hopes which rested on
 you. See on c. 33. 18. — 31. ἤδη τινὰς
 . . . ἔφθειραν: have already ruined some,
 who remained unprepared just because
 they trusted you; alluding perhaps to
 the Thasians, c. 101, and the Euboe-
 ans, c. 114. The aor. is empiric,
 drawing a general inference from spe-
 cial occurrences. GMT. 30, 1; H.
 840; Kühn. 386, 7. For ἤδη, cf. c.
 120. 6; ii. 77. 15; iv. 62. 13; vi. 86. 14;
 vii. 77. 2, 16.

32. τὸ πλεόν ἢ: after a neg. See on
 c. 9. 21. — ἐπ' ἔχθρα . . . αἰτία: see on
 c. 37. 8. Here, as there, ἐπὶ indicates
 the end; but the two nouns do not ex-
 actly correspond, ἔχθρα referring to a
 sentiment, and αἰτία, expostulation, to
 an action: "not to lay bare our hostile
 feelings, but to make a well-grounded
 complaint." Accordingly in the follow-
 ing explanation, in which αἰτία stands

70 “Καὶ ἅμα, εἴπερ τινὲς καὶ ἄλλοι, ἄξιοι νομίζομεν 1
εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν, ἄλλως τε καὶ μεγά-
λων τῶν διαφερόντων καθεστῶτων, περὶ ὧν οὐκ αἰσθά-
νεσθαι ἡμῖν γε δοκεῖτε οὐδ’ ἐκλογίσασθαι πώποτε πρὸς
5 οἷους ὑμῖν Ἀθηναίους ὄντας καὶ ὅσον ὑμῶν καὶ ὡς πᾶν
διαφέροντας ὁ ἀγὼν ἔσται. οἱ μὲν γε νεωτεροποιοὶ καὶ 2
ἐπινοῆσαι ὀξεῖς καὶ ἐπιτελέσαι ἔργῳ ἃ ἂν γνῶσιν· ὑμεῖς

first chiasmically, instead of an elucidation of ἔχθρα we have κατηγορία, the real opposite of αἰτία. The genitives φίλων ἀνδρῶν and ἐχθρῶν are objective. The course of thought is this: our reproaches are not κατηγορία but αἰτία, for we regard you as φίλοι ἁμαρτάνοντες, not as ἐχθροὶ ἀδικήσαντες.

70. *The Athenians, by their activity and decision, have great advantage over you with your sluggish and dilatory policy.*

1. καὶ ἅμα κτέ.: “besides the good intentions of which we are conscious, we have as good a right as any to find fault with you.” What follows, however, relates rather to the character of the Lacedaemonians than to the justification of the Corinthians. — εἴπερ τινὲς καὶ ἄλλοι: cf. c. 142. 24; iv. 55. 12; Hdt. ix. 27. 26; Plat. *Phaed.* 58 e; 63 e; 67 b; Xen. *Cyr.* iii. 3. 42. On the καὶ in such formulae, see Kühn. 524, 2, 3; Kr. *Spr.* 69, 32, 13. — 2. τοῖς πέλας: see on c. 32. 16; here specially of the Lacedaemonians. — 3. τῶν διαφερόντων: *the points of difference*, i.e. between you and the Athenians, to be presently stated; so ii. 43. 27. But P. and Kr. interpret, ‘the interests at stake,’ as in vi. 92. 23, like τὰ διάφορα in c. 68. 8. The former sense is confirmed by 4, πρὸς οἷους . . . ἔσται. Bonitz, *Beiträge zur Erklärung des Thukydides*, p. 7. — αἰσθάνεσθαι — ἐκλογίσασθαι: have for

obj. the following dependent interr. clause πρὸς οἷους κτέ. The use of πώποτε shows that ἐκλογίσασθαι represents a real past tense, *to have calculated*. — 4. πρὸς οἷους καὶ ὅσον διαφέροντας: i.e. οἷοι καὶ ὅσον . . . διαφέροντες οἱ Ἀθηναῖοι εἰσιν, πρὸς οὓς ὁ ἀγὼν ἔσται. Cf. c. 73. 18. For examples of similar blending of a question and a dependent sentence, see Kühn. 587, 6. — 5. ὑμῖν: depends on ἔσται. On its emphatic position, see on c. 68. 1. — ὅσον καὶ ὡς πᾶν: *how far, I should say how utterly*. Sh.

6. οἱ μὲν γε: see on c. 40. 15. The opposition is thus strongly marked. — νεωτεροποιοί: the adj. only here in Thuc.; the abstract noun in c. 102. 11. — 7. ἐπινοῆσαι κτέ.: in the following delineation, 10 aor. inf. alternate with 7 pres. inf. (aor. ἐπινοῆσαι, ἐπιτελέσαι, ἐπιγνῶναι, ἐξικέσθαι, πράξαι, πιστεῦσαι, ἐπελθεῖν, βλάψαι, τυχεῖν πράξαντες, πράξαι; pres., σφάζειν, οἶεσθαι, κτᾶσθαι, πράσσειν, τὴν ἐπιχείρησιν ποιεῖσθαι, κτᾶσθαι, ἡγείσθαι). The latter designate enduring conditions or continued activities; the former, activities with a definite direction or ends attained. It will be observed, too, how the inf. with a neg. (or with a neg. notion, as ἐνδεᾶ, 12, ὀλίγα, 22) is regularly in the aor. (complexive), unless resistance or refusal is implied, as in 13 (“you refuse to believe that you will ever”). — ἐπινοῆσαι: *to form plans*. Cf. 21;

δὲ τὰ ὑπάρχοντά τε σῶζειν καὶ ἐπιγνῶναι μηδὲν καὶ ἔργω οὐδὲ τὰναγκαῖα ἐξικέσθαι. αὖθις δὲ οἱ μὲν καὶ παρὰ 3
 10 δύνάμιν τολμηταὶ καὶ παρὰ γνώμην κινδυνευταὶ καὶ ἐπὶ τοῖς δεινοῖς εὐέλπιδες· τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πράξαι τῆς τε γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι τῶν τε δεινῶν μηδέποτε οἶεσθαι ἀπολυθήσεσθαι· καὶ 4
 15 ἐνδημοτάτους· οἴονται γὰρ οἱ μὲν τῇ ἀπουσίᾳ ἄν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν καὶ τὰ ἐτοῖμα ἂν βλάψαι.

ii. 11. 11; v. 13. 7; Ar. *Eccl.* 247. — **ὀξεῖς**: *quick*, defined by the dependent inf. But as applied to the Lacedaemonians, it must be taken ironically, or by zeugma implying the general sense *ὕμεις οἱοί ἐστε*. — **ἃ ἂν γνῶσιν**: *whatever they have decided*. So usually in aor. See App. — 8. **ἐπιγνῶναι**: *to adopt further measures*. Cf. ii. 65. 48; iii. 57. 6. In c. 132. 35 it means 'find out.' — 9. **οὐδέ**: the two preceding clauses (*σῶζειν* and *ἐπιγνῶναι*, connected by *τε καί*) give the positive and neg. sides of the Laconian conservatism, and are in the same const. as *ἐπινοῆσαι*; but the neg. *οὐδέ* shows that this last clause is conceived independently of the former, as if Thuc. had said *οὐ μέντοι ὀξεῖς ἐστε οὐδὲ τὰναγκαῖα ἐξικέσθαι*. This last verb is usually intr., as in Pl. *Prot.* 311 d; Xen. *Mem.* i. 4. 17; ii. 3. 19, but is here, *carry out, attain*. So in 21, *ἐξελεῖν* has a neut. pl. obj. Cf. iii. 108. 9; Soph. *Tr.* 506, *ἐξεληθον ἄεθλ' ἀγώνων*.

αὖθις: *further*, implying here not repetition, but advance. Cf. iii. 106. 8; vi. 90. 5. — 10. **τολμηταὶ . . . κινδυνευταὶ**: Thuc. seems to have coined several verbal subst. of this form: *μελλητής*, *ἀποδημητής*, 14; *εἰκαστής*, c. 138. 15; *διαλλακτήης*, iv. 60. 4, — all expressing *bent, habituation* to a course,

like Latin nouns in -tor. Here *παρὰ δύνάμιν* (beyond the measure of one's strength, implying rashness) and *παρὰ γνώμην* (beyond the limits which prudence would set, implying recklessness) are opposed to the clauses which state the defects of the Lacedaemonians, *τῆς δυνάμεως ἐνδεᾶ πράξαι* and *τῆς γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι*. — **ἐπὶ τοῖς δεινοῖς**: *in the face of dangers, propositis periculis*. Cf. c. 143. 8; v. 90. 6; vi. 20. 3; Dem. iv. 20, *ἐπὶ τῷ πράττειν οὐδὲ τὰ μικρὰ ποιεῖτε*.

13. **καὶ μὴν καί**: introducing forcibly a further statement, *iam vero*. Cf. c. 142. 1, *καὶ μὴν οὐδέ*. — 14. **ἄοκνοι**: not here 'indefatigable in endurance,' but *resolute for action*, as in c. 74. 5. — 15. **τῇ ἀπουσίᾳ**: *by their absence from home*. — **ἂν τι κτᾶσθαι**: the pres. inf. with the pregnant *τι*, as in 29, *ἀεὶ κτᾶσθαι*, implies a never-satisfied eagerness to press forward; while *τὰ ἐτοῖμα*, 16, a strengthened *ὑπάρχοντα*, means possessions lying ready for use, the loss of which is feared. Cf. iv. 61. 2; vi. 9. 16. — 16. **ἐπελθεῖν**: whether abs. or with a dat. has in Thuc. so generally the meaning of hostile advance (cf. c. 2. 8; 18. 18; 62. 10; 69. 12, 24; 123. 14; 124. 18; ii. 36. 14; 39. 12; 89. 22; iii. 84. 7, etc.) that it expresses the aggressive spirit,

κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ πλείστον ἐξέρχονται καὶ 5
νικώμενοι ἐπ' ἐλάχιστον ἀναπίπτουσιν. ἔτι δὲ τοῖς μὲν 6
σώμασιν ἀλλοτριωτάτοις ὑπὲρ τῆς πόλεως χρῶνται, τῇ
20 γνῶμῃ δὲ οἰκειοτάτῃ ἐς τὸ πράσσειν τι ὑπὲρ αὐτῆς. καὶ 7
ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλθωσιν, οἰκεῖα στέρεσθαι
ἡγοῦνται, ἃ δ' ἂν ἐπελθόντες κτήσωνται, ὀλίγα πρὸς τὰ
μέλλοντα τυχεῖν πράξαντες, ἣν δ' ἄρα καὶ του πείρα

which the Lacedaemonians are said to dread, more distinctly than ἐξελεῖν, proposed by Ullrich and approved by St. (Jahrb. 1863, p. 413). In 22, ἐπελθόντες is used of the Athenians in the same sense of aggression. — 17. κρατοῦντές τε: from this point, when the inferential τε marks the passage from the general to its application in particulars, the delineation confines itself to the Athenians, and is calculated to make a lively impression on the Lacedaemonians. — 18. ἐπ' ἐλάχιστον ἀναπίπτουσιν: clearly opp. to ἐπὶ πλείστον ἐξέρχονται (they pursue their victory to the furthest extent, cf. Plat. Prot. 361 c) and to be taken in the pass. sense of πίπτειν = βάλλεσθαι, they allow themselves to be forced back, they fall back, the least. Cf. Bonitz, *ibid.* p. 8 ff. — ἔτι δέ: this bravery, always pressing forward, never frightened back, does not merely lead the Athenians to ever-new results; still more effective is the clear consciousness with which they put all powers of body and mind at the service of their country. — 19. τῇ γνῶμῃ: the mind and all its powers, opp. to σώματα. Cf. ii. 38. 2, “A somewhat forced antithesis between ἀλλοτριωτάτοις and οἰκειοτάτῃ is the veil of a noble sentiment. Their bodies they throw away, as freely as though they did not belong to them, in the service of their country; their

minds they jealously preserve as the thing dearest to them, that they may use them on her behalf.” Jowett.

20. καί... μὲν... δέ... δέ: this unlimited devotion of the Athenians exhibits itself in three aspects, as regards (1) aims not completely carried out (ἃ μὲν ἂν . . . ἡγοῦνται); (2) aims perfectly attained (ἃ δ' ἂν . . . πράξαντες); (3) aims which have not succeeded (ἣν δ' ἄρα . . . τὴν χρεῖαν). There must not therefore be a full point before ἣν δ' ἄρα. See St. Jahrb. 1863, p. 473-4. — 21. ἐξέλθωσιν: (so the best Mss. for ἐπεξέλθωσιν) here and iii. 108. 9 with a neut. obj. of undefined extent (ἃ — ἄν, τὸ πολὺ) has a trans. meaning, bring to an issue. See on 9. — οἰκεῖα στέρεσθαι ἡγοῦνται: the acc. with στέρεσθαι does not occur elsewhere, but may be tolerated as inner obj. from a neut. adj. See on c. 32. 4. Kr. Spr. 47, 13, 10. στέρεσθαι seems to be = ἐστερηῆσθαι, but “verbs of privation connote feeling.” Gildersleeve on Pind. *Py.* vii. 22. “In failing to attain an object, they consider that they have lost what was really their own.” — 22. ὀλίγα πρὸς τὰ μέλλοντα: cf. c. 6. 15; 10. 8, 33; “only little in comparison with what remains to be done.” So τυχεῖν πράξαντες instead of πρᾶξαι (GMT. 24, n. 1; H. 984) points to the unsatisfying character of the result: “that they have indeed succeeded this time.” — 23. ἣν δ' ἄρα; and if after

σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρείαν·
 25 μόνοι γὰρ ἔχουσί τε ὁμοίως καὶ ἐλπίζουσιν ἃ ἂν ἐπινοή-
 σωσι διὰ τὸ ταχεῖαν τὴν ἐπιχείρησιν ποιεῖσθαι ὧν ἂν
 γνῶσι. καὶ ταῦτα μετὰ πόνων πάντα καὶ κινδύνων δι' 8
 ὅλου τοῦ αἰῶνος μοχθοῦσι, καὶ ἀπολαύουσιν ἐλάχιστα
 τῶν ὑπαρχόντων διὰ τὸ αἰεὶ κτᾶσθαι καὶ μήτε ἐορτὴν
 30 ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πράξαι, ξυμφορὰν τε
 οὐχ ἡσσον ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον·
 ὥστε εἴ τις αὐτοὺς ξυνελὼν φαίη πεφυκέναι ἐπὶ τῷ μήτε 9
 αὐτοὺς ἔχειν ἡσυχίαν μήτε τοὺς ἄλλους ἀνθρώπους ἔαν,
 ὀρθῶς ἂν εἴποι.

71 “Ταύτης μέντοι τοιαύτης ἀντικαθεστηκυίας πόλεως, 1

all it turn out that. — **του**: belongs to σφαλῶσιν rather than to *πέιρα*. Cf. ii. 43. 12. The best Mss. have *καὶ του* and not *του καί*. For the force of *καί*, see on c. 15. 7. — **ἀντελπίσαντες**: occurs here only, *forming new hopes in compensation for failure.* — **ἐπλήρωσαν**: empiric aor. See on c. 69. 31. — **χρείαν**: *want, lack.* Cf. iii. 59. 9. — **25. ἔχουσι . . . καὶ ἐλπίζουσιν**: an inversion of the natural order for greater effectiveness; “possession and hope in this case coincide.” — **ὁμοίως**: see on c. 58. 7. — **26. ὧν**: the gen. assimilated to the obj. of *ἐπιχείρησιν*. Cf. vii. 43. 12.

27. μετὰ πόνων: *with, i.e. not without, constant toil.* — **28. αἰῶνος μοχθοῦσι**: *αἰών* (in Thuc. here only) and *μοχθεῖν* (once more in ii. 39. 23), unusual expressions chosen to enforce the close of the delineation. — **29. μήτε ἐορτὴν ἄλλο τι ἡγεῖσθαι**: the hyperbole usual in proverbial expressions, *the only thing they deem a festival.* Cf. iii. 30. 12; vii. 77. 25. The Schol. makes this an allusion to the refusal of the Spartans to set forth during festivals. — **31. οὐχ ἡσσον . . . ἢ**: this

combination emphasizes the former member so much that the latter is often practically denied. Cf. *οὐ τοσοῦτον — ὅσον*, and *οὐ μᾶλλον (τὸ πλεῖον) ἢ*. See on c. 9. 2, 21. Here it is represented that *ἀσχολία ἐπίπονος* is certainly not regarded by the Athenians as a misfortune, while *ἡσυχία ἀπράγμων* is so regarded.

32. ἐπὶ τῷ . . . ἔαν: the infs. with *ἐπὶ τῷ* after *πεφυκέναι* represent the constant object of their whole existence. The inf. alone would indicate only adaptation in the special case, as in ii. 64. 17; iii. 45. 8; iv. 61. 20. — **33. ἔαν**: with this *ἔχειν ἡσυχίαν* must be supplied, as must a corresponding partic. with *ὀρᾶν*, c. 78. 10; 80. 2.

71. You have now an excellent opportunity for changing your policy. Nothing short of an invasion of Attica will help us and keep us in your alliance.

1. ταύτης τοιαύτης πόλεως: *although this state with such characteristics stands facing you.* It is better to make *ταύτης*, with appos. *τοιαύτης πόλεως* (sc. *οὔσης*) subj. of *ἀντικαθεστηκυίας*, than, with Kr. and B., to make *ταύτης* alone

ὦ Λακεδαιμόνιοι, διαμέλλετε καὶ οἷεσθε τὴν ἡσυχίαν
οὐ τούτοις τῶν ἀνθρώπων ἐπὶ πλεῖστον ἀρκεῖν, οἱ ἂν
τῇ μὲν παρασκευῇ δίκαια πράσσωσι, τῇ δὲ γνώμῃ, ἣν
5 ἀδικῶνται, δῆλοι ὧσι μὴ ἐπιτρέψοντες, ἀλλ' ἐπὶ τῷ μὴ
λυπεῖν τε ἄλλους καὶ αὐτοὶ ἀμυνόμενοι μὴ βλάπτεσθαι
τὸ ἴσον νέμετε. μόλις δ' ἂν πόλει ὁμοίᾳ παροικοῦντες 2
ἐτυγχάνετε τούτου· νῦν δ', ὅπερ καὶ ἄρτι ἐδηλώσαμεν,
ἀρχαιοτρόπα ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτοὺς ἐστίν.
10 ἀνάγκη δὲ ὥσπερ τέχνης αἰεὶ τὰ ἐπιγιγνόμενα κρατεῖν· 3

the subj., and *τοιαύτης πόλεως* pred. with the partic. The elaborate delineation of the last chap. requires to be resumed here with something more than the simple *ταύτης*. Cf. ii. 60. 16, *ἐμοὶ τοιοῦτῳ ἀνδρί*. But in c. 74. 1, *τοιοῦτου ξυμβάντος τούτου, τούτου* alone is the subj. — 2. *διαμέλλετε*: you persist in your dilatory course. Cf. c. 142. 3; iv. 27. 22; vi. 25. 3; 49. 18, etc. — 3. *ἀρκεῖν*: from the meaning 'suffice' comes naturally that of 'hold out, last'. — *οἱ ἂν κτέ.*: the condition under which quiet behaviour can maintain adequate security for a considerable time is expressed in the first member by a description of the persons in question, "who, in the use they make of their own warlike preparation, do only what is just, but show also a decided purpose not to submit to wrong." The neg. *μὴ* is used because in a generic rel. sentence. Kr. *Spr.* 67, 9. For *ἐπιτρέπειν*, cf. c. 82. 4; 95. 5; ii. 72. 20; vi. 40. 9; viii. 27. 6. — 5. *ἀλλ' ἐπὶ τῷ μὴ κτέ.*: in these words the sentence is continued as if the former portion had begun with *οὐκ οἷεσθε τούτοις* (instead of *οἷεσθε οὐ τούτοις*). The sense is: "but on the principle of doing no offence to others, and of receiving no damage yourselves in being compelled to resist injuries,

you maintain what you consider to be an impartial attitude"; whereas this is really a course which is wholly in favour of the aggressive Athenians. But Cl. explains *τὸ ἴσον νέμειν* 'attach equal importance,' comparing iii. 3. 6; 48. 2; vi. 88. 10; Plat. *Prot.* 337 a; in which passages, however, the phrase is followed by the dat. and not by *ἐπὶ* with dat. Others explain, 'you form your notions of right,' 'your conception of political justice is founded'; but Cl. rightly objects that no instances can be quoted of the words used in this sense.

7. *μόλις δ' ἂν κτέ.*: but you could hardly carry out such a policy successfully, if you had a city just like yourselves for your neighbour. — 8. *νῦν δέ*: introduces the real state of the case, *οὐχ ὁμοίᾳ πόλει παροικεῖτε*. — 9. *ἀρχαιοτρόπα*: old-fashioned; not elsewhere in Attic. — *ἐπιτηδεύματα*: see on c. 32. 10. — *πρὸς*: see on c. 6. 15. *πρὸς αὐτοὺς* = *πρὸς τὰ ἐπιτηδεύματα αὐτῶν*, comparatio compendiaria. Cf. 14; c. 77. 24; 143. 14; Hom. P 51, *κόμαι Χαρίτεσσιν ὁμοίαι*. Kühn. 543, 3; Kr. *Spr.* 48, 13, 9.

10. *τέχνης*: not 'art' in the higher sense, but any competence resting on exercise and experience; especially in matters of war and seamanship. Cf. c.

καὶ ἡσυχάζουσῃ μὲν πόλει τὰ ἀκίνητα νόμιμα ἄριστα, πρὸς πολλὰ δὲ ἀναγκαζομένοις ἵεναι πολλῆς καὶ ἐπιτεχνήσεως δεῖ. διόπερ καὶ τὰ τῶν Ἀθηναίων ἀπὸ τῆς πολυπειρίας ἐπὶ πλεόν ὑμῶν κεκαίνωται.

- 15 “Μέχρι μὲν οὖν τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής· 4
νῦν δὲ τοῖς τε ἄλλοις καὶ Ποτειδαίαταις, ὥσπερ ὑπεδέξα-
σθε, βοηθήσατε κατὰ τάχος ἐσβαλόντες ἐς τὴν Ἀττικήν,
ἵνα μὴ ἄνδρας τε φίλους καὶ ξυγγενεῖς τοῖς ἐχθίστοις
προῆσθε καὶ ἡμᾶς τοὺς ἄλλους ἀθυμία πρὸς ἑτέραν τινὰ
20 ξυμμαχίαν τρέψητε. δρῶμεν δ’ ἂν ἄδικον οὐδὲν οὔτε 5
πρὸς θεῶν τῶν ὀρκίων οὔτε πρὸς ἀνθρώπων τῶν αἰσθα-
νομένων. λύουσι γὰρ σπονδὰς οὐχ οἱ δι’ ἐρημίαν ἄλλοις
προσιόντες, ἀλλ’ οἱ μὴ βοηθοῦντες οἷς ἂν ξυνομόσωσι.
βουλομένων δὲ ὑμῶν προθύμων εἶναι μενοῦμεν· οὔτε γὰρ 6
25 ὅσια ἂν ποιοῖμεν μεταβαλλόμενοι οὔτε ξυνηθεστέρους ἂν

49. 6; 142. 24; 87. 19; vii. 36. 22; 70. 21; of medicine, ii. 47. 15. Elsewhere of artifice, v. 8. 8; 18. 16; 47. 9. The gen. depends on τὰ ἐπιγιγνόμενα. Cf. c. 52. 11; 68. 7; iii. 30. 4. As in the case of any technical dexterity. — τὰ ἐπιγιγνόμενα: what is new (cf. c. 70. 9), whether of inventions (as with τέχνη), or of new views and plans in politics. — κρατεῖν: sc. τῶν ἀρχαιοτρόπων. — 11. νόμιμα: like ἐπιτηδεύματα, principles, habits. — 12. πρὸς πολλὰ ἵεναι: = πολλοῖς ἐπιχειρεῖν, as viii. 27. 18, πρὸς αὐθαιρέτους κινδύνους ἵεναι. — ἐπιτεχνήσεως: here only in Attic; chosen in reference to τέχνη: progressive improvement. ἐπι- as in ἐπισκευάζειν. The emphatic repetition of πολλῆς makes καὶ take the second place. — 13. ἀπό: in consequence of, through the influence of. Cf. c. 12. 5; 23. 27; 24. 10. — 14. ἐπὶ πλεόν: cf. c. 9. 20.

15. μέχρι τοῦδε ὠρίσθω: cf. c. 51.

9; iii. 82. 62. — ὑμῶν: for position, see on c. 30. 14. — 16. ὥσπερ ὑπεδέξασθε: see c. 58. 8. — 18. ἄνδρας τε: correlated with καὶ ἡμᾶς, 19. — 19. πρὸς . . . ξυμμαχίαν: a similar threat made by the Corecyraeans, c. 28. § 3. If we must suppose a definite plan, the Argives are probably thought of, as enemies to the Lacedaemonians.

20. δρῶμεν ἂν: sc. εἰ πρὸς ἑτέραν ξυμμαχίαν τραποίμεθα. — 21. πρὸς θεῶν: in the face of, and so, ‘in the judgment of.’ Cf. ii. 71. 22; iii. 58. 1, θεῶν τῶν ξυμμαχικῶν. Hom. A 339. For the position of the epithets, see on c. 1. 6. — αἰσθανομένων: abs., who have judgment, insight. Cf. v. 26. 23. — 22. ἐρημίαν: abandonment, isolation. Cf. iii. 67. 10, 18. — ἄλλοις προσιόντες: cf. c. 40. 23; 75. 6.

24. βουλομένων . . . εἶναι: this presumption, for the fulfilment of which the whole speech presses, is the condition of each of the following

ἄλλους εὖροιμεν. πρὸς τάδε βουλευέσθε εὖ, καὶ τὴν Πε- 7
λοπόννησον πειρᾶσθε μὴ ἐλάσσω ἐξηγείσθαι ἢ οἱ πατέ-
ρες ὑμῖν παρέδοσαν.”

72 Τοιαῦτα μὲν οἱ Κορίνθιοι εἶπον. τῶν δὲ Ἀθηναίων 1
— ἔτυχε γὰρ πρεσβεία πρότερον ἐν τῇ Λακεδαίμονι περὶ
ἄλλων παροῦσα, καὶ ὡς ἦσθοντο τῶν λόγων, ἔδοξεν αὐ-
τοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, τῶν μὲν
5 ἐγκλημάτων πέρι μὴδὲν ἀπολογησομένους, ὧν αἱ πόλεις
ἐνεκάλουν, δηλῶσαι δὲ περὶ τοῦ παντός ὡς οὐ ταχέως
αὐτοῖς βουλευτέον εἴη, ἀλλ’ ἐν πλείονι σκεπτέον. καὶ
ἅμα τὴν σφετέραν πόλιν ἐβούλοντο σημῆναι ὅση εἴη δύ-

clauses, “for then should we —.” For the gen. *προθύμων*, see G. 138, κ. 8; H. 941; Kühn. 475. — 26. *πρὸς τάδε*: in view of this; therefore. Also *πρὸς ταῦτα*, at the close of longer speeches; Lat. *proinde*. Freq. in Soph. Cf. *Aj.* 971, 1313; *El.* 383, 820; *O. R.* 426; *O. C.* 956; *Ant.* 658. — 27. *ἐξηγείσθαι*: Cl. refers to vi. 85. 7 for another instance of the acc. with this verb. But there he now reads, with the best Mss., *τοῖς ξυμμάχοις*, notwithstanding the following acc. in appos. So St. The dat. occurs also iii. 55. 14, along with an acc. of the inner obj. The verb must be regarded here as trans. Kühn. 420, note 6. — *μὴ ἐλάσσω*: expresses the result of *ἐξηγείσθαι*, proleptic pred. Kühn. 405, 3.

72. *Ambassadors of the Athenians, who were accidentally at Sparta, seek to withhold the Lacedaemonians from an over-hasty decision.*

1. *τῶν δὲ Ἀθηναίων . . . ἔτυχε γάρ*: the inclination of the earlier usage to place causal sentences in parataxis with the principal clause (see on c. 31. 7) leads sometimes to an involved structure whereby strict grammatical

sequence is interrupted. In c. 37. 7; 57. 16; iii. 70. 11; 107. 16; etc., the grammatical connexion is not violated; but in iv. 132. 7 the *δέ* interferes with it. In this passage and c. 115. 15; Hdt. ii. 101. 1; iv. 200. 5 the structure is impaired by the gen., which depends on the inserted clause: as by the dat. in viii. 30. 2; Hdt. i. 24. 17; ix. 109. 7. In all these passages there is a clear *anacoluthon*. καί, 3, is bracketed by v. H. and Kr. — 3. *τῶν λόγων*: see on c. 57. 14. — 4. *παριτητέα*: for the pl., see on c. 7. 2; 59. 4; for the form, Kr. *Spr.* 38, 3, 6; for the meaning, see on c. 67. 12, and cf. 15. — 5. *ἀπολογησομένους*: following *αὐτοῖς*. See on c. 31. 10. — 6. *δηλῶσαι δέ*: though opp. to *μὴδὲν ἀπολογησομένους*, the inf. is controlled by *ἔδοξε*, whereby it is more energetic. So also *περὶ τοῦ παντός* points to the importance of the question. Cf. c. 126. 26; 132. 23; v. 30. 6; viii. 79. 12. — 7. *ὡς . . . εἴη*: *βουλευτέον* is from either *βουλεύειν* or *βουλεύεσθαι* (see on c. 85. 5): *that they ought to come to no over-hasty decision*. — *ἐν πλείονι*: temporal, as *διὰ πλείονος*, c. 124. 13; *ἐκ πλείονος*, iv. 42. 15; 103. 13; v. 82. 9;

ναμιν, καὶ ὑπόμνησιν ποιήσασθαι τοῖς τε πρεσβυτέροις
 10 ὧν ᾗδεσαν καὶ τοῖς νεωτέροις ἐξήγησιν ὧν ἄπειροι ᾗσαν,
 νομίζοντες μᾶλλον ἂν αὐτοὺς ἐκ τῶν λόγων πρὸς τὸ ἡσυ-
 χάζειν τραπέσθαι ἢ πρὸς τὸ πολεμεῖν. προσελθόντες 2
 οὖν τοῖς Λακεδαιμονίοις ἔφασαν βούλεσθαι καὶ αὐτοὶ ἐς τὸ
 πλήθος αὐτῶν εἰπεῖν, εἴ τι μὴ ἀποκωλύη. οἱ δ' ἐκέλευόν
 15 τε ἐπιέναι, καὶ παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιαύδε·
 73 “Ἡ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς 1
 ὑμετέροις ξυμμάχοις ἐγένετο, ἀλλὰ περὶ ὧν ἡ πόλις ἔπεμ-
 ψεν· αἰσθόμενοι δὲ καταβοὴν οὐκ ὀλίγην οὔσαν ἡμῶν
 παρήλθομεν, οὐ τοῖς ἐγκλήμασι τῶν πόλεων ἀντεροῦντες
 5 (οὐ γὰρ παρὰ δικασταῖς ὑμῖν οὔτε ἡμῶν οὔτε τούτων οἱ

viii. 91. 1.—8. τὴν πόλιν: proleptic. See on c. 23. 23; 26. 6.—εβούλοντο: needlessly rejected by Cobet, *ad Hyper.* p. 67, who did not see that νομίζοντες in 11 requires it.—9. καὶ ὑπόμνησιν. . . ᾗσαν: τε is used with τοῖς πρεσβυτέροις as if for τοῖς νεωτέροις another noun, ἐξήγησιν, were not required. Cf. iv. 52. 5; Xen. *An.* i. 2. 21. But Cobet places τοῖς τε πρεσβυτέροις before ὑπόμνησιν.—11. ἐκ τῶν λόγων: under the influence of their arguments: stronger than ἀπὸ τῶν λόγων, vi. 19. 6.

13. τοῖς Λακεδαιμονίοις: i.e. τοῖς ἐν τέλει τῶν Λακεδαιμονίων, i.e. the Ephors.—ἐς τὸ πλήθος εἰπεῖν: cf. iv. 58. 9; v. 45. 3; vi. 41. 13; 89. 1.—14. εἴ τι μὴ: unusual order for εἰ μή τι, which Cobet would read.—ἀποκωλύη: see App. But most editors read the indic. Cf. Xen. *An.* iv. 8. 4, εἰ μή τι κωλύει, ἐθέλω διαλεχθῆναι.—15. ἐπιέναι: (ἐπέρχεσθαι) here, as in c. 90. 29; 91. 16; 119. 9; iii. 52. 24, of appearing before an assembly or magistrate, particularly of foreigners: παρίεναι, specifically of coming for-

ward to speak.—ἔλεγον: on the tense, see GMT. § 11, n. 5; H. 831. But “the impf. has only to do with the vision of the narrator.” B. L. G., *Am. J. of Ph.* IV. 160.

SPEECH OF THE ATHENIAN ENVOYS.
 Chaps. 73–78.

73. That you may rightly judge of the complaints made against us, we must remind you of the services of Athens in the first and second Persian wars.

1. ἡ πρέσβευσις ἡμῶν ἐγένετο: the pass. expression of the act. periphrasis, τὴν πρέσβευσιν ἐποιησάμεθα. See on c. 50. 8. Cf. c. 75. 14; 87. 18; 96. 10; ii. 11. 18; 14. 7; iv. 74. 17; etc. πρέσβευσις not found elsewhere in Attic.—τοῖς ξυμμάχοις: dependent on ἀντιλογίαν. See on 63. 9.—3. καταβοήν: cf. viii. 85. 10; 87. 19. Not elsewhere in Attic. But καταβοᾶν in c. 67. 4.—4. τῶν πολέων: see c. 67. § 1, 2.—5. οὐ γὰρ . . . ἂν γίγνοιτο: the stress of the thought lies mainly on παρὰ δικασταῖς ὑμῖν, “our taking part in these proceedings does not imply that we recognize you as our judges.” ἡμῶν

λόγοι ἂν γίνονται), ἀλλ' ὅπως μὴ ῥαδίως περὶ μεγάλων
 πραγμάτων τοῖς ξυμμάχοις πειθόμενοι χεῖρον βουλευέσθαι,
 καὶ ἅμα βουλόμενοι περὶ τοῦ παντός λόγου τοῦ ἐς ἡμᾶς
 καθεστῶτος δηλῶσαι ὥς οὔτε ἀπεικότως ἔχομεν ἅ κεκτῆ-
 10 μεθα, ἣ τε πόλις ἡμῶν ἀξία λόγου ἐστίν. καὶ τὰ μὲν 2
 πάνυ παλαιὰ τί δεῖ λέγειν, ὧν ἀκοαὶ μᾶλλον λόγων μάρ-
 τυρες ἢ ὄψις τῶν ἀκουσομένων; τὰ δὲ Μηδικὰ καὶ ὅσα
 αὐτοὶ ξύνιστε, εἰ καὶ δι' ὄχλου μᾶλλον ἔσται ἀεὶ προβαλ-
 λόμενα, ἀνάγκη λέγειν. καὶ γὰρ ὅτε ἐδρῶμεν, ἐπ' ὠφε-
 15 λία ἐκινδυνεύετο, ἧς τοῦ μὲν ἔργου μέρος μετέσχετε, τοῦ

and *τούτων* depend on *λόγοι*. — 6. *ἀλλ' ὅπως . . . ἀξία λόγου ἐστίν*: the positive purpose of the speech is expressed, (1) by the conj. *ὅπως* κτέ., and (2) by the partic. *βουλόμενοι* κτέ. (going back in constr. to *ἀντεροῦντες*); and the second of these includes two points: (a) *ὥς οὔτε . . . κεκτῆμεθα*, and (b) *ἣ τε πόλις . . . ἐστίν*. But in carrying out this scheme, the order is changed chiasmically, and the speaker treats (b) in c. 73 to 74. § 2; (a) in c. 75 to 77; and (1) in c. 78. — 8. *περὶ τοῦ παντός . . . καθεστῶτος*: not about the complaints just now brought forward by the Corinthians, — the partic. pf. could not mean this, — but on the whole judgment which our enemies have this long while formed about us. — 9. *οὔτε ἀπεικότως*: cf. ii. 8. 2; vi. 55. 11; viii. 68. 25, always with neg., and by litotes = *δικαιότατα*.

10. *καὶ . . . μὲν . . . δέ*: transition to consideration of details. Cf. c. 69. 14. — *τὰ πάνυ παλαιά*: Schol., *τὰ κατὰ Ἀμαζόνων καὶ Θρᾷκων καὶ Ἡρακλείδων*; favourite themes among the panegyrists of Athens at all times. These are put aside with an ironical oxymoron, *ὧν . . . ἀκουσομένων*, for *ἀκοαὶ λόγων* are in no proper sense *μάρτυρες*.

ἀκοαί, pl. on account of the pl. object, as in c. 20. 3; while *ὄψις* with the pl. *subjective* gen. is to be preferred to *ὄψεις* of the inferior Mss. which Kr., St., and v. H. adopt (in c. 10. 17, *τὰς ὄψεις* is connected with the *objective* τῶν πόλεων). *ὧν* depends on *μάρτυρες*. With *μᾶλλον . . . ἢ*, as with *οὐχ ἥσσον . . . ἢ*, c. 70. 31, the second member is practically denied. — 13. *ξύνιστε*: i.e. of your own knowledge. Cf. ii. 35. 10; iii. 56. 2. — *δι' ὄχλου ἔσται*: = *ἐνοχλήσει*. See on c. 40. 16. — *μᾶλλον . . . ἀεὶ*: express reciprocal proportion; "the more annoying, the more often they are brought forward." Herbst, Philol. 16, p. 351. — *προβαλλόμενα*: see App. — 14. *ὅτε ἐδρῶμεν*: *when we were engaged in the war*. Cf. c. 69. 11. — *ἐπ' ὠφέλεια*: to gain a common good, a modestly vague expression for *ἐπὶ σωτηρίᾳ τῆς Ἑλλάδος*. — 15. *ἐκινδυνεύετο*: impers. pass.; see on c. 46. 1. — *ἧς*: see on c. 10. 20; 35. 15. The gen. depends both on *ἔργου* and on *λόγου*, the former of the practical gains, the latter of the result in fame. *μέρος*, which is usually not expressed with *μετέχειν*, is here necessary as opp. to *τοῦ λόγου παντός*, where *παντός* is made more forcible by its pred.

δὲ λόγου μὴ παντός, εἴ τι ὠφελεῖ, στερισκώμεθα. ῥηθή- 3
 σεται δὲ οὐ παραιτήσεως μᾶλλον ἔνεκα ἢ μαρτυρίου καὶ
 δηλώσεως πρὸς οἷαν ὑμῖν πόλιν μὴ εἶ βουλευομένοις ὁ
 ἀγὼν καταστήσεται. φαμὲν γὰρ Μαραθῶνί τε μόνοι προ- 4
 20 κινδυνεύσαι τῷ βαρβάρῳ καὶ ὅτε τὸ ὕστερον ἦλθεν, οὐχ
 ἱκανοὶ ὄντες κατὰ γῆν ἀμύνεσθαι, ἐσβάντες ἐς τὰς ναῦς
 πανδημεῖ ἐν Σαλαμῖνι ξυνναυμαχῆσαι, ὅπερ ἔσχε μὴ κατὰ
 πόλεις αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν,
 ἀδυνάτων ἂν ὄντων πρὸς ναῦς πολλὰς ἀλλήλοις ἐπιβοη-
 25 θεῖν. τεκμήριον δὲ μέγιστον αὐτὸς ἐποίησε· νικηθεὶς 5
 γὰρ ταῖς ναυσὶν ὡς οὐκέτι αὐτῷ ὁμοίας οὔσης τῆς δυνά-
 μεως κατὰ τάχος τῷ πλείονι τοῦ στρατοῦ ἀνεχώρησε.

position. — 16. εἴ τι ὠφελεῖ: "if you have received your share in the practical results, we should not miss all our share of the credit, if there is any advantage in that," as there would be if it led now to a just appreciation of the present case.

ῥηθήσεται: this form of the fut. also viii. 66. 5. εἰρήσεται, vi. 34. 18; the latter is the only form in Tragedy and in Hom. — 17. οὐ μᾶλλον — ἢ: *not so much* — *as*, the former member being completely excluded. Cf. c. 70. 31. — παραιτήσεως: here only in Thuc. = τοῦ αἰτεῖν ξυγγνώμην, "not to excuse ourselves." — 18. πρὸς οἷαν: see on c. 70. 4. — ὁ ἀγὼν καταστήσεται: a significant and solemn expression for ὁ πόλεμος ἔσται, in reference to the momentous character of the war, if it should actually break out.

19. Μαραθῶνι: on this as a locative form, without ἐν, see Kühn. 426, 1; and App. on c. 18. 13. In ii. 34. 14 the Mss. have ἐν. — μόνοι: no doubt the Plataeans were counted as Athenians. See Hdt. vi. 108; 111. — προκινδυνεύσαι: from the frequent use

of κίνδυνος for μάχη, the verb here has the sense and even the const. of μάχεσθαι. προ-, *before all others*, i.e. before they appeared on the ground. Cf. vii. 56. 21. — 22. ξυνναυμαχῆσαι: i.e. κοινῇ μεθ' ὑμῶν, opp. to the former μόνοι. — ἔσχε: *prevented*; with μή and inf. also in Hdt. Ἀριστόδικος ὁ Ἡρακλειδεῷ . . . ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους, i. 158. 8; ix. 12. 5; with τὸ μή, Hdt. v. 101. 1; with acc., vii. 62. 13; Hdt. vii. 171. 12; viii. 110. 15; Soph. El. 375. GMT. 95, 2 c; II. 1029. — 24. ἀδυνάτων ἂν ὄντων: i.e. ἐν φ' (εἰ κατὰ πόλεις ἐπέπλει) ἀδύνατοι ἂν ἦσαν. Cf. iii. 82. 6. GMT. 41, 1; H. 987. The gen. τῶν Πελοποννησιῶν must be supplied. See on c. 2. 9; 3. 9.

25. τεκμήριον ἐποίησε: cf. iii. 67. 28, παράδειγμα. — 26. ὁμοίας: *paris*, i.e. ἀντιπάλου, ἀξιωμαχοῦ: in this sense in ii. 89. 4; οὐ γὰρ ὅν ἐδόκεον ὁμοιοεῖναι, Hdt. ix. 96. 9; very seldom elsewhere. In c. 80. 8 παρόμοιος in same sense. — 27. τῷ πλείονι: i.e. except what was left with Mardonius, Hdt. viii. 113.

- 74 “Τοιούτου μέντοι ξυμβάντος τούτου καὶ σαφῶς δη- 1
 λωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα
 ἐγένετο, τρία τὰ ὠφελιμώτατα ἐς αὐτὸ παρεσχόμεθα,
 ἀριθμόν τε νεῶν πλείστον καὶ ἄνδρα στρατηγὸν ξυνετώ-
 5 τατον καὶ προθυμίαν ἀοκνοτάτην· ναῦς μὲν γε ἐς τὰς
 τετρακοσίας ὀλίγω ἐλάσσους τῶν δύο μοιρῶν, Θεμιστο-
 κλέα δὲ ἄρχοντα, ὃς αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι
 ἐγένετο (ὅπερ σαφέστατα ἔσωσε τὰ πράγματα) καὶ αὐτὸν
 διὰ τοῦτο ὑμεῖς δὴ μάλιστα ἐτιμήσατε ἄνδρα ξένον τῶν ὡς
 10 ὑμᾶς ἐλθόντων. προθυμίαν δὲ καὶ πολὺν τολμηροτάτην 2
 ἐδείξαμεν, οἳ γε, ἐπειδὴ ἡμῖν κατὰ γῆν οὐδεὶς ἐβοήθει,

74. We supplied the largest number of ships, the ablest commander, and the most disinterested zeal.

1. **τοιούτου**: pred. to **τούτου** ξυμβάντος. Different from c. 71. 1. — **δηλωθέντος**: one of the rare instances where an abs. impers. partic. is in the gen., not the acc.; like the Lat. *comperto*, *nuntiatio*, etc. So **ἀεὶ καθεστῶτος**, c. 76. 11; **ἀγγελθέντος**, vi. 58. 1. So the neut. pl. **ἐσαγγελθέντων**, c. 116. 15; **πλοῦμωτέρων ὄντων**, c. 7. 2; **ὄντων ἀκρίτων**, iv. 20. 5. GMT. 110, 1, x. 3; H. 973 a; Kühn. 486, note 2. — 2. **ἐν**: dependent on. — **τὰ πράγματα**: the political existence, *salus*, *summa rerum*. Cf. c. 110. 1; ii. 65. 43; iii. 93. 13; vii. 27. 14; 49. 4. — 3. **ἐγένετο**: aor. of **εἶναι**: “that the salvation of the Greeks depended on their ships.” — **ἐς αὐτό**: refers to what precedes. Cf. c. 68. 3, 9. — **παρεσχόμεθα**: “the mid. is used regularly in reference to the supply of good, not evil; exceptions chiefly in Plat.” B. L. G. — 4. **ἄνδρα στρατηγόν**: the generic and the specific term united, as often. — 5. **ἀοκνοτάτην**: see on c. 70. 14. — **μὲν γε**: *μέν* begins the enumeration, *γε* emphasizes *ναῦς*, though always placed

after the other particle. See on c. 40. 15. Cf. 70. 6. — 6. **τετρακοσίας**: probably a round number instead of 378 as given by Hdt. viii. 48. But Aesch. *Pers.* 339 gives 310, and Dem. xviii. 238 gives 300 (in xiv. 29, 200 acc. to Ms. Σ) as the whole number. Of this total the Athenian 200 (180 + 20 lent to Chalcidians, Hdt. viii. 1; 44) could be spoken of as **πλείους τῶν ἡμίσεων**, or with slight exaggeration as **ὀλίγω ἐλάσσους τῶν δύο μοιρῶν**. The art. is wanting in the best Mss. but seems indispensable to the fraction $\frac{2}{3}$. Cf. c. 10. 9; 104. 9; ii. 10. 6. See App. — 7. **ναυμαχῆσαι**: inf. without art. after **αἴτιος** here only in Thuc. Cf. *Soph. Ant.* 1173. GMT. 92, 1, x. 2; H. 952; Kühn. 473, 3. For the fact, see Hdt. viii. 60. — 8. **καὶ αὐτὸν διὰ τοῦτο κτέ.**: the importance of Themistocles is enforced by the position of **αὐτόν**, in which the relative sentence is continued as usual (see on c. 42. 2); and **ἄνδρα ξένον**, = **καίπερ ἄνδρα ξένον ὄντα**, has its full force as pred. — 9. **ἐτιμήσατε**: see Hdt. viii. 124; Plut. *Them.* 17. 3.

10. **καὶ πολὺ**: emphasizes the sup. strongly. Cf. c. 25. 20; vi. 22. 6; 24.

τῶν ἄλλων ἤδη μέχρι ἡμῶν δουλευόντων ἡξιώσαμεν ἐκλι-
 πόντες τὴν πόλιν καὶ τὰ οἰκεία διαφθείραντες, μηδ' ὥς
 τὸ τῶν περιλοιπίων ξυμμάχων κοινὸν προλιπεῖν μηδὲ σκε-
 15 δασθέντες ἀχρεῖοι αὐτοῖς γενέσθαι, ἀλλ' ἐσβάντες ἐς τὰς
 ναῦς κινδυνεῦσαι καὶ μὴ ὀργισθῆναι ὅτι ἡμῖν οὐ προετι-
 μωρήσατε. ὥστε φαμέν οὐχ ἦσσον αὐτοὶ ὠφελῆσαι ὑμᾶς 3
 ἢ τυχεῖν τούτου· ὑμεῖς μὲν γὰρ ἀπὸ τε οἰκουμένων τῶν
 πόλεων καὶ ἐπὶ τῷ τὸ λοιπὸν νέμεσθαι, ἐπειδὴ ἐδείσατε
 20 ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλεόν, ἐβοηθήσατε (ὅτε γοῦν
 ἦμεν ἔτι σῶοι, οὐ παρεγένεσθε)· ἡμεῖς δὲ ἀπὸ τε τῆς οὐκ
 οὔσης ἔτι ὀρμώμενοι καὶ ὑπὲρ τῆς ἐν βραχείᾳ ἐλπίδι οὔ-
 σης κινδυνεύοντες ξυνεσώσαμεν ὑμᾶς τε τὸ μέρος καὶ
 ἡμᾶς αὐτούς. εἰ δὲ προσεχωρήσαμεν πρότερον τῷ Μήδῳ, 4
 25 δείσαντες, ὥσπερ καὶ ἄλλοι, περὶ τῇ χώρᾳ, ἢ μὴ ἐτολμή-

7; vii. 34. 35; 41. 14. Cf. also viii. 68. 21; 89. 25. — 11. οἳ γε: forcibly taking up the subj. of ἐδείξαμεν. See on c. 68. 15. — 12. μέχρι ἡμῶν: properly of place, 'up to our borders'; then numerically, *except ourselves*. — ἡξιώσαμεν: see on c. 42. 2. — 13. διαφθείραντες: = προέμενοι. Schol., διαφθαρῆναι ἐάσαντες. — 14. προλιπεῖν: an emphatic deserere, as ii. 87. 31. — 16. μὴ ὀργισθῆναι: as c. 32. 7, *not to take offence*. For μή, see on c. 43. 4.

17. αὐτοί: *we on our side*. The other side of the case is expressed by ἢ τυχεῖν τούτου, to avoid the ambiguity of ἢ ὑμᾶς ὠφελῆσαι ἡμᾶς. — 18. τούτου: i.e. τῆς ἀφ' ὑμῶν ὠφελίας. — οἰκουμένων: impf. partic. emphasized by its pred. position, *while they were still undisturbed*: ἀπὸ κτέ., of the starting-point; ἐπὶ κτέ., of the purpose. — 19. νέμεσθαι: *to possess, to occupy*. See on c. 2. 6. — 20. καὶ οὐχ ἡμῶν τὸ πλεόν: ironical, for ὑπὲρ ὑμῶν τὸ πλεόν (= μάλλον) ἢ ὑπὲρ ἡμῶν.

The proof is given in ὅτε γοῦν... παρεγένεσθε. — 21. τῆς οὐκ οὔσης... ἐλπίδι οὔσης: cf. Hdt. viii. 57. 7, περὶ οὐδεμιῆς ἔτι πατρίδος ναυμαχῆσεις; the same thought in the famous answer of Themistocles, Hdt. viii. 61. 8, ὡς εἴη καὶ πόλις καὶ γῆ μέζων ἥπερ κείνοισι, ἔστ' ἂν διηκόσῃαι νέες σφι ἕωσι πεπληρωμένα. The state had then only an ideal existence, in the ships and their crews; and so οὐκ οὔσης opp. to οἰκουμένων, as τῆς ἐν βραχείᾳ ἐλπίδι οὔσης, "whose continuance rests only on a feeble hope," is to τὸ λοιπὸν νέμεσθαι. — 22. ὀρμώμενοι: cf. c. 144. 22; ii. 65. 5; iv. 8. 36; vii. 49. 17. — 23. τὸ μέρος: referring to ἡμεῖς in ξυνεσώσαμεν, *pro virili parte*, as far as we could. Cf. c. 127. 7; ii. 67. 17. G. 160, 2; H. 719. Kühn. 410, note 15.

25. ὥσπερ καὶ ἄλλοι: *just as others did*: contemptuous omission of the names, e.g. of the Thebans. καί, though as usual inserted in the rel. clause,

σαμεν ὕστερον ἐσβῆναι ἐς τὰς ναῦς ὡς διεφθαρμένοι, οὐδὲν ἂν ἔτι ἔδει ὑμᾶς μὴ ἔχοντας ναῦς ἱκανὰς ναυμαχεῖν, ἀλλὰ καθ' ἡσυχίαν ἂν αὐτῷ προεχώρησε τὰ πράγματα ἢ ἐβούλετο.

75 “Ἄρ’ ἄξιοί ἐσμεν, ὦ Λακεδαιμόνιοι, καὶ προθυμίας 1
ἐνεκα τῆς τότε καὶ γνώμης ξυνέσεως, ἀρχῆς γε ἧς ἔχομεν
τοῖς Ἑλλησι μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι; καὶ 2
γὰρ αὐτὴν τήνδε ἐλάβομεν οὐ βιασάμενοι, ἀλλ’ ὑμῶν μὲν
5 οὐκ ἐθελήσαντων παραμεῖναι πρὸς τὰ ὑπόλοιπα τοῦ βαρ-
βάρου, ἡμῖν δὲ προσελθόντων τῶν ξυμμάχων καὶ αὐτῶν
δεηθέντων ἡγεμόνας καταστήναι. ἐξ αὐτοῦ δὲ τοῦ ἔργου 3
κατηναγκάσθημεν τὸ πρῶτον προαγαγεῖν αὐτὴν ἐς τόδε,

really emphasizes ἡμεῖς. — 26. ὡς διεφθαρμένοι: because we looked upon ourselves as already ruined. — 27. οὐδὲν ἂν ἔδει: “ἐχρῆν εἶναι, oportebat esse, at non sunt; ἐχρῆν ἂν εἶναι, oporteret esse, at non oportet.” Franke. GMT. 49, 2, Rem. 1; H. 897; Kühn. 392 b, note 2. Ironical: you would have had no more need to fight, because you could not. — 28. προεχώρησε: cf. c. III. 7; 127. 4; ii. 5. 2; etc. — 29. ἢ ἐβούλετο: assimilated to the mood of the unreal apodosis. G. 235, 2; H. 919; Kühn. 399, 6 a.

75. No one should regard us with disfavour on account of our hegemony. Circumstances compelled us to assume it, and strong measures are necessary to maintain it.

1. ἄρα: here = ἄρ’ οὐ, since an affirmative answer is expected. Cf. Soph. O. C. 753, 780. Kr. Spr. 69, 9; Kühn. 587, 14. — 2. τῆς τότε: belongs also to ξυνέσεως, on which γνώμης depends, in reference to the battle of Salamis, γνώμη being here decision (cf. c. 32. 17; 77. 9; 122. 12), not ‘intelligence.’ — ἀρχῆς: depends upon

ἐπιφθόνως διακεῖσθαι = φθονεῖσθαι. Kühn. 419, 1 e. This periphrasis means “to be in a position exposed to envy,” like ὑπόπτως διακεῖσθαι, viii. 68. 8. — 3. μὴ οὕτως ἄγαν: = ἡσσον. The question, as with οὐκ οὐδν, implies a forcible assertion: “verily, we do not deserve to be regarded with so much jealousy.”

4. ἐλάβομεν: not ἐκτησάμεθα. We took it, when you gave it up, tanquam in medio positam. — 5. παραμεῖναι: to continue on the spot. Cf. iii. 10. 9; vi. 61. 26; vii. 15. 9; Xen. An. ii. 6. 2. — τὰ ὑπόλοιπα: what yet remained, with the implication that it was not much. The reference is to the garrisons still maintained by the Persians on the Hellespont, etc. — τοῦ βαρβάρου: collective, = τῶν βαρβάρων or τῆς δυνάμεως τῶν βαρβάρων. Cf. iii. 10. 9, πρὸς τὰ ὑπόλοιπα τῶν ἔργων. — 6. προσελθόντων: see on c. 39. 11; 40. 23. For the fact, see c. 95.

8. προαγαγεῖν κτέ.: to raise it to its present height. Cf. c. 144. 25; vi. 18. 32. This growing advance of the Athenian hegemony is sharply op-

μάλιστα μὲν ὑπὸ δέους, ἔπειτα δὲ καὶ τιμῆς, ὕστερον
 10 καὶ ὠφελίας, καὶ οὐκ ἀσφαλὲς ἔτι ἐδόκει εἶναι, τοῖς πολ- 4
 λοῖς ἀπηχθημένους καὶ τινων καὶ ἤδη ἀποστάντων κατε-
 στραμμένων ὑμῶν τε ἡμῖν οὐκέτι ὁμοίως φίλων, ἀλλ'
 ὑπόπτων καὶ διαφόρων ὄντων, ἀνέντας κινδυνεύειν· καὶ
 γὰρ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίγνοντο· πᾶσι δὲ 5
 15 ἀνεπίφθορον, τὰ ξυμφέροντα τῶν μεγίστων πέρι κινδύ-
 νων εἶ τίθεσθαι.

76 “Ὑμεῖς γοῦν, ὦ Λακεδαιμόνιοι, τὰς ἐν τῇ Πελοπον- 1

posed to its beginning, as a consequence of the free offer of the allies; and therefore there should be a full stop after καταστήναι. This progress has its two stages marked by τὸ πρῶτον and καὶ οὐκ ἀσφαλὲς in 10. The position of things itself (ἐξ αὐτοῦ τοῦ ἔργου) forced them to advance (ἐξ causal as in c. 2. 17; 72. 11). Three motives are indicated: (1) *fear*, of untrustworthy allies as well as of rivals; (2) *honour*, when the offer of the hegemony had once been accepted; (3) *self-interest*, since the hegemony furnished the means of aggrandizement. The three gens. are governed by ὑπό. See on c. 6. 20. — 10. καὶ οὐκ ἀσφαλὲς κτέ.: this is the second point; after the first step had been taken, our own security forbade us to go back. — 11. ἀπηχθημένους . . . κατεστραμμένων: pf. parties., with the full meaning of “when it had once come to this, that etc.”; whereas the aor. ἀποστάντων, as giving the occasion, is subord. to κατεστραμμένων, to which also καὶ ἤδη belongs: *after we had once incurred the hatred of most, and several of our allies who had revolted had been by that time (ἤδη) forcibly reduced.* — 12. ὑμῶν τε: see on c. 2. 6. — 13. ὑπόπτων: suspicious, as in iv. 103. 11; v. 25. 9. But in c. 131. 12; viii. 45. 4, ‘suspected.’

— ἀνέντας: here abs., *remiss, relaxing our hold.* Cf. vi. 18. 16; 86. 14; and the free use of ἀνεμμένος, c. 6. 7; ii. 39. 8; v. 9. 19.

καὶ γὰρ ἂν: sc. εἰ ἀνεῖμεν, indic. aor. See on c. 11. 5. — 14. ἐγίγνοντο: see on c. 73. 1. — 15. ἀνεπίφθορον: like the Homeric οὐ τι νεμεσσητόν (T 182), constantly without ἐστί. Cf. c. 82. 8; vi. 83. 9; viii. 50. 28. πᾶσιν ἀνεπίφθορον = οὐδενὶ ἐπίφθορον. — τὰ ξυμφέροντα: *what is for their interest*, here, for guarding against these dangers. With this εἶ τίθεσθαι, *to make a good disposition of*, is quite proper. See on c. 25. 2. Cf. Hdt. vii. 236. 17. — τῶν μεγίστων πέρι κινδύνων: *when it is a question of the greatest dangers.* Thuc. uses πέρι, not περί, (1) with the rel. pron., as c. 95. 10; (2) to emphasize the preceding word, as c. 72. 5; (3) when the clause is abs. or has only a loose connexion with its sentence, as here and c. 10. 25; 23. 12. Herbst, Philol. 16, p. 278. These dangers are sufficiently indicated by κινδυνεύειν, 13, with its parenthetical exposition καὶ γὰρ ἂν κτέ.

76. You would find yourselves as unpopular as we are if you were in our position.

1. γοῦν: adduces a proof for a particular case; see on c. 2. 18. “You Lacedaemonians, for example, act in

νήσω πόλεις ἐπὶ τὸ ὑμῖν ὠφέλιμον καταστησάμενοι
 ἐξηγεῖσθε· καὶ εἰ τότε ὑπομείναντες διὰ παντὸς ἀπήχθη-
 σθε ἐν τῇ ἡγεμονίᾳ, ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ ἂν ἦσσαν
 5 ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις καὶ ἀναγκα-
 σθέντας ἂν ἢ ἄρχειν ἐγκρατῶς ἢ αὐτοὺς κινδυνεύειν. οὐ- 2
 τως οὐδ' ἡμεῖς θαυμαστὸν οὐδέν πεποιήκαμεν οὐδ' ἀπὸ
 τοῦ ἀνθρωπείου τρόπου, εἰ ἀρχὴν γε διδομένην ἐδεξά-
 μεθα καὶ ταύτην μὴ ἀνείμεν, ὑπὸ τῶν μεγίστων νικη-
 10 θέντες, τιμῆς καὶ δέους καὶ ὠφελίας, οὐδ' αὖ πρῶτοι τοῦ
 τοιούτου ὑπάρξαντες, ἀλλ' αἰεὶ καθεστῶτος τὸν ἦσσω ὑπὸ
 τοῦ δυνατωτέρου κατείργεσθαι, ἄξιοί τε ἅμα νομίζοντες

the same way, look after your own interest just as much."—2. ἐπὶ τὸ . . . καταστησάμενοι: cf. c. 19. 3, σφί-
 σιν αὐτοῖς μόνον ἐπιτηδείως ὅπως πολιτεύ-
 σουσι θεραπεύοντες.—3. ἐξηγεῖσθε: ex-
 ercise your supremacy, here abs., as in
 c. 95. 26; ii. 65. 17; and ἡγεῖσθαι c.
 19. 3.—τότε: ἐν τοῖς Μηδικοῖς.—διὰ
 παντός: temporal, to the end. See on
 c. 38. 2.—εἰ τότε . . . τοῖς ξυμμάχοις:
 the protasis and apodosis are not
 tautological. "If you had by the
 continuance of your rule come to be
 detested, you would have found your-
 selves obliged to resort to as stringent
 measures of repression as we."—4. μὴ
 ἂν . . . γενομένους: partic. in indir. disc.
 after ἴσμεν. GMT. 113; H. 982. If
 the image of the dir. disc. is vividly
 present, its οὐ is usually retained.
 GMT. 69, 5. But verbs of will, includ-
 ing the notions of making, promising,
 hoping, believing, have a strong prefer-
 ence for μή. Cf. c. 139. 6; ii. 17. 15;
 vi. 102. 19; vii. 29. 14; Soph. *El.* 908;
 Xen. *Mem.* i. 2. 41. Cases where οὐ is
 used are: c. 25. 1; 140. 2; ii. 36. 18; v.
 4. 24; vi. 64. 5. See Am. J. of Ph.
 1, 48.

7. ἀπό: see on c. 7. 6.—8. ἀρχήν

γε: Cl. reads γε here, for τε of the
 Mss. (which all the recent editors
 have retained), on the ground that no
 opposition exists between ἀρχήν and
 ταύτην. But τε καί would here unite as
 a whole the two sentences, which are
 properly complements of each other:
 "we acted only like men, both in ac-
 cepting the command when it was
 offered to us, and in not giving it up
 afterwards."—εἰ . . . ἐδεξάμεθα: the
 influence of θαυμαστόν causes the fact
 to be expressed in hypothetical form.
 Cf. c. 33. 8.—διδομένην: cf. c. 33.
 25; iv. 21. 3.—9. ἀνείμεν: aor. indic.;
 here with definite obj., different from
 c. 75. 13.—ὑπὸ τῶν μεγίστων: H.
 Weil (Rev. de Philol., 1878, p. 92) con-
 jectures ὑπὸ τριῶν τῶν μεγίστων, refer-
 ring to c. 74. 3 and iii. 40. 6. But
 since only the same three motives are
 meant as were specified in c. 75. 9,
 there is no need of emphasis on the
 number here.—νικηθέντες: meta-
 phorical, as in ii. 47. 17; 51. 23; 60.
 22; 87. 9.—11. ὑπάρξαντες: having
 been the originators; with and without
 a gen. Cf. ii. 67. 29; 74. 17.—καθε-
 στῶτος: the subj. is in the following
 inf. (see on c. 74. 1), it being an estab-

εἶναι καὶ ὑμῖν δοκοῦντες, μέχρι οὗ τὰ ξυμφέροντα λογι-
ζόμενοι τῷ δικαίῳ λόγῳ νῦν χρῆσθε, ὃν οὐδεὶς πω πα-
15 ρατυχὸν ἰσχύι τι κτήσασθαι προθεὶς τοῦ μὴ πλέον ἔχειν
ἀπετράπετο. ἐπαινέισθαί τε ἄξιοι, οἵτινες χρησάμενοι 3
τῇ ἀνθρωπείᾳ φύσει ὥστε ἐτέρων ἄρχειν δικαιότεροι ἢ
κατὰ τὴν ὑπάρχουσαν δύναμιν γεγέννηται. ἄλλους γ' ἂν 4
οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα εἶ
20 τι μετριάζομεν, ἡμῖν δὲ καὶ ἐκ τοῦ ἐπικικοῦς ἀδοξία τὸ
πλέον ἢ ἔπαινος οὐκ εἰκότως περιέστη.

77 “Καὶ ἐλασσοῦμενοι γὰρ ἐν ταῖς ξυμβολαίαις πρὸς 1
τοὺς ξυμμάχους δίκαις καὶ παρ' ἡμῖν αὐτοῖς ἐν τοῖς

lished rule. Cf. iii. 43. 5. — 12. ἄξιοί τε: τε introduces the third reason, as c. 67. 6; 69. 3. — 13. ὑμῖν δοκοῦντες: sc. ἄξιοι εἶναι. See c. 95. 25. — μέχρι οὗ . . . νῦν χρῆσθε: “till it suits you to talk about justice, while your real calculations are those of expediency.” Since δοκοῦντες is a partic. impf. = ἐδοκοῦμεν, μέχρι οὗ (H. 999) should be followed by a past indic. (GMT. 66; H. 922); and so for χρῆσθε we should expect the aor.; but the pres. is suggested by νῦν. — 14. ὃν: introduces the real state of the case (cf. c. 10. 20; 33. 13); “whereas no one, when he had the opportunity of gaining something by force, ever gave justice the preference (Schol., προκρίνας) and turned aside from his advantage.” Cf. iii. 39. 20, ἰσχύι τοῦ δικαίου προθεῖναι; iii. 84. 14; Hdt. iii. 53. 16. — παρατυχόν: see on c. 2. 8; 22. 9. — μή: pleonastic after a verb of negative meaning. GMT. 95, 2 d; H. 1029.

16. ἐπαινέισθαί τε: τε inferential, and so. Cf. c. 4. 5; 67. 3. — οἵτινες . . . γεγέννηται: the speaker leaves it to the hearers to apply this general statement to the case of the Athenians. — 17. δικαιότεροι . . . γεγέννηται: have

allowed more weight to considerations of right than they might have done, considering their power. Kühn. 543, 8; Kr. Spr. 49, 4. — 18. ἂν — ἂν: see on c. 36. 14. The former of the two separates γοῦν, at any rate, into its component parts. — 20. τοῦ ἐπικικοῦς: fairness, equity, the temper which results in μετριάζειν. — 21. περιέστη: turned out at last. See on c. 32. 15; with dat. also, vi. 24. 6; vii. 70. 37.

77. The forbearance we have shown in our dealings with our allies has so spoiled them, that they break out into complaints if they are thwarted in any way.

1. καὶ ἐλασσοῦμενοι κτέ.: we have here the proof of the concluding words of c. 76. St.'s is probably the correct interpretation of this passage, adopted in the main by Cl. It depends on these particulars: (1) The former καί = καίπερ and brings out the concessive force of the two participles. (2) ταῖς . . . δίκαις refers to what are commonly called δίκαι ἀπὸ ξυμβόλων, i.e. commercial treaties originally made between independent states, in accordance with which disputes in matters of trade

ὁμοίοις νόμοις ποιήσαντες τὰς κρίσεις φιλοδικεῖν δοκοῦ-
 μεν. καὶ οὐδεὶς σκοπεῖ αὐτῶν, τοῖς καὶ ἄλλοθί που ἀρ- 2
 5 χὴν ἔχουσι καὶ ἦσσον ἡμῶν πρὸς τοὺς ὑπηκόους μετρίοις
 οὔσι διότι τοῦτο οὐκ ὀνειδίζεται· βιάζεσθαι γὰρ οἷς ἂν
 ἐξῆ, δικάζεσθαι οὐδὲν προσδέονται. οἱ δὲ εἰθισμένοι 3
 πρὸς ἡμᾶς ἀπὸ τοῦ ἴσου ὁμιλεῖν, ἦν τι παρὰ τὸ μὴ οἶ-
 εσθαι χρῆναι ἢ γνώμη ἢ δυνάμει τῇ διὰ τὴν ἀρχὴν καὶ
 10 ὅπως οὖν ἐλασσωθῶσιν, οὐ τοῦ πλέονος μὴ στερισκόμενοι

(*ex contractu*) were decided upon certain fixed rules in the courts of the defendant's city. As Athens had no doubt such treaties with many of her allies before their subjection to tribute, there is no reason to suppose they were abrogated after that change in their political status. (3) τὰς κρίσεις refers to the compulsory jurisdiction which Athens enforced upon her allies in her own courts in suits arising *ex delicto* between Athenians and citizens of subject states, and also between citizens of subject states by way of appeal, when the sentence in the local court was either death, exile, or disfranchisement. Probably it soon came to pass that the more important of such cases were brought to Athenian courts in the first instance. (4) αὐτοῖς does not agree with ἡμῖν but means *for them*, *i.e.* for the allies. The passage may be thus paraphrased: "For even though we exact less than our power would justify in cases decided under commercial treaties made with our allies, and though we have established for them trials in our own courts on the basis of impartial laws for us and them, we are thought to be litigious." Cf. Dem. LVI. 14, ἡγοῦμενοι δεῖν ἐλαττωσθαι τι καὶ συγχωρεῖν ὥστε μὴ δοκεῖν φιλόδικοι εἶναι. See Am. J. of Ph. V. p. 298 ff., and I. p. 4 ff.

4. αὐτῶν: *i.e.* τῶν ξυμμάχων. — τοῖς καὶ . . . μετρίοις οὔσι: placed for emphasis before the interr. διότι, *why*. Cf. c. 19. 3 (ὅπως); 120. 9 (ἦν); 10. 5 (εἰ). Kühn. 606, 6; Kr. Spr. 54, 17, 7. — 6. βιάζεσθαι γὰρ: this gives the reason of some suppressed thought, like εἰκότως. See Ullrich, *Beitr. z. Erkl.* note 119. The assonance of βιάζεσθαι, δικάζεσθαι gives a kind of proverbial character to the sentence.

8. ἀπὸ τοῦ ἴσου: *on a basis of equality*; with ὁμιλεῖν again, iii. 11. 3. Cf. c. 99. 7; 136. 15; 140. 31; 143. 14; ii. 89. 5; iii. 84. 7; iv. 19. 11; v. 101. 2. Also ἀπὸ τῆς ἰσῆς. — παρὰ τὸ μὴ οἶεσθαι χρῆναι: the neg. which properly belongs to χρῆναι is attracted to οἶεσθαι, after the analogy of οὐ φημι, οὐ νομίζω, οὐκ ἐῷ, *against their conviction that it ought not so to be*. Since with χρῆναι is to be supplied from what follows, ἐλασσωθῆναι αὐτούς, the neg. μὴ is not pleonastic (Bonitz) nor to be bracketed (Kr.). — 9. ἢ γνώμη . . . τὴν ἀρχήν: *whether by a decree or by some exercise of power required by the interests of our empire*. — καὶ ὅπως οὖν: *even in any degree whatever, ever so little*. Cf. vii. 60. 20; viii. 90. 16; 91. 21; with οὐδέ, vii. 49. 7. — 10. οὐ τοῦ πλέονος κτέ.: τὸ πλεόν is the advantage of an equal standing in the courts of law, which is of far greater moment, on the whole, than

χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπώτεροι φέρουσιν ἢ
 εἰ ἀπὸ πρώτης ἀποθέμενοι τὸν νόμον φανερώς ἐπλεονε-
 κτοῦμεν· ἐκείνως δ' οὐδ' ἂν αὐτοὶ ἀντέλεγον ὥς οὐ χρεῶν
 τὸν ἥσσω τῷ κρατοῦντι ὑποχωρεῖν. ἀδικούμενοί τε, ὥς 4
 15 ἔοικεν, οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι· τὸ
 μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ' ἀπὸ
 τοῦ κρείσσονος καταναγκάζεσθαι. ὑπὸ γοῦν τοῦ Μήδου 5
 δεινότερα τούτων πάσχοντες ἠνείχοντο, ἢ δὲ ἡμετέρα ἀρχὴ
 χαλεπὴ δοκεῖ εἶναι εἰκότως· τὸ παρὸν γὰρ αἰὲν βαρὺ τοῖς
 20 ὑπηκόοις. ὑμεῖς γ' ἂν οὖν, εἰ καθελόντες ἡμᾶς ἄρξαιτε, 6

the occasional acts of interference rendered necessary by the interests of the leading state. This indispensable subordination is called here τὸ ἐνδεές, *what is lacking*, "the trifling restrictions they have to submit to." It is better to govern τοῦ ἐνδεοῦς by στερισκόμενοι repeated, than with Cl., B., Kr. to make it depend on χαλεπώτερον φέροντες. They refer to ii. 62. 18. But there αὐτῶν is bracketed by Dobree and changed to αὐτῷ by Madvig. The const. here preferred is adopted by Sh., St., and Madvig, *Adv.* I. 311, who says, τὸ ἐνδεές est quod deest ad spem explendam; hoc qui non accipit, eo privari videtur.—12. ἀπὸ πρώτης: *from the first*, with no definite ellipsis. See on c. 14. 15. With art., vii. 43. 35.—τὸν νόμον: *legality, pretence of law*: a rare use, yet similar to that in ii. 53. 13; iii. 45. 8; 56. 5.—13. ἐκείνως δέ: *i.e.* εἰ φανερώς ἐπλεονεκτοῦμεν: the thought, not the statement, being regarded as remote. Cf. iii. 46. 8; vi. 11. 10. δέ is expegetic, not adversative.—ὥς οὐ: after verbs of neg. meaning, 'doubt,' 'deny,' etc., οὐ sometimes follows ὥς (ᾧτι) introducing a finite verb, thus continuing

the neg. idea of the governing verb. Cf. μὴ with inf., c. 76. 15. H. 1029 a; Kühn. 516, 3 b. ἀντέλεγον here = *contest, deny* (not 'rejoin,' as in c. 28. 16). Cf. c. 86. 3; viii. 24. 27.

14. τε: inferential, as c. 67. 3; 76. 16. ἀδικούμενοι as opposed to βιαζόμενοι implies stealth or overreaching.—16. ἀπὸ τοῦ ἴσου: Cl. regards this and τοῦ κρείσσονος, with Herbst, as masc. But they are probably neut. Sh. explains: "for the one (ἀδίκημα) is thought to be, when the start is made from a position of equality, an act of overreaching; the other, when it is made from one of superiority, an act of compulsion."—18. πάσχοντες ἠνείχοντο: cf. ii. 74. 3; v. 69. 8; vi. 16. 20. G. 279; H. 983.—19. εἰκότως: advs. are often thus placed with emphasis at the end of sentences, but should not be separated by punctuation from what precedes.—τὸ παρὸν γὰρ κτέ.: here the argument passes to the general consideration that superior power is always felt as a grievance by those who have to submit to it.

20. ὑμεῖς γ' ἂν οὖν: cf. c. 76. 18. Kühn. 508, 2 a.—καθελόντες: *having overthrown*; with acc. of person, iii.

τάχα ἂν τὴν εὐνοίαν ἣν διὰ τὸ ἡμέτερον δέος εἰλήφατε
 μεταβάλοιτε. εἴπερ, οἶα καὶ τότε πρὸς τὸν Μῆδον δι'
 ὀλίγου ἡγησάμενοι ὑπεδείξατε, ὁμοῖα καὶ νῦν γνώσεσθε.
 ἄμικτα γὰρ τά τε καθ' ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις
 25 ἔχετε καὶ προσέτι εἰς ἕκαστος ἐξιὼν οὔτε τούτοις χρήται
 οὔθ' οἷς ἡ ἄλλη Ἑλλὰς νομίζει.

78 “Βουλευέσθε οὖν βραδέως ὥς οὐ περὶ βραχέων, καὶ 1
 μὴ ἀλλοτρίαις γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκεῖον
 πόνον προσθῆσθε. τοῦ δὲ πολέμου τὸν παράλογον ὅσος 2
 ἐστί, πρὶν ἐν αὐτῷ γενέσθαι, προδιάγνωτε· μηχανόμενος
 5 γὰρ φιλεῖ ἐς τύχας τὰ πολλὰ περιύστασθαι, ὧν ἴσον τε

13. 33; iv. 85. 7; of thing (δύναμιν, ἀρχήν), v. 14. 14; vi. 11. 13; of both, c. 16. 4; Hdt. i. 71. 3. — ἄρξαιτε: you should attain power. See on c. 3. 8. — 21. τάχα: generally in Attic expresses probability, and except viii. 94. 8 constantly in Thuc. with ἂν; but here it includes also its primary temporal meaning. So also when it is combined with ἴσως: vi. 10. 14; 34. 9; 78. 16. — τὸ ἡμέτερον δέος: see on c. 33. 19; 69. 30. — 22. μεταβάλοιτε: short for τῇ τῶν πραγμάτων μεταβολῇ ἀποβάλοιτε. — δι' ὀλίγου ἡγησάμενοι: after you had only for a short time held the hegemony. δι' ὀλίγου, of time. Cf. ii. 85. 9; iii. 43. 14. — 23. ὑπεδείξατε: showed a glimpse of. Cf. iv. 86. 19. — ὁμοῖα γνώσεσθε: you shall adopt such principles: so often with neut. pl., iii. 57. 3; v. 36. 10. — 24. ἄμικτα τοῖς ἄλλοις: i.e. τοῖς τῶν ἄλλων (c. 71. 9), incompatible with (not corresponding to) the habits of others, and therefore not conducive to frank intercourse. — τά τε καθ' ὑμᾶς: τε belongs by hyperbaton not to the noun but to the whole sentence; ἔχετε and χρήται are opposed. — 25. εἰς ἕκαστος: the reference is mainly to Pausanias. — ἐξιὼν: when

he goes abroad in command. Cf. c. 95. 23; iv. 5. 3; v. 34. 2; vi. 37. 18. — 26. οἷς . . . νομίζει: dat. as with χρήσθαι. Cf. ii. 38. 3; iii. 82. 65; Hdt. ii. 50. 14. Kühn. 425, 5.

78. Deliberate well, therefore, before you engage in war at the instigation of others. We are still ready for a friendly arrangement, but shall know how to repel any attack.

1. ὥς οὐ περὶ βραχέων: for ὥς περὶ οὐ βραχέων, from the reluctance to separate the prep. from its case. So ὥς ἐς ἐλάχιστον, in c. 63. 5; ὥς ἐπὶ πλεῖστον, c. 82. 20. See on c. 35. 10. The litotes also is thus enhanced. See on c. 5. 5. οὐ here, as applying to a single word, even after the imv. Cf. c. 82. 18; 140. 9; 141. 27. Kr. Spr. 67, 9, 2; Kühn. 513, 4. — 3. προσθῆσθε: burden yourselves with. Cf. c. 144. 3; ii. 37. 13; iv. 98. 16.

τὸν παράλογον κτέ.: see on c. 72. 8. On the subst., miscalculation, mistake in judgment, see on c. 65. 3; “how greatly one can deceive one’s self.” — 4. προδιάγνωτε: occurs again in v. 38. 19; probably also c. 91. 20; elsewhere only in later writers. — 5. φιλεῖ: is wont; in Thuc. in this sense

ἀπέχομεν καὶ ὁποτέρως ἔσται ἐν ἀδήλῳ κινδυνεύεται.
 ἰόντες τε οἱ ἄνθρωποι ἐς τοὺς πολέμους τῶν ἔργων πρό- 3
 τερων ἔχονται, ὃ χρῆν ὕστερον δρᾶν, κακοπαθοῦντες δὲ
 ἤδη τῶν λόγων ἄπτονται. ἡμεῖς δὲ ἐν οὐδεμιᾷ πω τοι- 4
 10 αὕτη ἁμαρτία ὄντες, οὐτ' αὐτοὶ οὐθ' ὑμᾶς ὁρῶντες, λέ-
 γομεν ὑμῖν, ἕως ἔτι αὐθαίρετος ἀμφοτέροις ἡ εὐβουλία,
 σπονδὰς μὴ λύειν μηδὲ παραβαίνειν τοὺς ὅρκους, τὰ δὲ
 διάφορα δίκη λύεσθαι κατὰ τὴν ξυνθήκην· εἰ δὲ μή, θε-

only. Cf. c. 141. 28; ii. 62. 22; iii. 42. 5; 81. 23; iv. 28. 12; 125. 7; v. 70. 6; vi. 63. 10; vii. 79. 10; 80. 12; viii. 1. 30. So also Hdt. except in v. 5. 5. Cf. Lat. *a mare*, Hor. *Car.* iii. 16. 10, etc. — **τύχας**: chances, which do not depend on human operation. — **τὰ πολλά**: adv. See on c. 13. 3. — **περίστασθαι**: see on c. 76. 21. — **ὦν . . . κινδυνεύεται**: ὦν rel. to *τύχας*. Though only the first clause depends grammatically on ὦν, the second also stands in a like relation to the antecedent sentence. See on c. 68. 15. ἀπέχομεν, sc. ἐκάτεροι. ἔσται = γενήσεται, without definite subj., “how things will turn out, whether well or ill”; and this clause is subj. of ἐν ἀδήλῳ κινδυνεύεται, which phrase is itself a combination of ἐν ἀδήλῳ ἐστί and κινδυνεύεται (see on c. 46. 1). Cf. ii. 35. 7.

7. **ἰόντες τε κτέ.**: “so it comes to pass that if men embark in war.” *ἰέναι* is freq. in this connexion: c. 40. 6; 41. 12; 58. 9; 71. 12; 82. 14; 143. 15; v. 65. 30; vi. 63. 3. — 8. **ἔχονται**: cf. c. 49. 30; Hdt. iii. 72. 28. — **ὄ**: appears necessary in place of *α* of the Mss., since *α* would suggest a false reference to *ἔργων*, and *δρᾶν* would lose its characteristic meaning (see on c. 5. 12). The sing. is required by the manifest ref-

erence to the whole τῶν ἔργων ἔχεσθαι (c. 49. 30). Stahl, *Jahrb.* 1863, p. 411, thinks differently, but Cobet reads *ο*. See App. on c. 70. 7. — 9. **ἤδη**: belongs to κακοπαθοῦντες.

10. **οὐτ' αὐτοί**: the marked opposition requires the combination οὐτε — οὐτε; otherwise οὐθ' ὑμᾶς ὁρῶντες would have been joined directly to ὄντες. After ὁρῶντες supply ἐν ἁμαρτία ὄντας. Cf. c. 80. 2; v. 80. 11. — **λέγομεν**: = κελεύομεν. Cf. c. 131. 10; ii. 5. 21; 6. 7; 71. 23; iii. 3. 16. — 12. **σπονδὰς**: without art. Cf. c. 53. 4; 67. 5; 71. 22. Sh. renders “not to be covenant-breakers.” So the art. is omitted with other nouns which with verbs make established formulae; e.g. γνώμην ποιεῖσθαι, ‘propose,’ c. 128. 27; γνώμην ἔχειν, ‘intend,’ ii. 86. 17; δίκαιαν ἔχειν, ‘live,’ c. 135. 8; ταφὰς ποιεῖσθαι, ‘bury,’ ii. 34. 2. — **τὰ διάφορα**: cf. c. 56. 2; 67. 14. — 13. **λύεσθαι**: = διαλύεσθαι, the mid. of reciprocal action. Cf. c. 140. 17; 145. 6; v. 80. 2. — **κατὰ τὴν ξυνθήκην**: see c. 140. 14; vii. 18. 14. — **εἰ δὲ μή**: so the best Mss. for *ἢ* of the others. Both expressions are nearly alike in meaning and use (cf. *Soph. Phil.* 1341; *Lys.* xxv. 14; *Dem.* ii. 8), but the fuller form seems better suited to the close of the speech. — **θεοὺς τοὺς ὀρκίους**: see on c. 1. 6.

οὺς τοὺς ὀρκίους μάρτυρας ποιούμενοι πειρασόμεθα ἀμύν-
15 νεσθαι πολέμου ἄρχοντας ταύτῃ ἢ ἂν ὑφηγῇσθε.”

79 Τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον. ἐπειδὴ δὲ τῶν τε 1
ξυμμάχων ἤκουσαν οἱ Λακεδαιμόνιοι τὰ ἐγκλήματα τὰ ἐς
τοὺς Ἀθηναίους καὶ τῶν Ἀθηναίων ἃ ἔλεξαν, μεταστη-
σάμενοι πάντας ἐβουλεύοντο κατὰ σφᾶς αὐτοὺς περὶ τῶν
5 παρόντων. καὶ τῶν μὲν πλειόνων ἐπὶ τὸ αὐτὸ αἱ γνώμαι 2
ἔφερον, ἀδικεῖν τε τοὺς Ἀθηναίους ἤδη καὶ πολεμητέα
εἶναι ἐν τάχει· παρελθὼν δὲ Ἀρχίδαμος ὁ βασιλεὺς αὐ-
τῶν, ἀνὴρ καὶ ξυνετὸς δοκῶν εἶναι καὶ σώφρων, ἔλεξε τοιάδε·

80 “Καὶ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός εἰμι, ὧ 1
Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὀρώ,
ὥστε μήτε ἀπειρία ἐπιθυμῆσαί τινα τοῦ ἔργου, ὅπερ ἂν

— 15. ἄρχοντας: ὑμᾶς seems here purposely avoided, to maintain as long as possible the attitude of generality. Only in ὑφηγῇσθε the present case is referred to.

79. In the Lacedaemonian assembly the majority is inclined to war. Archidamus comes forward in opposition.

2. τὰ ἐς τοὺς Ἀθηναίους: cf. c. 38. 1; 66. 2; vi. 105. 15. — 3. καὶ τῶν Ἀθηναίων ἃ ἔλεξαν: the same order as in the former clause. For gen., see G. 171, 2; H. 742. — μεταστησάμενοι: causing to withdraw. Cf. v. 111. 9; Hdt. i. 89. 1; viii. 101. 7. Aeschin. iii. 125, μεταστησάμενος τοὺς ἰδιώτας. The corresponding intr. μεταστῆναι, in v. 111. 25; Soph. Aj. 750. — 4. πάντας: i.e. all the envoys of the allies and the Athenians. — κατὰ σφᾶς αὐτοὺς: so iv. 65. 2. καθ' ἑαυτοὺς, iv. 38. 18; vi. 13. 12.

5. ἐπὶ τὸ αὐτὸ ἔφερον: a metaphor from a road (iii. 24. 2). Cf. Hdt. i. 120. 12; vii. 6. 22; Soph. O. C. 1424. — 6. ἀδικεῖν . . . ἤδη: that they were already in the wrong. Cf. v. 30. 8. See

on c. 67. 5. — πολεμητέα: see on c. 72. 4. — 7. ἐν τάχει: with all possible speed. Cf. c. 86. 13; 90. 31; ii. 86. 22, etc. — Ἀρχίδαμος; son of Zeuxidamus, succeeded his grandfather Leotychides in Ol. 77. 4 (B.C. 469); led the early invasions into Attica; and died Ol. 88. 2 (B.C. 427).

SPEECH OF KING ARCHIDAMUS. Chaps. 80-85.

80. Do not fancy that a war with the Athenians will be without danger; for in ships and money they are superior to you.

2. ὀρώ: sc. ὁμοίως ἐμπείρους ὄντας. See on c. 78. 10. — 3. ἀπειρία . . . νομίσαντα: for the change, see on c. 39. 2; 63. 7; 107. 26; iv. 69. 16. — ἐπιθυμῆσαι: the aor. with the neg. and in reference to the immediate case, “so that no one of you from inexperience covets the war.” Still μήτ' ἂν κτέ. would have been more natural, ‘will be likely to covet.’ — ἔργου: often of war and battle, as in c. 105. 24; ii. 89. 42; iv. 14. 15. ἀγαθὸν καὶ

πολλοὶ πάθοιεν, μήτε ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα.
 5 εὖροιτε δ' ἂν τόνδε περὶ οὗ νῦν βουλευέσθε οὐκ ἂν ἐλά- 2
 χιστον γενόμενον, εἰ σωφρόνως τις αὐτὸν ἐκλογίζοιτο.
 πρὸς μὲν γὰρ τοὺς Πελοποννησίους καὶ τοὺς ἀστυγείτο- 3
 νας παρόμοιος ἡμῶν ἢ ἀλκή, καὶ διὰ ταχέων οἶόν τε ἐφ'
 ἕκαστα ἐλθεῖν· πρὸς δὲ ἄνδρας οἱ γῆν τε ἐκὰς ἔχουσι καὶ
 10 προσέτι θαλάσσης ἐμπειρότατοί εἰσι καὶ τοῖς ἄλλοις ἄπα-
 σιν ἄριστα ἐξήρτυνται, πλούτῳ τε ἰδίῳ καὶ δημοσίῳ καὶ
 ναυσὶ καὶ ἵπποις καὶ ὅπλοις καὶ ὄχλῳ ὅσος οὐκ ἐν ἄλλῳ
 ἐνὶ γε χωρίῳ Ἑλληνικῷ ἐστίν, ἔτι δὲ καὶ ζυμμάχους πολ-
 λούς φόρου ὑποτελεῖς ἔχουσι, πῶς χρὴ πρὸς τούτους ῥα-

ἀσφαλὲς neut. after ἔργον, though τόνδε in 5 goes back to πόλεμον. — 4. πολλοί: to desire war from inexperience belongs not so much to the mass of men as to the young. Therefore πολλοί with the Vat. Ms. rather than οἱ πολλοί. — 5. οὐκ ἂν . . . γενόμενον: i.e. ὅτι οὐκ ἂν . . . γένοιτο. For partic., cf. ii. 6. 14. — 6. σωφρόνως: without passion, impartially.

7. πρὸς . . . ἀστυγέιτονας: these two nouns do not stand in the relation of whole to part, nor are they both parts of a whole; but they describe the characteristics of the enemies with whom the Lacedaemonians have had hitherto to contend; of course, however, in contrast to the Athenians; "against Peloponnesians and against near neighbours, i.e. against states without naval power, and against whom distant expeditions were not needed." The repeated art., therefore, which all good Mss. have, needs no defence. Sh. renders: "for though against the Peloponnesians, in other words, our borderers." He regards καὶ as *exegetic*, and compares Dem. xxi. 196, τοῦ δήμου κατηγορήσει καὶ τῆς ἐκκλησίας. So Plat. *Gorg.* 472 b, ἐκ τῆς οὐσίας καὶ

τοῦ ἀληθοῦς. Dem. xviii. 156. See Munro on Lucr. iii. 993. — 8. παρόμοιος: not 'nearly like,' but 'like when placed side by side and compared.' Bonitz, *ibid.* p. 28. So c. 132. 20. See on c. 73. 26. — ἀλκή: in a material sense, as in iii. 30. 7; not, as in ii. 87. 21, in a moral sense. — διὰ ταχέων: cf. iii. 13. 14; iv. 8. 18; 96. 4; vi. 66. 10; viii. 101. 4. — ἐφ' ἕκαστα ἐλθεῖν: since the enemy is not at a distance, and can be reached by land. — 9. πρὸς ἄνδρας οἱ κτέ.: the antecedent is repeated in τούτους, 14, the attributes being accumulated before it. The same rhetorical turn in iii. 39. § 2. — ἐκὰς ἔχουσι: probably refers to the taunt of the Corinthians, c. 69. 23, but also to indicate the narrow range of the Lacedaemonian policy. — 10. θαλάσσης: often without art. unless a special sea is meant. Kr. *Spr.* 50, 2, 15. — 12. ὄχλῳ: a population (cf. vi. 17. 8), the complement of the three preceding nouns, which only by help of this can be employed in war. ὅπλα includes the equipment of forces of all kinds as well as of ships. — 13. ἐνὶ γε χωρίῳ; so viii. 40. 8, μιᾷ γε πόλει. Cf. vi. 20. 8, ὡς ἐν μιᾷ νήσῳ. — 14. πῶς χρὴ

15 δίως πόλεμον ἄρασθαι καὶ τίνι πιστεύσαντας ἀπαρασκεύ-
ους ἐπειχθῆναι; πότερον ταῖς ναυσὶν; ἀλλ' ἥσους ἐσμέν· 4
εἰ δὲ μελετήσομεν καὶ ἀντιπαρασκευασόμεθα, χρόνος ἐνέ-
σται. ἀλλὰ τοῖς χρήμασιν; ἀλλὰ πολλῶ ἔτι πλέον τού-
του ἐλλείπομεν καὶ οὔτε ἐν κοινῷ ἔχομεν οὔτε ἐτοίμως
20 ἐκ τῶν ἰδίων φέρομεν.

81 “Τάχ' ἂν τις θαρσοίη ὅτι τοῖς ὅπλοις αὐτῶν καὶ 1
τῷ πλήθει ὑπερφέρομεν, ὥστε τὴν γῆν δηοῦν ἐπιφοιτῶν-
τες. τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλὴ ἥς ἄρχουσι, καὶ ἐκ θα- 2
λάσσης ὧν δέονται ἐπάξονται. εἰ δ' αὖ τοὺς ξυμμάχους 3
5 ἀφιστάναι πειρασόμεθα, δεήσει καὶ τούτοις ναυσὶ βοηθεῖν,
τὸ πλέον οὔσι νησιώταις. τίς οὖν ἔσται ἡμῶν ὁ πόλεμος;

... ἐπειχθῆναι: this form of rhetorical question occurs again in Thuc. only in vi. 38. 27. See Blass, *Att. Bered.* I. 215. — ῥαδίως: lightly, without serious consideration, temere. Cf. c. 73. 6. — 15. πόλεμον ἄρασθαι: “to become involved in hostilities, of either of the combatants; πόλεμον ἀναρεῖσθαι, of the aggressors.” Sh. — 16. ἐπειχθῆναι: intr., as in c. 85. 3; iii. 3. 14. In c. 82. 22 it is a true pass. of ἐπείγειν. The impf. mid. tenses are trans. in iii. 2. 14; iv. 5. 9; vi. 100. 5; viii. 9. 2; intr. in c. 93. 8; iv. 3. 4; vi. 32. 14.

17. χρόνος ἐνέσται: in this time will be lost. So ἐγγίγνεται, c. 113. 1; iv. 111. 4. — 18. ἀλλὰ τοῖς χρήμασιν κτέ.: notice ἀλλά introducing both question and answer. Cf. vi. 38. § 5; Lys. xxiv. 24. — τούτου ἐλλείπομεν: τούτου is collective for τῶν χρημάτων, which must be understood also in acc. with ἔχομεν and φέρομεν. For ἐλλείπειν, cf. ii. 61. 20; Plat. *Phaedr.* 269 d. See App. — 19. ἐν κοινῷ: in aerario. Cf. c. 141. 11; with art., vi. 6. 29. — ἐτοίμως: easily, not ‘willingly.’ Pericles in c. 141. § 3 repeats this statement about

the Peloponnesians. See Stahl, *Jahrb.* 1863, p. 459. — 20. φέρομεν: regularly used of taxes. Cf. c. 19. 6; 83. 3.

81. And the means we have are not adapted for successful operations against them.

1. τάχ' ἂν τις κτέ.: this objection is merely a new turn in the supposed dialogue, and therefore without conj. — τοῖς ὅπλοις... πλήθει: these words together denote a well-appointed military force. There is no special reference to the superiority of Spartan warfare. πλήθος refers to the number of the Spartan allies, and does not, therefore, contradict c. 80. 12. — 2. ὑπερφέρομεν: with gen. = διαφέρομεν, in Thuc. only here. Cf. Hdt. ix. 96. 14; Soph. *O. T.* 381; Ar. *Eq.* 584. — ἐπιφοιτῶντες: by repeated invasions. — 4. ἐπάξονται: of ordinary importation ἐσάγεσθαι is used; but this verb denotes also the supply of need. Cf. vi. 99. 21; and σῖτος ἐπακτός, vi. 20. 20. — 5. καὶ τούτοις: as the Athenians themselves could be effectually harmed only by sea. — 6. τὸ πλέον:

εἰ μὴ γὰρ ἡ ναυσὶ κρατήσομεν ἢ τὰς προσόδους ἀφαιρή- 4
 σομεν ἀφ' ὧν τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω.
 κὰν τούτῳ οὐδὲ καταλύεσθαι ἔτι καλόν, ἄλλως τε καὶ εἰ 5
 10 δόξομεν ἄρξαι μᾶλλον τῆς διαφορᾶς. μὴ γὰρ δὴ ἐκείνη 6
 γε τῇ ἐλπίδι ἐπαιρῶμεθα ὥς ταχὺ παυθήσεται ὁ πόλε-
 mos, ἣν τὴν γῆν αὐτῶν τέμωμεν· δέδοικα δὲ μᾶλλον μὴ
 καὶ τοῖς παισὶν αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθηναί-
 οὺς φρονήματι μήτε τῇ γῇ δουλεῦσαι μήτε ὥσπερ ἀπεί-
 15 ρους καταπλαγῆναι τῷ πολέμῳ.

82 “Οὐ μὴν οὐδὲ ἀναισθήτως αὐτοὺς κελεύω τοὺς τε 1

cf. c. 49. 6, 12. — τίς = ποῖος. Cf. Soph. Tr. 307; Dem. xxxvii. 54.

7. ἀφαιρήσομεν: cf. c. 134. 11; iii. 31. 8; v. 23. 25; 29. 15; vii. 13. 3. Cobet prefers ὑφαιρεῖν, per occasionem socios ad defectionem impellere. Cf. iii. 13. 33; 82. 17. — 8. τὰ πλέω: like other neut. adjs., πολλά, μεγάλα, etc., often used with βλάπτειν. Cf. c. 68. 5; iii. 45. 22; 61. 15; 85. 7; iv. 41. 8; 46. 6; 64. 4; vi. 14. 8; 33. 17; 64. 9; vii. 27. 20; 40. 19; 68. 17; viii. 60. 6. βλαψόμεθα is here pass. Cf. c. 68. 18; vi. 64. 10. Kühn. 376, 4. — 9. κὰν τούτῳ: and if things have turned out so. The phrase (cf. c. 37. 15) is not temporal, but designates the position of things, corresponding to ἐν φ. See on c. 39. 11; 42. 5; ii. 35. 9; vi. 55. 18. — καταλύεσθαι: to settle differences. See on c. 78. 13: more rarely καταλύειν (v. 23. 8; viii. 58. 28). Cf. iv. 18. 17; v. 15. 8; 17. 20; vi. 13. 15. So καταλύειν τὸν πόλεμον, c. 24. 19; ii. 29. 25; 95. 12; iv. 108. 39; v. 47. 18. — καλόν: consistent with honour. — 10. ἄρξαι μᾶλλον: sc. ἢ ἀμύνασθαι. But Kr. understands ‘rather than the Athenians.’

ἐκείνη τῇ ἐλπίδι: this was, however, the prevailing impression at Sparta.

See v. 14. § 3. — 12. τέμωμεν: St. has rightly restored this for τάμωμεν of the Mss., as the only Attic prose form. See Cobet, Mnem. 11, 376; Kr. Spr. 31, 13, 3. — δέδοικα δὲ κτέ.: Herbst thinks that this could have been regarded as one of τὰ δέοντα (c. 22. 5) only if it was written after the close of the whole war. See Philol. 38, 583. — 13. εἰκός: takes regularly the inf. aor. (never the fut.) where the probability of the occurrence of a fut. action is to be expressed. Cf. c. 121. 4; ii. 11. 33; 73. 6; iii. 10. 22; 40. 26; iv. 60. 15; 85. 28; v. 109. 7; vi. 11. 10; 36. 16. In iii. 13. 19 the pres. ἔχειν is required by the notion of duration. Herbst, gegen Cobet, p. 16. GMT. 23, 2, n. 2; Madv. Synt. § 172, Rem. 1; Adv. I. p. 156–177. — 14. φρονήματι: in Thuc. always self-confidence, spirit. Cf. ii. 43. 28; 61. 13; 62. 27; iii. 45. 17; iv. 80. 15; v. 40. 16; 43. 7; vi. 18. 22. In Hdt. only ‘sentiment,’ ‘disposition.’

82. We should employ some years on our preparations, and then make war upon them, if they do not listen to our reasonable demands.

1. οὐ μὴν οὐδέ: see on c. 3. 17. — ἀναισθήτως: with indifference. Cf. c. 69. 14. This belongs both to εὖν and

ξυμμάχους ἡμῶν ἔαν βλάπτειν καὶ ἐπιβουλεύοντας μὴ
 καταφωρᾶν, ἀλλὰ ὄπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ
 αἰτιᾶσθαι μήτε πόλεμον ἄγαν δηλοῦντας μήθ' ὥς ἐπιτρέ-
 5 ψομεν, κὰν τούτῳ καὶ τὰ ἡμέτερα αὐτῶν ἐξαρτύεσθαι,
 ξυμμάχων τε προσαγωγῇ καὶ Ἑλλήνων καὶ βαρβάρων, εἴ
 ποθέν τινα ἢ ναυτικοῦ ἢ χρημάτων δύναμιν προσληψό-
 μεθα (ἀνεπίφθονον δέ, ὅσοι ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθη-
 ναίων ἐπιβουλεύομεθα, μὴ Ἑλληνας μόνον, ἀλλὰ καὶ βαρ-
 10 βάρους προσλαβόντας διασωθῆναι), καὶ τὰ αὐτῶν ἅμα
 ἐκποριζώμεθα. καὶ ἦν μὲν ἑσακούσῳσί τι πρεσβευομένων 2
 ἡμῶν, ταῦτα ἄριστα· ἦν δὲ μή, διελθόντων ἐτῶν καὶ δύο
 καὶ τριῶν ἄμεινον ἤδη, ἦν δοκῇ, πεφραγμένοι ἵμεν ἐπ'

to μὴ καταφωρᾶν, and αὐτοὺς stands at the beginning as obj. of both. The two clauses are joined as a whole by τε καί, expressing together the two aspects of the watchfulness recommended. See on c. 49. 22. — 2. μὴ καταφωρᾶν: to shut your eyes to, = a strong περιορᾶν, and, like ἔαν, dependent on οὐδὲ κελεύω. — 4. αἰτιᾶσθαι: abs., make complaints. Cf. c. 140. 18; vii. 14. 19. — δηλοῦντας: with πόλεμον, threatening; with ὥς ἐπιτρέψομεν (c. 71. 5), letting them know. — 5. κὰν τούτῳ: here temporal, interim; not as in c. 81. 9. — καὶ τὰ ἡμέτερα αὐτῶν κτέ.: i.e. our whole power, including the aid of allies and other resources; here ξυμμάχων τε προσαγωγῇ answers to καὶ τὰ αὐτῶν ἐκποριζώμεθα in 10; where αὐτῶν = τῶν ξυμμάχων (so St., B.) is to be preferred to αὐτῶν, since Thuc. has nowhere else used αὐτοῦ for the refl. of first pers., and τὰ ἡμέτερα αὐτῶν has already been spoken of. See Hünnekes, Quaestiones Thucydidae, p. 5. After the parenthesis we have by a slight anacoluthon the independent subjv. ἐκποριζώμεθα for an inf. depending on κελεύω. — 8. ἀνεπί-

φθονον: see on c. 75. 15. — 9. ἐπιβουλεύομεθα: constructed with ἡμεῖς, where we should expect ἐπιβουλεύονται with ὅσοι (so iii. 67. 33; Dem. iv. 12; Xen. Cyr. iv. 1. 3), and ἡμᾶς is to be supplied with προσλαβόντας διασωθῆναι in 10, the chief stress lying on the partic., which alone could be ἐπίφθονον. Cf. c. 23. 25; ii. 61. 3. — 11. ἐκποριζώμεθα: take pains to gain and use. Cf. c. 125. 6; vi. 83. 9.

ἑσακούσῳσι: give ear, comply. Cf. c. 126. 3; iii. 4. 3; iv. 110. 1; v. 17. 10; 45. 18; 50. 1; viii. 31. 10; with gen. of pers. in v. 22. 6 only. The aor. subjv., answering to the Lat. fut. exact., is the reading of most Mss. and to be preferred to the pres. Even in c. 126. 3, to which St. refers, Vat. reads the aor. — 12. διελθόντων... τριῶν: the former καὶ = even; the latter gives a choice, where we use or. Like this passage is Plat. Phaed. 63 c, καὶ δις καὶ τρις πίνειν; 69 b, καὶ προσγιγνομένων καὶ ἀπογιγνομένων. In Xen. Re. Eq. 4. 4 we have the second only, ἀμάξας τεττάρας καὶ πέντε. Cf. An. iv. 7. 10. In v. 10. 44, καὶ δις ἢ τρις προσβαλόντα.

αὐτοὺς. καὶ ἴσως ὁρῶντες ἡμῶν ἤδη τήν τε παρασκευὴν 3
 15 καὶ τοὺς λόγους αὐτῇ ὁμοῖα ὑποσημαίνοντας μᾶλλον ἂν
 εἴκοιεν, καὶ γῆν ἔτι ἄτμητον ἔχοντες καὶ περὶ παρόντων
 ἀγαθῶν καὶ οὐπω ἐφθαρμένων βουλευόμενοι. μὴ γὰρ 4
 ἄλλο τι νομίσητε τήν γῆν αὐτῶν ἢ ὄμηρον ἔχειν καὶ οὐχ
 ἦσσον ὅσω ἄμεινον ἐξείργασται· ἥς φεῖδεσθαι χρὴ ὡς
 20 ἐπὶ πλείστον, καὶ μὴ ἐς ἀπόνοιαν καταστήσαντας αὐτοὺς
 ἀληπτοτέρους ἔχειν. εἰ γὰρ ἀπαράσκευοι τοῖς τῶν ξυμ- 5
 μάχων ἐγκλήμασιν ἐπειχθέντες τεμουῦμεν αὐτήν, ὁράτε
 ὅπως μὴ αἰσχίον καὶ ἀπορώτερον τῇ Πελοποννήσῳ πρά-
 ξομεν. ἐγκλήματα μὲν γὰρ καὶ πόλεων καὶ ἰδιωτῶν οἶόν 6

14. καὶ ἴσως: significantly introduces the probable consequences of the action of the Lacedaemonians. — ἡμῶν: for the force of the pron. thus placed, see on c. 30. 14; 71. 15. — 15. τοὺς λόγους . . . ὑποσημαίνοντας: opp. to 4, μὴ πόλεμον ἄγαν δηλοῦντας. When due preparation has been made, there will be no reason for holding back. ὑποσημαίνειν again in vi. 32. 3, hardly distinguishable in meaning from the simple verb. αὐτῇ ὁμοῖα, in harmony therewith. Cf. ii. 72. 2, ἦν ποιῆτε ὁμοῖα τοῖς λόγοις; vii. 61. 8.

18. μὴ γὰρ . . . ἔχειν: Cl. considers ἔχειν here to have a fut. reference, comparing c. 93. 13; 127. 4 (where v. H. and Cobet insert ἄν); ii. 84. 8; iv. 127. 4 (where v. H. and Cobet read the fut.). But it is better to consider with St. Qu. Gr. p. 8, that ἔχειν is used because the Attic country might be regarded before occupation as a pledge for their good behaviour. — ὄμηρον: (Schol., ἐνέχυρον τὸ ὑπὲρ εἰρήνης παρεχόμενον) probably here neut. subst., as often in later Greek. Cf. Polyb. iii. 52. 5. But not so in Plat. Theaet. 202 c, ὥσπερ δμήρους ἔχομεν τοῦ λόγου τὰ παραδείγματα.

— οὐχ ἦσσον: (see on c. 8. 1) = τοσοῦτω μᾶλλον. For οὐ after imv., see on c. 78. 1. — 19. ἥς: but this; position and force as in c. 35. 15; 74. 11. — ὡς ἐπὶ πλείστον: see on c. 63. 5. Here in temporal sense, as long as possible. Cf. c. 2. 19; 18. 5. — 20. ἐς ἀπόνοιαν καταστήσαντες: cf. vii. 67. 22. — 21. ἀληπτοτέρους: cf. c. 37. 20.

22. ἐπείχοντες: pass. See on c. 80. 16. Cf. Hom. Δ 157; Φ 362; ν 115; ο 297. — 23. ὅπως μὴ κτέ.: see on c. 19. 4. Kr. and B. take πράξομεν act., and render 'that we may not bring about a more disgraceful and difficult state of things for Peloponnesus.' But the use of Thuc. (vi. 13. 17; 75. 17; vii. 67. 26; 71. 5; viii. 95. 28) requires here also the intr. meaning, "that it turn not out for us as regards Peloponnesus in a more disgraceful and difficult fashion"; ἀπορώτερον, for not, like the Athenians, ἐκ θαλάσσης ὦν δεήσει ἐπαξόμεθα (c. 81. 3). Kr. is probably right in understanding 'than for the Athenians as regards Attica'; but Bonitz, *ibid.* (p. 29), supplies 'than now,' which would require ἔτι with the comp. See Herbst, Philol. 16, p. 322.

25 τε καταλῦσαι· πόλεμον δὲ ξύμπαντας ἀραμένους ἔνεκα τῶν ιδίων, ὃν οὐχ ὑπάρχει εἰδέναι καθ' ὃ τι χωρήσει, οὐ ράδιον εὐπρεπῶς θέσθαι.

83 “Καὶ ἀνανδρία μηδενὶ πολλοὺς μιᾷ πόλει μὴ ταχύ 1 ἐπελθεῖν δοκείτω εἶναι. εἰσὶ γὰρ καὶ ἐκείνοις οὐκ ἐλάσσους 2 χρήματα φέροντες ξύμμαχοι, καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν, ἀλλὰ δαπάνης, δι' ἣν τὰ ὅπλα ὠφελεῖ, ἄλλως 5 τε καὶ ἡπειρώταις πρὸς θαλασσίους. πορισώμεθα οὖν 3 πρῶτον αὐτήν, καὶ μὴ τοῖς τῶν ξυμμάχων λόγοις πρότερον ἐπαιρώμεθα, οἷπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλέ-

25. πόλεμον δὲ . . . τῶν ιδίων: “when the whole confederacy begins a war, not for common but for individual interests,” i.e. for the Megarians and Corinthians. Cf. Dem. v. 19, φοβοῦμαι μὴ πάντες περὶ τῶν ιδίων ἕκαστος ὀργιζόμενος κοινὸν ἐφ' ἡμᾶς ἀγάγωσι τὸν πόλεμον. — ὃν . . . χωρήσει: prolepsis. Cf. c. 61. 2; 67. 4; 72. 8; 78. 3. The act. form of the simple fut. only here and Hdt. v. 89. 13; viii. 68. 20; of compounds freq. — 27. θέσθαι: answers to ἐγκλήματα καταλῦσαι, 24, bring the war to an end with honour. Cf. c. 31. 15; viii. 84. 19. See on c. 25. 2.

83. But most of all should we take thought for ways and means.

1. ταχύ: used as adv. ten times by Thuc., who has ταχέως only once (c. 72. 6), but more often periphrases like διὰ ταχέων, διὰ τάχους, ἐν τάχει, κατὰ τάχος. — 2. ἐπελθεῖν: with dat., c. 137. 24; ii. 11. 22; iii. 11. 13; 56. 13; iv. 1. 7; 33. 3; 44. 12; 61. 12; vi. 34. 50; 68. 19; 92. 6; with πρός, c. 86. 20; ii. 65. 46; vi. 31. 45; with acc., ii. 39. 12. — 3. χρήματα φέροντες: from its position = καὶ ταῦτα χρήματα φέροντες. This Sparta could not claim. — οὐχ ὅπλων . . . δαπάνης: gens. de-

pendent on ἔστιν in pregnant sense, not so much a matter of arms as of money. Cf. c. 142. 24. — 4. ἀλλά: has the same effect as ἥ (see on c. 9. 21), for the expression οὐ τὸ πλεόν has really lost its comp. force. Cf. ii. 43. 16. — δι' ἣν: in virtue of which only arms are of service. Cf. iii. 13. 26; 39. 43; vii. 68. 18; Dem. i. 12, τὸν τρόπον δι' ὃν μέγας γέγονεν. But Dem. viii. 10, τὸν τρόπον δι' οὗ τὰ πράγματα ἀπολώλεκεν. Cf. Dem. v. 22; vi. 6; Hom. A 72. — ἄλλως τε καί: seldom with a noun without a partic. Cf. Plat. Crit. 50 b; Symp. 173 c. The dat. ἡπειρώταις is related loosely to ἔστιν, for a land power.

6. αὐτήν: i.e. τὴν δαπάνην. — 7. ἐπαιρώμεθα: pass., be pushed on, impelled. Cf. c. 42. 7; 81. 11; 84. 9; 120. 20; iii. 38. 12; 45. 3; iv. 108. 16; 121. 1; vii. 13. 12. But used also intr.: ‘be proud,’ c. 25. 20; iv. 18. 17; vi. 11. 23. — οἷπερ δὲ καὶ κτέ.: καί is taken, as often, into the rel. sentence, though really belonging to the demonstrative. See on c. 74. 25. Here it is repeated with οὔτοι. τῶν ἀποβαινόντων depends on τῆς αἰτίας, responsibility, and this on τὸ πλεόν. On the order, see on c. 25. 21. — 8. ἐπ' ἀμφοτέρα: with τῶν ἀποβαινόντων, for good or for evil. Cf.

ον ἐπ' ἀμφότερα τῆς αἰτίας ἔξομεν, οὔτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προΐδωμεν.

- 84 “Καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα 1
 ἡμῶν, μὴ αἰσχύνεσθε· σπεύδοντές τε γὰρ σχολαίτερον ἂν
 παύσαισθε διὰ τὸ ἀπαράσκειν ἐγχειρεῖν, καὶ ἅμα ἐλευ-
 θέραν καὶ εὐδοξοτάτην πόλιν διὰ παντὸς νεμόμεθα. καὶ 2
 5 δύνатаι μάλιστα σωφροσύνη ἔμφρων τοῦτ' εἶναι· μόνοι
 γὰρ δι' αὐτὸ εὐπραγίαις τε οὐκ ἐξυβρίζομεν καὶ ξυμφο-
 ραῖς ἡσσον ἐτέρων εἴκομεν, τῶν τε ξὺν ἐπαίνῳ ἔξοτρυ-

ii. 11. 37; iv. 17. 16. — οὔτοι: emphatic resumption of the rel. clause though in first pers., and *we who are sure to have . . . let us . . .* See on c. 33. 8. Sh. compares Dem. xix. 69, and in Lat. Plaut. *Ep.* iii. 1, 9; *Rud.* 1195, 1292. Kr. *Spr.* 63, 1, 2. — 9. **τι αὐτῶν**: sc. τῶν ἀποβαινόντων: a litotes in which the **τι**, apparently insignificant (see on c. 34. 8), implies something considerable.

84. *The circumspection with which we are reproached has so far been useful to us; we should adhere to it still, and not underrate our opponents.*

1. **τὸ βραδὺ καὶ μέλλον**: see on c. 36. 3. — **μέμφονται**: see c. 69. § 4; 70. § 2. — 2. **ἡμῶν**: possessive gen. with ὃ, which they find fault with *in us*. Kühn. 417, note 9; Kr. *Spr.* 47, 10, 2. — **σπεύδοντές τε γὰρ . . . νεμόμεθα**: we have here two reasons, united as complements by **τε καί**, why the Lacedaemonians need not be ashamed of τὸ βραδύ: (1) because the opposite behaviour (*σπεύδοντες*) is sure to lead to entanglements of which the issue cannot be seen; (2) because they owe to it their uninterrupted (*διὰ παντός*) freedom and renown. To this is added in § 2 the new remark, that this despised slowness is at bottom nothing else than considerate discre-

tion (*σωφροσύνη*), which shows itself (1) in the absence of elation at success and of despair at failure; (2) in the fact that neither praise nor blame moves them to act in a way that their judgment does not approve. — 4. **καὶ δύνатаι κτέ.**: Cl. explains δύνασθαι here ‘to have the same meaning,’ *valere*, whether in words or facts, comparing c. 141. 6; iii. 46. 10; iv. 95. 2; vi. 36. 9; 40. 16. But in all these there is no εἶναι; and vii. 58. 13, where εἶναι occurs, is now bracketed by Cl. himself and St. It is probable that in connexion with μάλιστα, ‘approximately’ (c. 13. 11), it means *it may turn out to be*: “the policy which they condemn may well be the truest good sense and discretion.” J. — **ἔμφρων**: *truly rational*; in Thuc. only here; mostly poetic; cf. Aesch. *Prom.* 848; Soph. *Aj.* 306; Pind. *Ol.* ix. 80. — 6. **δι' αὐτό**: *i.e.* διὰ τὸ βραχὺ καὶ μέλλον; for the four following manifestations of σωφροσύνη all imply full consideration. — 7. **ἡσσον ἐτέρων**: = ἥκιστα. Cf. vi. 9. 6. So μάλλον ἐτέρων or ἐτέρου = μάλιστα. Cf. c. 85. 5. 138. 10; ii. 15. 1; 60. 24; iv. 3. 17; vi. 16. 1; vii. 29. 29. For ἕτεροι includes *all* others. — **τῶν ἐξοτρυνόντων**: depends on ἡδονῇ; *i.e.* by weakly allowing ourselves to be misled by the

νόντων ἡμᾶς ἐπὶ τὰ δεινὰ παρὰ τὸ δοκοῦν ἡμῖν οὐκ
 ἐπαιρόμεθα ἡδονῇ, καὶ ἣν τις ἄρα ξὺν κατηγορίᾳ παρ-
 10 οξύνῃ, οὐδὲν μᾶλλον ἀχθεσθέντες ἀνεπίσθημεν. πολε- 3
 μικοὶ τε καὶ εὖβουλοι διὰ τὸ εὐκοσμον γιγνόμεθα, τὸ μὲν
 ὅτι αἰδῶς σωφροσύνης πλείστον μετέχει, αἰσχύνῃς δὲ εὐ-
 ψυχία, εὖβουλοι δὲ ἀμαθέστερον τῶν νόμων τῆς ὑπερο-
 ψίας παιδευόμενοι καὶ ξὺν χαλεπότητι σωφρονέστερον ἢ
 15 ὥστε αὐτῶν ἀνηκουστῆιν, καὶ μὴ τὰ ἀχρεΐα ξυνετοὶ ἄγαν

pleasure of hearing ourselves praised.
Cf. ii. 37. 12; iii. 38. 31; 40. 7. — 8.
 παρὰ τὸ δοκοῦν ἡμῖν: against our own
 judgment. *Cf.* iii. 38. 11. — 9. καὶ ἣν
 τις ἀρα: and if any one should actually,
 etc., referring to c. 69 and c. 71. § 3;
 and because of this distinct reference
 we have the empiric aor. ἀνεπίσθημεν,
 which includes all similar cases. See
 on c. 69. 31. — ξὺν κατηγορίᾳ: *cf.* c.
 69. 34. — 10. οὐδὲν μᾶλλον ἀχθεσθέν-
 τες: opp. to ἡδονῇ; i.e. we are just as
 little influenced by anger at their
 reproaches. ἀναπείθειν is stronger
 than the simple verb, implying an
 almost violent conversion from pre-
 vious policy. *Cf.* c. 126. 12; ii. 14.
 1; iii. 70. 23; viii. 52. 2.

11. τε καί: not correlative, but τε
 is inferential, and so. πολεμικοὶ and
 εὖβουλοι imply the just-mentioned
 qualities in action. These are referred
 to τὸ εὐκοσμον (like ἔμφρων, a word
 specially chosen for this specific be-
 haviour), i.e. σωφροσύνη, which is
 based on deliberateness. — τὸ μὲν:
 answers to πολεμικοί. The filiation is
 traced in reverse order: from σωφρο-
 σύνη comes αἰδῶς, and from αἰδῶς
 comes εὐψυχία, which is the basis of
 τὸ πολεμικόν. σωφροσύνη is identified
 with τὸ εὐκοσμον, and αἰσχύνῃ (prop-
 erly the shame which follows a wrong
 action) only in this place with αἰδῶς
 (properly the shame which prevents a

wrong action). For εὐψυχία, *cf.* c.
 121. 16; ii. 87. 19; vi. 72. 22; and τὸ
 εὐψυχον, ii. 39. 7; iv. 126. 38; Aesch.
Pers. 326; Eur. *Med.* 403; Plat. *Legg.*
 795 d; *Tim.* 25 b. — 13. εὖβουλοι:
 implies consideration and reasonable
 decision. This is traced to its source
 in σωφροσύνη by the partic. παιδευόμε-
 νοι with its triple result: (a) ἀμαθέ-
 στερον . . . ὑπεροψίας; (b) σωφρονέστε-
 ρον . . . ἀνηκουστῆιν; (c) καὶ μὴ . . .
 νομίζειν δὲ κτέ. It is σωφροσύνη which
 fosters the habit of subordination
 even in severe trials, and of vigorous
 action rather than of idle talk. —
 ἀμαθέστερον . . . ὑπεροψίας: for the
 order, see on c. 32. 8; = ἡ ὥστε ὑπερ-
 ορᾶν τοὺς νόμους. This is the theoret-
 ical side: "not so highly trained that
 we fancy ourselves wiser than the
 law." *Cf.* Eur. *Or.* 417. Arist. *Rhet.*
 i. 15. 12, τὸ τῶν νόμων σοφώτερον ζητεῖν
 εἶναι, τοῦτ' ἔστιν δ' ἐν τοῖς ἐπαινουμένοις
 νόμοις ἀπαγορεύεται. In ἀμαθέστερον is
 an ironical admission of the charge
 of ἀμαθία in c. 68. 4. — 14. ξὺν χαλε-
 πότητι: belongs to παιδευόμενοι re-
 peated, in strict discipline. — σωφρονέ-
 στερον . . . ἀνηκουστῆιν: this is the
 practical side; "not so presumptuous
 as to refuse obedience to the law."
 For const., see H. 954; Kr. *Spr.* 49, 4.
Cf. viii. 46. 34. — 15. καὶ μὴ . . . ἐπε-
 ξιέναι, νομίζειν δὲ κτέ.: and so trained
 "that we do not, through over-sagac-

ὄντες τὰς τῶν πολεμίων παρασκευὰς λόγῳ καλῶς μεμφό-
 μνοι ἀνομοίως ἔργῳ ἐπεξιέναι, νομίζειν δὲ τὰς τε δια-
 νοίας τῶν πέλας παραπλησίους εἶναι καὶ τὰς προσπιπ-
 τούσας τύχας οὐ λόγῳ διαιρετάς· αἰὲ δὲ ὡς πρὸς εὖ 4
 20 βουλευομένους τοὺς ἐναντίους ἔργῳ παρασκευαζώμεθα·
 καὶ οὐκ ἐξ ἐκείνων ὡς ἀμαρτησομένων ἔχειν δεῖ τὰς ἐλ-
 πίδας, ἀλλ' ὡς ἡμῶν αὐτῶν ἀσφαλῶς προνοουμένων,
 πολὺ τε διαφέρειν οὐ δεῖ νομίζειν ἄνθρωπον ἀνθρώπου,
 κράτιστον δὲ εἶναι ὅστις ἐν τοῖς ἀναγκαιοτάτοις παιδεύεται.

ity in unprofitable accomplishments, disparage in clever speeches our enemy's resources, and then when it comes to action make our advance with no corresponding vigour, but are convinced, etc." See Grote's analysis of this speech, V. c. 48, p. 351. τὰ ἀχρεΐα, chiefly of rhetorical artifices. ξυνε-
 τοι ὄντες, subord. to μεμφόμενοι, expressing the means. Cf. c. 31. 5; 67. 6; 75. 11. ἐπεξιέναι, abs., used with ἔργῳ also in c. 120. 28; v. 9. 41. — 17. τὰς διανοίας: pl. as c. 144. 5; iii. 82. 22; vi. 11. 23; Lys. xxiv. 16: designs, projects, the results of διάνοια, c. 138. 2; vi. 15. 15. — 18. παραπλησίους: only here of two terminations; sc. ταῖς ἡμετέραις, therefore not to be disparaged. — καὶ τὰς . . . διαιρετάς: referring to c. 69. 25, βούλεσθε . . . καταστῆναι. We have learned "that the chances which may occur do not admit of distinct definition by argument," i.e. before they occur. With this is naturally connected what follows, § 4, "let us always assume prudent counsels on the part of our enemies, and prepare ourselves actively to meet them, not building our hopes on their mistakes; for this would be to make definite assumptions about accidental circumstances." See App.

19. ὡς πρὸς εὖ . . . ἐναντίους: Kr. Spr. 68, 8, states the rule: when a prep. phrase (a) is attended by an illustration (b) with ὡς, ὥσπερ, the prep. is used with both (a) and (b) when (b) follows (as in c. 85. 9), but only with (b) when (b) stands first, as here, iv. 41. 6, and vi. 50. 20. For other instances of a prep. not repeated, cf. c. 21. 5; 28. 6; 69. 32; 91. 20. — 20. παρασκευαζώμεθα: the subjv., which the best Mss. have, suitably follows up the declaration of Spartan principles with an exhortation (but Arn., Kr., Sh. read the indic. on account of αἰὲ). The same connexion of thought is shown also by the repeated δεῖ. — 22. προνοουμένων: usually mid. in Attic; but act., iii. 38. 28; 58. 11. — 23. πολὺ τε διαφέρειν κτέ.: here the marked difference of national traits, insisted on by the Corinthians in c. 69, is denied. — 24. ἐν τοῖς ἀναγκαιοτάτοις: in the severest school. J. The words ταύτας . . . μελέτας of c. 85. 1 show that this expression refers to the peculiar Spartan training, especially to its suppression of the individual will; (cf. 14) "the man who is trained under the strictest discipline," so that no choice is left to his own will. Cf.

85 “Ταύτας οὖν ἄς οἱ πατέρες τε ἡμῖν παρέδωσαν με- 1
 λέτας καὶ αὐτοὶ διὰ παντὸς ὠφελούμενοι ἔχομεν μὴ πα-
 ρῶμεν, μηδ’ ἐπειχθέντες ἐν βραχεὶ μορίῳ ἡμέρας περὶ
 πολλῶν σωμάτων καὶ χρημάτων καὶ πόλεων καὶ δόξης
 5 βουλευσώμεν, ἀλλὰ καθ’ ἡσυχίαν. ἔξεστι δ’ ἡμῖν μᾶλλον 2
 ἐτέρων διὰ ἰσχύιν. καὶ πρὸς τοὺς Ἀθηναίους πέμπετε
 μὲν περὶ τῆς Ποτειδαίας, πέμπετε δὲ περὶ ὧν οἱ ξύμμα-
 χοί φασιν ἀδικεῖσθαι, ἄλλως τε καὶ ἐτοίμων ὄντων αὐτῶν
 δίκας δοῦναι· ἐπὶ δὲ τὸν διδόντα οὐ πρότερον νόμιμον
 10 ὥς ἐπ’ ἀδικοῦντα ἰέναι. παρασκευάζεσθε δὲ τὸν πόλεμον
 ἅμα. ταῦτα γὰρ κράτιστα βουλευέσεσθε καὶ τοῖς ἐναντίοις
 φοβερώτατα.”

Καὶ ὁ μὲν Ἀρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ 3
 Σθενελαΐδας τελευταῖος, εἰς τῶν ἐφόρων τότε ὢν, ἔλεξε
 15 ἐν τοῖς Λακεδαιμονίοις ὧδε·

ii. 64. 9, φέρειν χρὴ τὰ δαιμόνια ἀναγκάως: i.e. with submission to the inevitable. Cf. c. 70, 71. See App.

85. Try, therefore, first to gain redress of grievances from the Athenians by peaceful means; but let us not neglect meanwhile to prepare for war.

1. ταύτας . . . μελέτας: the rel. clause interposed renders the art. unnecessary. Cf. Xen. An. i. 5. 16. Kühn. 465, note 6 a. — 3. ἐπειχθέντες: too hastily. See on c. 80. 16. — 4. σωμάτων: lives; opp. to χρήματα, as c. 141. 18; ii. 53. 7. — 5. βουλευσώμεν: Thuc. uses the act. and mid. for the most part in the same sense: in pres., ‘deliberate’; in aor., ‘decide.’ Cf. c. 97. 2; 132. 28; ii. 6. 9; iii. 28. 5; iv. 15. 3; 41. 1; v. 87. 3; vi. 39. 5; viii. 53. 24. Probably only in iii. 42. 25 it means ‘give advice.’

6. ἐτέρων: see on c. 84. 7; here for ἢ ἐτέροις, as ii. 15. 1; vi. 16. 1. H. 643 b; Kühn. 543, 2 c. See on

c. 71. 9. — πέμπετε: the imv. pres. when the aor. would be expected, acc. to the usage noted on c. 26. 1. For the epanaphora, cf. c. 28. 8; 30. 17; 126. 40. — 8. αὐτῶν: of themselves. Cf. iv. 60. 14. — 9. οὐ πρότερον: sc. πρὶν ἢν αἱ δίκαι δικασθῶσιν. — 10. ἰέναι: in pregnant sense. See on c. 78. 7. Contrast the advice of the Corinthians, c. 71. 17. — 11. κράτιστα καὶ φοβερώτατα: properly pred. to ταῦτα, but in effect adv. See on c. 43. 10.

14. Σθενελαΐδας: the ephor who now comes forward represents the jealous and encroaching attitude of that magistracy towards the conservatism of the kings. — 15. ἐν τοῖς Λακεδαιμονίοις: i.e. in the assembly. Cf. Dem. viii. 27, 74 (ἐν ὑμῖν); Plat. Legg. 886 e (ἐν ἀσεβέσιν ἀνθρώποις). Kr. and v. H. bracket the words. On the character and connexion of the speech of Archidamus, see App.

- 86 “Τοὺς μὲν λόγους τοὺς πολλοὺς τῶν Ἀθηναίων οὐ 1
 γινώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς οὐδαμοῦ ἀν-
 τεῖπον ὥς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους καὶ
 τὴν Πελοπόννησον· καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο
 5 ἀγαθοὶ τότε, πρὸς δ’ ἡμᾶς κακοὶ νῦν, διπλασίας ζημίας
 ἄξιοί εἰσιν, ὅτι ἀντ’ ἀγαθῶν κακοὶ γεγέννηται. ἡμεῖς δὲ 2
 ὁμοῖοι καὶ τότε καὶ νῦν ἐσμεν, καὶ τοὺς ξυμμάχους, ἣν
 σωφρονῶμεν, οὐ περιοψόμεθα ἀδικουμένους οὐδὲ μελλή-
 σομεν τιμωρεῖν, οἱ δ’ οὐκέτι μέλλουσι κακῶς πάσχειν.
 10 ἄλλοις μὲν γὰρ χρήματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, 3
 ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθη-
 ναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα μὴ λόγῳ
 καὶ αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρητέα ἐν τάχει καὶ
 παντὶ σθένει. καὶ ὥς ἡμᾶς πρέπει βουλευέσθαι ἀδικου- 4

SPEECH OF THE EPHOR STHENE-
 LAIDAS. Chap. 86.

86. *In view of the evident wrong of the Athenians, further discussion would be out of place, and war should immediately be decided on.*

1. οὐ γινώσκω: *I cannot understand.* Cf. c. 126. 21; ii. 40. 7; iv. 50. 9, an affectation of simplicity. The position of τοὺς πολλοὺς indicates the speaker's sense of weariness. — 2. ἀντεῖπον: followed by neg. See on c. 77. 13. — 3. ἀδικοῦσι: see on c. 67. 5. — 4. καίτοι: *and yet*, *quamquam*; introduces a confident refutation. — εἰ . . . ἐγένοντο: referring to what is a fact. Cf. c. 33. 8; 76. 8. — 7. καὶ τότε . . . ἐσμεν: by a sort of zeugma ἡμεν is to be supplied with τότε. Cf. iii. 40. 5; vi. 60. 13. — καὶ τοὺς ξυμμάχους: this noun by its position is made so prominent (see on c. 32. 17) that it is not repeated in the dat. (with τιμωρεῖν) in the sec-

ond clause. — ἣν σωφρονῶμεν: see on c. 40. 8. — 9. οἱ δ’ . . . πάσχειν: *sc. σύμμαχοι*; connected with the preceding in parataxis: ‘nor will we postpone helping them, since they have no longer postponement of ill-treatment.’ μέλλειν, in sense of ‘postpone,’ regularly has the pres. inf. The conjecture of Hünnekes, *οἱ γ’*, in close connection with τιμωρεῖν, is not improbable.

10. ἄλλοις μὲν κτέ.: refers chiefly to c. 80. § 3, 4, of the speech of Archidamus. — 11. παραδοτέα: and the following pl. verbals, as in c. 72. 4; 79. 6; 88. 2. GMT. 114, 2; H. 635 a. — 12. οὐδὲ διακριτέα: the verbal is from διακρίνεσθαι, *dispute*. Cf. v. 79. 15. — μὴ λόγῳ . . . βλαπτομένους: *μή*, not *οὐ*, since the neg. is determined by the *imv.* force of the verbal διακριτέα. As to the acc. αὐτούς, *sc. ἡμᾶς* with the verbal, which = *δεῖ διακρίνεσθαι*, see G. 281, 2; H. 991; Kühn. 427, note 2; Kr. *Spr.* 56, 18, 3. Cf. viii. 65. 14.

14. καὶ ὥς ἡμᾶς κτέ.: in answer to

15 μένους μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν
 μᾶλλον πρέπει πολὺν χρόνον βουλευέσθαι. ψηφίσεσθε 5
 οὖν, ὧ Λακεδαιμόνιοι, ἀξίως τῆς Σπάρτης τὸν πόλεμον
 καὶ μήτε τοὺς Ἀθηναίους ἔατε μείζους γίνεσθαι, μήτε
 τοὺς ξυμμάχους καταπροδιδῶμεν, ἀλλὰ ξὺν τοῖς θεοῖς
 20 ἐπίωμεν πρὸς τοὺς ἀδικοῦντας.”

87 Τοιαῦτα δὲ λέξας ἐπεψήφισεν αὐτὸς ἔφορος ὢν ἐς 1
 τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. ὁ δέ (κρίνουσι γὰρ 2
 βοῇ καὶ οὐ ψήφῳ) οὐκ ἔφη διαγιγνώσκειν τὴν βοὴν ὅπο-
 τέρα μείζων, ἀλλὰ βουλόμενος αὐτοὺς φανερώς ἀποδει-
 5 κνυμένους τὴν γνώμην ἐς τὸ πολεμεῖν μᾶλλον ὀρμῆσαι
 ἔλεξεν. “Ὅτῳ μὲν ὑμῶν, ὧ Λακεδαιμόνιοι, δοκοῦσι λελύ-
 σθαι αἱ σπονδαὶ καὶ οἱ Ἀθηναῖοι ἀδικεῖν, ἀναστήτω ἐς
 ἐκείνο τὸ χωρίον,” δείξας τι χωρίον αὐτοῖς, “ὅτῳ δὲ μὴ

c. 85. § 1, 2. — 19. καταπροδιδῶμεν: *be guilty of betraying*. For the force of *κατα*, cf. iii. 63. 14; 109. 18; iv. 10. 10; vii. 48. 26. — 20. ἐπίωμεν πρὸς: see on c. 83. 2. But Cobet reads ἐπί.

87. *The Lacedaemonian assembly votes against the Athenians. The decree of the allies is adjourned to a later meeting.*

1. ἐπεψήφισεν: applied to the putting of a question to vote at Sparta as well as at Athens. Cf. ii. 24. 6; vi. 14. 3; viii. 15. 7. The impf. inchoative (*he proceeded to* —), as c. 26. 23; 27. 2; 46. 2. The addition ἐς τὴν ἐκκλησίαν only here, but perhaps confirmed by Lucian's imitation, *Tim.* 44, τῇ ἐκκλησίᾳ ἐπεψήφισε. The words are bracketed by St. and v. H. after Kr., who quotes Plat. *Gorg.* 474 a, ἐπιψηφίζειν τοὺς παρόντας, for the usual Attic expression.

2. ὁ δέ κτέ.: this is the fullest notice we have of the process at Sparta. See Schömann, *Ant.* I. p. 236. The

use of ὁ δέ here without change of subj., assumes the occurrence of the first voting by βοή, so that after ἐπεψήφισε κτέ. we must supply καὶ οἱ μὲν ἐπεψηφίζοντο. — κρίνουσι γὰρ κτέ.: similar parenthesis in c. 104. 5; iii. 3. 1; 52. 14. — 4. μείζων: *louder*, as from more voices. ἐστὶ or εἴη must be supplied. For a similar omission of finite verb in indir. question, cf. iv. 40. 8; viii. 92. 58. — 5. ὀρμῆσαι: *trans.*, as c. 127. 11; ii. 20. 13. The obj. is αὐτούς; he desired to encourage the war party by the sense of their majority, and to show the others how much they were outnumbered. — 6. λελύσθαι . . . ἀδικεῖν: as the Corinthians had asserted, c. 67. 5. — 7. ἀναστήτω ἐς: *i.e.* ἀναστήτω καὶ ἵτω ἐς. Cf. c. 101. 7; vii. 49. 10; viii. 45. 1. G. 191, n. 6; H. 788. — 8. δείξας . . . αὐτοῖς: parenthetical insertion in the narrative. Cf. c. 136. 18; 137. 27; Hdt. viii. 137. 22; Isocr. xii. 215; Isae. ii. 12; Dem. xxi. 116; Aeschin.

δοκοῦσιν, ἐς τὸ ἐπὶ θάτερα.” ἀναστάντες δὲ διέστησαν, 3
 10 καὶ πολλῶ πλείους ἐγένοντο οἷς ἐδόκουν αἱ σπονδαὶ λε-
 λύσθαι. προσκαλέσαντές τε τοὺς ξυμμάχους εἶπον ὅτι 4
 σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ
 καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντές ψῆφον ἐπα-
 γαγεῖν, ὅπως κοινῇ βουλευσάμενοι τὸν πόλεμον ποιῶνται,
 15 ἣν δοκῇ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ’ οἴκου διαπραξάμε- 5
 νοι ταῦτα, καὶ οἱ Ἀθηναίων πρέσβεις ὕστερον ἐφ’ ἅπερ
 ἦλθον χρηματίσαντες. ἡ δὲ διαγνώμη αὕτη τῆς ἐκκλησίας 6
 τοῦ τὰς σπονδὰς λελύσθαι ἐγένετο ἐν τῷ τετάρτῳ ἔτει *

II. 43; Cic. *de Fin.* v. 3. 7.—9. ἐς τὸ ἐπὶ θάτερα: adopted here by Cl. for ἐς τὰ ἐπὶ θάτερα after the analogy of ἐκ τοῦ ἐπὶ θάτερα, vii. 37. 9; opp. to ἐς ἐκεῖνο τὸ χωρίον.

διέστησαν: in literal sense; the figurative in c. 15. 16; 18. 28.—11. προσκαλέσαντές τε: and so (c. 67. 3; 76. 16; 78. 7) *calling in*, since, c. 79. 3, μετεστήσαντο πάντας.—εἶπον: with ὅτι δοκοῖεν and βούλεσθαι. Cf. ii. 80. 6, 10; iii. 2. 12, 15; 3. 12, 14; iv. 46. 18, 20; v. 61. 9, 11. Kühn. 550, note 3.—13. τοὺς πάντας . . . ἐπαγαγεῖν: implies a general convocation of the allies, since the invitation of the Corinthians (c. 67. 3) and of the Lacedaemonians (c. 67. 9) had been addressed only to particular states. This purpose is carried out, c. 119. § 1, with the formal expression ψῆφον ἐπάγειν (with dat., c. 125. 3). Cf. iv. 74. 15, ψῆφον διενεγκεῖν of the act of voting; pass., Xen. *An.* vii. 7. 57, οὕτω ψῆφος αὐτῷ ἐπῆκτο περὶ φυγῆς.—14. κοινῇ: belongs both to βουλευσάμενοι and to τὸν πόλεμον ποιῶνται.

16. ἐφ’ ἅπερ ἦλθον: cf. c. 72. 3. Thuc. avoids digressions which would not elucidate his main subject, perhaps in intentional divergence from

the practice of Hdt.—17. χρηματίσαντες: of public affairs, v. 5. 2; 61. 6; vi. 62. 18. The mid. is used mostly of mercantile business. Cf. vii. 13. 13. The narrative in § 5 is continued at c. 118. § 3, αὐτοῖς μὲν οὖν Λακεδαιμονίοις κτέ., being here interrupted by the detailed account of what is called, c. 23. 23, ἀληθεστάτη μὲν λόγῳ δὲ ἀφανεστάτη πρόφασις τοῦ πολέμου.—διαγνώμη: used only by Thuc. of Attic writers. Cf. iii. 42. 1; 67. 33 (c. 118. 18, διέγνωστο).—18. τοῦ τὰς σπονδὰς λελύσθαι: this explanatory clause is quite in place, considering the importance of the subject, and is not to be bracketed with Kr., St., and v. H. It is rather confirmed than rendered doubtful by the repetition in c. 88. 1. For the gen. inf. as appos., see Kühn. 402 d.—ἐν τῷ . . . δεκάτῳ: these words are grammatically connected with τῶν . . . προκεχωρηκυῖων, the pf. expressing with ἐν, instead of the expected ἐς, the period reached, = ἐς τὸ ἔτος προκεχωρηκυῖων καὶ ἐν τῷ ἔτει οὖσων. See Kr. *Spr.* 68, 12, 2 for instances of the pf. thus used with ἐν. P. prefers to connect ἐν ἔτει with ἐγένετο (with which, as Cl. admits, its position shows that it was intended

καὶ δεκάτῳ τῶν τριακοντουτίδων σπονδῶν προκεχωρηκυ-
 20 ὦν, αἱ ἐγένοντο μετὰ τὰ Εὐβοϊκά.

88 Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σπονδὰς λελύ- 1
 σθαι καὶ πολεμητέα εἶναι, οὐ τοσοῦτον τῶν ξυμμάχων
 πεισθέντες τοῖς λόγοις ὅσον φοβούμενοι τοὺς Ἀθηναίους
 μὴ ἐπὶ μείζον δυνηθῶσιν, ὁρῶντες αὐτοῖς τὰ πολλὰ τῆς
 89 Ἑλλάδος ὑποχείρια ἤδη ὄντα. οἱ γὰρ Ἀθηναῖοι τρόπῳ 1
 τοιῷδε ἦλθον ἐπὶ τὰ πράγματα ἐν οἷς ἠϋξήθησαν· ἐπειδὴ 2
 Μῆδοι ἀνεχώρησαν ἐκ τῆς Εὐρώπης νικηθέντες καὶ ναυσὶ

to be connected in sense) understanding ἐς τοῦτο τὸ ἔτος with the partic.
 — 19. **τριακοντουτίδων**: for the form, see on c. 23. 19. — 20. **αἱ ἐγένοντο** κτέ.: see c. 23. 20; 115. § 1.

88. *The real reason of the war was the fear the Lacedaemonians felt of the growing power of the Athenians.*

1. **ἐψηφίσαντο δέ**: a resumption of what precedes with δέ epexegetic, the verb pointing on to the reason following (οὐ τοσοῦτον κτέ.), as the chief contents of the chapter. — 2. **οὐ τοσοῦτον — ὅσον**: = "less—than." See on c. 9. 2; 11. 1. — 3. **φοβούμενοι . . . μὴ**: see on c. 72. 8; 78. 3; 82. 26. — 4. **δυνηθῶσιν**: the aor. stands to δύνασθαι as ἰσχύσαι (c. 3. 8) to ἰσχύειν; and so ἐπὶ μείζον. Cf. c. 10. 20; 21. 3; iv. 117. 12; viii. 24. 22; 74. 12. Thuc. very rarely, if ever, uses the opt. with μὴ after verbs of fear. We have thus again stated the ἀληθεστάτη πρόφασις ἀφανεστάτη δὲ λόγῳ of c. 23. § 6, which also speaks of the Athenians as φόβον παρέχοντας τοῖς Λακεδαιμονίοις.

HISTORY OF THE GROWING POWER OF THE ATHENIANS FROM THE BATTLE OF MYCALE TO THE BEGINNING OF THE PELOPONNESIAN WAR, B.C. 479-431. Chaps. 89-118.

This period is called by the Greek grammarians ἡ πεντηκονταετία or ἡ πεντηκονταετηρίς.

89. *Capture of Sestos. The rebuilding of Athens begun.*

1. **οἱ γὰρ Ἀθηναῖοι κτέ.**: these words introduce the events between the retirement of the Persians and the transfer of the hegemony to the Athenians, B.C. 476, c. 89-96. — 2. **ἦλθον ἐπὶ τὰ πράγματα**: i.e. not of set purpose but by the course of events they found themselves in such circumstances that they had to take the hegemony. Cf. ii. 36. 15; 56. 12; iii. 49. 3. Antiphon, vi. 20. To the history of this αὐξάνεσθαι Thuc. passes in c. 97. 3 with the words τοσάδε ἐπῆλθον, which introduce the subsequent political and military enterprises deliberately carried out by the Athenians to the beginning of the war. See on ii. 36. 16, and Herbst, Philol. 24, p. 725 ff. — **ἐπειδὴ Μῆδοι κτέ.**: following τοιῷδε without conj. Cf. c. 128. 7; ii. 34. 3; 75. 24; iii. 20. 13; 21. 2; 52. 4; 92. 3; 97. 2; 104. 5; iv. 46. 16; 67. 11; 90. 6; 100. 8; v. 45. 6; 71. 2; vi. 46. 12; 64. 14; 88. 2; viii. 50. 5; 69. 5; 104. 1. With γάρ only in ii. 20. 3; v. 68. 9; viii. 73. 3; 84. 2. τρόπῳ τοιῷδε is resumed in c. 96. 1 with τούτῳ τῷ τρόπῳ. — 3. **καὶ ναυσὶ καὶ**

καὶ πεζῶ ὑπὸ Ἑλλήνων καὶ οἱ καταφυγόντες αὐτῶν ταῖς
 5 ναυσὶν εἰς Μυκάλην διεφθάρησαν, Λεωτυχίδης μὲν ὁ βα-
 σιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγείτο τῶν ἐν Μυκάλῃ
 Ἑλλήνων, ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοπον-
 νήσου ξυμμάχους· *οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας
 καὶ Ἑλλησπόντου ξύμμαχοι ἤδη ἀφεστηκότες ἀπὸ βασιλέ-
 10 ως ὑπομείναντες Σηστὸν ἐπολιόρκουν Μήδων ἐχόντων,
 καὶ ἐπιχειμάσαντες εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων,
 **καὶ μετὰ τοῦτο ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἑκα-
 στοι κατὰ πόλεις.

Ἀθηναίων δὲ τὸ κοινόν, ἐπειδὴ αὐτοῖς οἱ βάρβαροι 3
 15 ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο εὐθὺς ὅθεν ὑπεξ-

πεζῶ: i.e. at Salamis and Plataea. —
 5. διεφθάρησαν: see Hdt. ix. 100–105.
 — 6. τῶν ἐν Μυκάλῃ: cf. ii. 34. 14; iii.
 113. 10. — 7. ἀπεχώρησαν: see Hdt. ix.
 114. 6.

8. καὶ οἱ . . . ξύμμαχοι: these were
 the Greeks of the Asiatic coast, who,
 on the appearance of the Hellenic
 fleet, had declared themselves inde-
 pendent and had become *de facto* allies
 of the Athenians. “Considering the
 reserved attitude of the Lacedae-
 monian, and the relatively private
 character of the Athenian, under-
 taking, we cannot think here of any
formal reception into the Hellenic
 alliance.” Kirchhoff, *Der delische*
Bund. Hermes, 11, p. 9. See App. —
 9. ἤδη ἀφεστηκότες: at and after the
 battle of Mycale. Hdt. ix. 103 ff. The
 attrib. partic. placed after its subst.,
 as c. 11. 19. — 10. ὑπομείναντες: opp.
 to ἀπεχώρησαν, 7, *keeping their ground*.
 Cf. c. 76. 3. — ἐπολιόρκουν: impf.;
 cf. c. 26. 23; 87. 1. See Hdt. ix.
 114–118. — Μήδων ἐχόντων: the
 standing expression. Cf. c. 94. 6;
 98. 1; 103. 10. — 11. ἐπιχειμάσαντες:

so the capture of the town took place
 in the spring of 478. See Ullrich, *Die*
hellen. Kriege, p. 41. — αὐτήν: τὴν
 Σηστὸν. Schol., Σηστὸς ἡ πόλις λέγεται
 καὶ ἀρσενικῶς καὶ θηλυκῶς. Masc., Xen.
Hell. iv. 8. 5, 6; Dem. xxiii. 158.
 — 12. ὡς ἑκαστοι: see on c. 3. 19.

14. Ἀθηναίων δὲ κτέ.: the rebuild-
 ing of the city and walls now men-
 tioned took place in the winter months
 of 479–8, during the siege of Sestos.
 See on c. 90. 22. — τὸ κοινόν: the
 whole community without designation
 of any particular magistracy, and
 without distinction of βουλή and δῆ-
 μος. So c. 90. 29; 92. 3; iii. 11. 22.
 For the pl. verb following, see on c.
 24. 9; 34. 5. — αὐτοῖς: ethical dat.,
 used in good as well as in bad sense.
 Cf. c. 101. 6; 106. 8; v. 3. 21. — 15.
 ἐκ τῆς χώρας: i.e. out of Attica, opp.
 to ἐκ τῆς Εὐρώπης, 3. See Ullrich,
Hell. Kr. p. 41. — ὅθεν: = ἐντεῦθεν οἱ:
 a rare attraction, transferred from the
 pron. use to the adv. Cf. Soph. *Tr.*
 701, ἐκ δὲ γῆς, ὅθεν προύκειτ', ἀναξέουσι
 θρομβώδεις ἀφροί. Hor. *Od.* i. 38. 3,
 rosa quo locorum sera more

έθεντο παίδας καὶ γυναῖκας καὶ τὴν περιούσαν κατασκευήν,
καὶ τὴν πόλιν ἀνοικοδομεῖν παρεσκευάζοντο καὶ τὰ τείχη·
τοῦ τε γὰρ περιβόλου βραχέα εἰστήκει καὶ οἰκίαι αἱ μὲν
πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἷς αὐτοὶ
90 ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν. Λακεδαιμόνιοι δὲ 1
αἰσθόμενοι τὸ μέλλον ἦλθον πρεσβεῖα, τὰ μὲν καὶ αὐτοὶ
ἦδιον ἂν ὀρῶντες μήτ' ἐκείνους μήτ' ἄλλον μηδένα τεῖχος
ἔχοντα, τὸ δὲ πλεόν τῶν ξυμμάχων ἐξοτρυνόντων καὶ φο-
5 βουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλήθος, ὃ πρὶν οὐχ
ὑπῆρχε, καὶ τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν γενομέ-
νην· ἡξίουν τε αὐτοὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω 2
Πελοποννήσου μᾶλλον ὅσοις εἰστήκει ξυγκαθελεῖν μετὰ

tur. The reference is to the neighbouring islands and the Argolic Acce.—*ὑπεξέθεντο*: *had carried for safety*; *ὑπεκκεῖσθαι* is the pf. pass., c. 137. 19; viii. 31. 15. The same verbs are used of the same fact by Hdt. viii. 41. 7; 60. 24; and by Plut. *Them.* 10. 4. Cf. also Soph. *El.* 297.—16. *παίδας καὶ γυναῖκας*: without art. Kühn. 462 e; Kr. *Spr.* 50, 3, 8.—*κατασκευήν*: *household goods* in general. See on c. 2. 12. Cf. ii. 5. 13; 14. 3.—18. *περιβόλου . . . οἰκίαι*: in chiasmic order to *πόλιν . . . τείχη*.—*βραχέα*: *small portions*. See on c. 14. 11.—*οἰκίαι*: placed before its limitations. See on c. 1. 6. Cf. iii. 13. 18. Cobet reads *αἱ οἰκίαι*.—19. *πεπτώκεσαν*: St., v. H., B. read *ἐπεπτώκεσαν*. G. 101, 4, x.; H. 358 c. Kühn., 199, 11, would write *ῥεπτώκεσαν*.—20. *ἐσκήνησαν*: the mid. in same sense, c. 133. 5; ii. 52. 9.

90, 91. *In spite of the resistance of the Lacedaemonians, the rebuilding of the walls of Athens is completed through the address of Themistocles.*

2. *ἦλθον πρεσβεῖα*: = *ἐπρεσβεύσαντο*. The dat. like *ναυσὶ καὶ πεζῇ*, but with

no exact parallel. Cf. *αὐτομολία χωρεῖν*, viii. 40. 11.—*τὰ μὲν . . . τὸ δὲ πλεόν*: the pl. more comprehensive, the sing. more emphatic. Cf. viii. 47. 9, 15. In c. 18. 30, with *τὰ μὲν . . . τὰ δέ*, equal weight is laid on both.—*καὶ αὐτοὶ . . . ἔχοντα*: the partic. *ὀρῶντες* and the following gen. abs. are causal, representing clauses with *ὅτι*, e.g. *ὅτι ἦδιον ἂν ἐώρων εἰ μήτ' ἐκείνους μήτ' ἄλλον μηδένα τεῖχος ἔχοντα ἐώρων*, or perhaps *μή* may be due to the feeling that *ἦδιον ἂν ὀρῶντες* really expresses a wish, = *μᾶλλον ἂν βουλόμενοι*.—4. *ἐξοτρυνόντων*: this partic., expressing the effect, is placed co-ord. before *φοβουμένων*, the cause, as in c. 1. 3.—6. *γενομένην*: on the position, see on c. 11. 19.

7. *τε*: cf. c. 67. 3; 77. 14; 87. 11.—8. *ὅσοις εἰστήκει*: the best Mss. have *ξυνειστήκει*, which is hard to explain, but may have arisen by dittography from the following word. It is retained by Sh. and Kr., with Arnold's explanation, 'stand or hold together,' the *περίβολος* being continuous, in contrast with c. 89. 18. The subj. is

- σφῶν τοὺς περιβόλους, τὸ μὲν βουλόμενον καὶ ὑποπτον
 10 τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὥς δὲ τοῦ
 βαρβάρου, εἰ αὖθις ἐπέλθοι, οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ
 ποθεν, ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὀρμᾶσθαι, τήν τε Πε-
 λοπόννησον πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησίν τε
 καὶ ἀφορμήν. οἱ δ' Ἀθηναῖοι Θεμιστοκλέους γνώμη 3
 15 τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι
 ὅτι πέμψουσιν ὥς αὐτοὺς πρέσβεις περὶ ᾧν λέγουσιν,
 εὐθὺς ἀπήλλαξαν· ἑαυτὸν δ' ἐκέλευεν ἀποστέλλειν ὥς
 τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν Λακεδαίμονα, ἄλλους δὲ
 πρὸς ἑαυτῷ ἐλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ'
 20 ἐπισχεῖν μέχρι τοσούτου ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρῳσιν

τείχη, from *τειχίζειν*. Cf. c. 91. 3. — 9. τὸ βουλόμενον καὶ ὑποπτον: see on c. 36. 3; τὸ βουλόμενον, like τὸ δεδιός, τὸ θαρσύν, properly 'that which wills' in us, and so 'the will' in concrete sense. Cf. Eur. *I. A.* 1270, οὐδ' ἐπὶ τὸ κείνου βουλόμενον ἐλήλυθα; 386, τὸ λελογισμένον παρὲς. — 10. δηλοῦντες: letting be seen. Cf. c. 82. 4; 102. 14; iv. 68. 29; v. 30. 14. — ἐς τοὺς Ἀθηναίους: Cl. compares c. 72. 13, ἐς τὸ πλῆθος εἰπεῖν. But it is better, with Kr., Sh., to connect this with ὑποπτον. Kr. compares vi. 60. 3; 61. 18; 103. 21. — ὥς δὲ τοῦ βαρβάρου . . . ἔχοντος: i.e. λέγοντες δὲ ὥς, εἰ μὴ τειχίζοιεν ἀλλὰ καὶ ξυγκαθέλοιεν τοὺς περιβόλους, ὁ βάρβαρος οὐκ ἂν ἔχοι κτέ. Kühn. 398, 4; Kr. *Spr.* 69, 63, 3; 54, 6, 6. — 11. ἐχυροῦ ποθεν: from some stronghold, ποθεν being = the gen. of τις. Cf. Plat. *Phaedr.* 268 c, ἐκ βιβλίου ποθεν ἀκούσας; *Rep.* 544 d, ἡ οἷε ἐκ δρυός ποθεν ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι. — 12. νῦν: in the sense of νῦν δὴ or νυνδὴ (Cobet, *V. L.* p. 233) = ὀλίγον ἔμπροσθεν, ἄρτίως, modo. So Dem. xix. 65, ὅτε γὰρ νῦν ἐπορευό-

μεθα εἰς Δελφούς. Eur. *I. T.* 327. — τήν τε: τε is postscript. See on c. 33. 2. — 13. ἀναχώρησιν κτέ.: to be taken locally, place of retreat as well as of advance.

14. γνώμη: by the advice. Cf. c. 93. 16; iii. 50. 3; vi. 50. 2. — 15. τοὺς μὲν Λακεδαιμονίους κτέ.: it would be more natural that in 17 we should find αὐτὸν δ' ἀπέστειλαν; but by the variation it is suggested that it was not till the departure of the Lacedaemonians that the second part of the advice was given. — 17. ἀπήλλαξαν: got rid of; the word implies that their presence was a burden. Cf. viii. 46. 26. — 20. μέχρι τοσούτου ἕως: cf. Dem. xviii. 48, μέχρι τούτου φίλος ὠνομάζετο, ἕως προῦδωκεν. Plat. *Rep.* 471 b, μέχρι τούτου ποιήσονται τὴν διαφοράν, μέχρι οὗ ἂν κτέ. — ἱκανόν: pred., containing the effect of the verb. Cf. c. 37. 21; 71. 27; ii. 75. 22; vi. 92. 26. — ἄρῳσιν: for αἰρῳσιν of the Mss. The two forms could hardly be distinguished when the aor. was written with ι subscript. An end to be reached, and not, as in c. 58. 16, an enduring process, is

ὥστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους· τειχίζειν
 δὲ πάντας πανδημεὶ τοὺς ἐν τῇ πόλει καὶ αὐτοὺς καὶ γυ-
 ναῖκας καὶ παῖδας, φειδομένους μήτε ἰδίου μήτε δημοσίου
 οἰκοδομήματος ὅθεν τις ὠφελία ἔσται ἐς τὸ ἔργον, ἀλλὰ
 25 καθαιροῦντας πάντα. καὶ ὁ μὲν ταῦτα διδάξας καὶ ὑπει- 4
 πών, τᾶλλα ὅτι αὐτὸς τὰ κεῖ πράξοι, ὥχετο. καὶ ἐς τὴν 5
 Λακεδαίμονα ἐλθὼν οὐ προσήει πρὸς τὰς ἀρχάς, ἀλλὰ
 διῆγε καὶ προυφασίζετο. καὶ ὁπότε τις αὐτὸν ἔροιτο
 τῶν ἐν τέλει ὄντων ὃ τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν,
 30 ἔφη τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δέ τινος οὔσης
 αὐτοὺς ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τάχει ἥξειν
 91 καὶ θαυμάζειν ὥς οὐπω πάρεισιν. οἱ δὲ ἀκούοντες τῷ 1
 μὲν Θεμιστοκλεῖ ἐπείθοντο διὰ φιλίαν αὐτοῦ, τῶν δὲ

spoken of. See App. — 21. ἀπο-
 μάχεσθαι: = μάχεσθαι ἀπ' αὐτοῦ, as
 Plat. *Phaedr.* 260 b, ἀποπολεμεῖν τε
 χρήσιμον. Xen. *Cyr.* iii. 1. 1. Cf. ii.
 20. 9, ὁ χῶρος ἐπιτήδειος ἐφαίνετο
 ἐνστρατοπεδεῦσαι. — ἐκ τοῦ ἀναγκαιο-
 τάτου ὕψους: from the height indispen-
 sable for defence. The sense might
 have been expressed by ἕως ἂν τὸ τεῖ-
 χος ἐς τὸ πρὸς τὸ ἀπομάχεσθαι ἀναγκαι-
 ότατον ὕψος ἄρῃσι. — 22. τοὺς ἐν τῇ
 πόλει: opp. to those before Sestos, c.
 89. 10. Ullrich, *Hell. Kr.* p. 43 ff. —
 24. ὅθεν . . . ἔσται: fut. indic. in de-
 pendent sentence with potential sense.
 Cf. c. 107. 19. *Kr. Spr.* 53, 7, 8; Kühn.
 387, 4 d.

25. καὶ ὁ μὲν: answers to οἱ δέ in
 c. 91. 1, and both together describe
 the execution of the preceding reso-
 lution. — ὑπειπών: see on c. 35. 18. —
 26. τᾶλλα: (placed for emphasis be-
 fore the conj.; see on c. 77. 4) as
 for the rest, loosely connected with
 what follows, τὰ κεῖ alone being obj.
 πράξοι. Cf. ii. 100. 6; with ἐς, vi. 15. 5.
 — πράξοι: fut. opt. in indir. disc. Cf.

ii. 2. 18; 80. 10; iv. 83. 15; viii. 61. 5.
 GMT. 70, 2; H. 932, 2.

27. προσήει πρὸς: would not go near,
 of physical approach. So Aeschin.
 i. 165; usually with dat. of the
 interview merely. Cf. c. 72. 13; iv.
 36. 2; v. 59. 23; vii. 72. 8. — τὰς
 ἀρχάς: cf. v. 84. 20. — 28. διῆγε:
 abs., let time pass on, as vii. 39. 5. —
 29. ὃ τι: the question would be τί
 οὐκ ἐπέρχει; and in indir. disc., ὃ τι.
 — ἐπέρχεται: see on c. 72. 15. — ἐπὶ
 τὸ κοινόν: before the community, i.e. in
 the public assembly. Cf. ii. 12. 5;
 iv. 84. 8; 97. 9; v. 37. 4. — 32. θαυ-
 μάζειν ὥς: Cobet and v. H. read πῶς,
 as in Xen. *Cyr.* ii. 4. 9. Usually
 const. with εἰ = ὅτι. But with ὅπως
 in Dem. xviii. 159; "Isocr. iii. 3;
 Xen. *Apol.* 25. ὥς is perhaps exclama-
 tory." B. L. G.

91. 2. φιλίαν: of favour in public
 relations. Cf. c. 60. 7; 137. 31; ii. 100.
 13; iii. 95. 7; v. 95. 2. For the fact,
 see c. 74. 9. — τῶν δὲ . . . κατηγορούν-
 των: the partic. ἀφικνούμενοι (in iv.
 27. 16 also ἀφιγμένοι), being constantly

ἄλλων ἀφικνουμένων καὶ σαφῶς κατηγορούντων ὅτι τει-
 χίζεται τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον ὅπως χρή
 5 ἀπιστῆσαι. γνοὺς δὲ ἐκείνος κελεύει αὐτοὺς μὴ λόγοις 2
 μᾶλλον παράγεσθαι ἢ πέμπει σφῶν αὐτῶν ἄνδρας οἵτινες
 χρηστοὶ καὶ πιστῶς ἀναγγελοῦσι σκεψάμενοι. ἀποστέλ- 3
 λουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναί-
 οῖς κρύφα πέμπει κελεύων ὥς ἦκιστα ἐπιφανῶς κατασχεῖν
 10 καὶ μὴ ἀφείναι πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν (ἤδη
 γὰρ καὶ ἦκον αὐτῷ οἱ ξυμπρέσβεις, Ἀβρώνιχός τε ὁ Λυ-
 σικλέους καὶ Ἀριστείδης ὁ Λυσιμάχου, ἀγγέλλοντες ἔχειν
 ἱκανῶς τὸ τεῖχος). ἐφοβεῖτο γὰρ μὴ οἱ Λακεδαιμόνιοι
 σφᾶς, ὁπότε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. οἱ τε 4
 15 οὖν Ἀθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατεῖχον,

used of persons who came from abroad, acquired an almost subst. meaning. Cf. c. 95. 11; iii. 93. 13; v. 16. 24; Hdt. i. 105. 16; Plat. Prot. 313 b; Gorg. 459 e; Isocr. vii. 66; Dem. xviii. 82, 201. Here, therefore, τῶν ἄλλων ἀφικνουμένων are to be taken closely together, the others who came from Athens; and καὶ with σαφῶς is intensive, quite positively, as in viii. 87. 20 (probably also in viii. 1. 3, where καὶ σαφῶς ἀγγέλλουσι is pred. to what precedes). v. H. in Hermes, 4, p. 423, approves this explanation. (In his own edition v. H. brackets ἄλλων and καί. Van der Mey, Mnem. 11, 327, omits καί and reads ἀεί for ἄλλων.) — 4. λαμβάνει: sc. τὸ τεῖχος. See on c. 90. 8. So ἔχειν in iv. 13. 4. Cf. Hdt. ix. 7. 5, τὸ τεῖχος ἐπάλξις ἐλάμβανε. — ὅπως χρή ἀπιστῆσαι: depending on οὐκ εἶχον (= ἤδεσαν), they did not know how they could help believing them; usually the deliberative subjv. occurs, as in ii. 52. 11; iv. 28. 15; v. 65. 21; probably also vii. 14. 6. In

iii. 11. 18, ἐχόντων . . . πρὸς ὃ τι χρή στήναι, though without neg. Kr. Spr. 54, 7, 2; Kühn. 394, note 3.

5. μὴ μᾶλλον . . . ἢ: see on c. 73. 17. — 7. χρηστοί: sc. εἰσι, which is sometimes omitted after rel. Cf. c. 16. 4; 35. 25; ii. 97. 25. But Cobet brackets χρηστοὶ καί. The fut. ἀναγγελοῦσι has a final meaning. Cf. iii. 16. 15; iv. 22. 3. See on c. 90. 24. See App.

8. καὶ περὶ αὐτῶν: for similar parataxis, cf. c. 26. 17; 61. 2; ii. 12. 8. — 10. ἤδη γὰρ κτέ.: explains the pl. αὐτοί, and shows that the suggestion of c. 90. 19 had been acted upon. — 11. αὐτῷ: see on c. 13. 12; 61. 1. — Ἀβρώνιχος: see Hdt. viii. 21. 6. — 13. ἐφοβεῖτο γάρ: gives the reason of κελεύων, 9. — 14. σφᾶς: indir. refl. Cf. iii. 93. 7; iv. 41. 12; 55. 6; pl. as referring to the three envoys. — ὁπότε ἀκούσειαν: = ὁπότεν ἀκούσωσι of dir. disc. Cf. the opt., c. 25. 4; 63. 3. GMT. 77, 2, n.; H. 932, 2.

15. ἐπεστάλη: see on c. 46. 1. —

καὶ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις ἐνταῦθα
 δὴ φανερώς εἶπεν ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη
 ὥστε ἱκανὴ εἶναι σῶζειν τοὺς ἐνοικοῦντας, εἰ δέ τι βού-
 λονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι, πρεσβεύεσθαι παρὰ
 20 σφᾶς ὡς προδιαγιγνώσκοντας τὸ λοιπὸν [ἶέναι] τά τε
 σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά. τήν τε γὰρ πόλιν 5
 ὅτε ἐδόκει ἐκλιπεῖν ἄμεινον εἶναι καὶ ἐς τὰς ναῦς ἐσβῆ-
 ναι, ἄνευ ἐκείνων ἔφασαν γρόντες τολμῆσαι, καὶ ὅσα αὖ
 μετ' ἐκείνων βουλευέσθαι, οὐδενὸς ὕστεροι γνώμη φανῆ-
 25 ναι. δοκεῖν οὖν σφίσιν καὶ νῦν ἄμεινον εἶναι τὴν ἐαυτῶν 6
 πόλιν τείχος ἔχειν, καὶ ἰδίᾳ τοῖς πολίταις καὶ ἐς τοὺς
 πάντας ξυμμάχους ὠφελιμώτερον ἔσεσθαι· οὐ γὰρ οἶόν 7

16. ἐπελθὼν κτέ.: as in c. 90. 29, ἐπὶ τὸ κοινόν. — ἐνταῦθα δὴ: of the decisive moment. Cf. c. 49. 30, τότε δὴ. — 18. εἰ δέ τι βούλονται κτέ.: "if the Lacedaemonians or their allies wished anything, envoys must hereafter be sent (inf. = inv. after εἶπεν) to them with the understanding that they could for themselves recognize and decide what was for their own and the general interest." The prep. παρὰ to be taken with προδιαγιγνώσκοντας as well as with σφᾶς. See on c. 84. 19; 92. 3; vi. 50. 20. This compound is found also in c. 78. 4; v. 38. 19. Its προ- implies here "before the Lacedaemonians take the trouble to advise them." The pres. inf. and partic. imply an ironical assumption as to the whole future. See App. — 21. κοινά: the position of τε shows that this is opp. to σφίσιν αὐτοῖς, and that therefore σύμφορα belongs to both.

23. ἄνευ ἐκείνων: i.e. ἄνευ γνώμης ἐκείνων. Cf. c. 128. 12; ii. 72. 17; vi. 78. 19; v. 28. 6; viii. 5. 14. — ἔφασαν: bracketed by Kr., since ἔφη comes again in 30, and ἔφασαν was

probably supplied by a scribe, who thought a pl. verb was needed with γρόντες. Cf. vi. 25. 15; 64. 22; vii. 48. 7. But Cl. thinks it may stand after εἶπεν, 17, without offence, since the completion of the embassy has been mentioned. Here, as in c. 28. 10, the repetition of the verb is due to the importance of the statement. — 24. βουλευέσθαι: inf. in rel. sentence in indir. disc. Cf. ii. 13. 34; 24. 11; 102. 28; iv. 98. 13; v. 45. 9; 46. 18; 63. 16; vi. 24. 14. GMT. 92, 2, n. 3; H. 947; Kühn. 594, 5; Kr. Spr. 55, 4, 9; 53, 2, 9. — γνώμη: like γρόντες, 23, implies both discernment and decision, referring to προδιαγιγνώσκοντας above.

25. καὶ νῦν ἄμεινον εἶναι: repeated from 22, with a proud sense of self-determination. — 26. καὶ ἰδίᾳ κτέ.: i.e. ὠφελιμώτερον τοῖς πολίταις καὶ ἰδίᾳ καὶ ἐς τοὺς ξυμμάχους: the fortification of the city would be of more advantage to its inhabitants (τοῖς πολίταις, not the colorless σφίσιν), in regard as well to the security of the city itself (ἰδίᾳ) as to its influence over the confederacy. Thuc. very often

τ' εἶναι μὴ ἀπὸ ἀντιπάλου παρασκευῆς ὁμοῖόν τι ἢ ἴσον
 ἐς τὸ κοινὸν βουλευέσθαι. ἢ πάντας οὖν ἀτειχίστους
 30 ἔφη χρήναι ξυμμαχεῖν ἢ καὶ τάδε νομίζειν ὀρθῶς ἔχειν.
 92 οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φανεράν οὐκ 1
 ἐποιοῦντο τοῖς Ἀθηναίοις (οὐδὲ γὰρ ἐπὶ κωλύμῃ, ἀλλὰ
 γνώμης παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο, ἅμα
 δὲ καὶ προσφιλεῖς ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν Μη-
 5 δον προθυμίαν τὰ μάλιστα αὐτοῖς ἐτύγχανον), τῆς μέντοι
 βουλήσεως ἀμαρτάνοντες ἀδήλως ἤχθοντο. οἱ τε πρέ-
 σβεις ἐκατέρων ἀπήλθον ἐπ' οἴκου ἀνεπικλήτως.

93 Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν 1

separates two parallel clauses by an expression common to both (here τοῖς πολίταις). Cf. c. 69. 1, 13, 17; 70. 27; 93. 20. See App.—28. μὴ... παρασκευῆς: = ἀπὸ παρασκευῆς μὴ ἀντιπάλου οὔσης. "A position of equal independence is indispensable if the views proposed are to receive equal consideration." For the effect of a neg. before a prep. to reverse the meaning of the following noun or adj., see Kr. Spr. 67, 9; 10, 4; Kühn. 514, 4. Cf. c. 141. 24; iii. 62. 16. For ἀπό, cf. c. 74. 18; ii. 77. 3; vi. 19. 6; vii. 29. 6; for ὁμοῖόν τι ἢ ἴσον, see on c. 27. 4.—30. τάδε: "what has now happened."

92. The Lacedaemonians are secretly displeased but make no open protest.

1. ὀργὴν... ἐποιοῦντο: see on c. 50. 7. The adj. φανεράν has here the same force as an adv. with ὀργίζεσθαι. Cf. 6, ἀδήλως ἤχθοντο.—2. κωλύμη: used only by Thuc. of Attic writers. Cf. iv. 27. 14; 63. 4.—3. γνώμης παραινέσει: governed still by the prep. ἐπί. See on c. 6. 20.—δῆθεν: as they said, expresses ironically disbelief in the truth of the statement.

Cf. c. 127. 2; iv. 99. 7.—τῷ κοινῷ: cf. c. 89. 14; 90. 29; ii. 12. 5. The dat. depends on παραινέσει (cf. c. 63. 9; 73. 1), as iii. 37. 28, τῷ ὑμετέρῳ πλήθει παραινέειν.—5. τὰ μάλιστα: (cf. iv. 74. 16; 76. 14; v. 16. 7; 25. 13) belongs to προσφιλεῖς; "they were then most of all on a good footing with the Athenians"; which does not imply any hearty good-will.—6. ἀμαρτάνοντες: when they saw that they were failing, were bound to fail, not of the permanent consequences, as Cl. says. See Gildersleeve, Am. J. of Ph. IV. 160.—τε: and so. Cf. c. 87. 11; 90. 7.—7. ἀνεπικλήτως: since the appearance of a good understanding was maintained, they refrained from mutual recrimination. Cf. the use of ἐπικαλεῖν, c. 139. 10; ii. 27. 3; iii. 36. 8; iv. 23. 8; 133. 2; v. 56. 4; 59. 25; 83. 15.

93. After the hasty completion of the city walls, at the instance of Themistocles the fortifications of the Piraeus also were built.

1. ἐτείχισαν: complexive aor., summing up the narrative from c. 89. § 3. Ullrich, *Hell. Kr.* p. 49, calculates that the interval cannot have exceeded

ἐν ὀλίγῳ χρόνῳ. καὶ δῆλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστὶν 2
 ὅτι κατὰ σπουδὴν ἐγένετο. οἱ γὰρ θεμέλιοι παντοίων λί-
 θων ὑπόκεινται καὶ οὐ ξυνειργασμένων ἔστιν ἦ, ἀλλ' ὥς
 5 ἕκαστοί ποτε προσέφερον, πολλαὶ τε στῆλαι ἀπὸ σημά-
 των καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν. μείζων γὰρ ὁ
 περίβολος πανταχῇ ἐξήχθη τῆς πόλεως, καὶ διὰ τοῦτο
 πάντα ὁμοίως κινοῦντες ἡπείγοντο. ἔπεισε δὲ καὶ τοῦ 3
 Πειραιῶς τὰ λοιπὰ ὁ Θεμιστοκλῆς οἰκοδομεῖν (ὑπῆρκετο
 10 δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἥς κατ' ἐνιαυ-
 τὸν Ἀθηναίοις ἦρξε), νομίζων τό τε χωρίον καλὸν εἶναι
 λιμένας ἔχον τρεῖς αὐτοφνεῖς, καὶ αὐτοὺς ναυτικούς γεγε-

three months.—2. καὶ δῆλη . . . ἐγένετο: proleptic and personal const., on the principle of c. 40. 13.—3. οἱ γὰρ θεμέλιοι κτέ.: = οἱ θεμέλιοι οἱ ὑπόκεινται παντοίων λίθων εἰσίν. ὑπόκεινται, pf. pass. of ὑποτιθέναι, with λίθων, gen. of material.—4. οὐ ξυνειργασμένων: not worked for the purpose of junction.—ἔστιν ἦ: in several places. G. 152, N. 2; H. 998.—6. λίθοι εἰργασμένοι: stones already wrought for other purposes.—ἐγκατελέγησαν: Schol. ἐγκατεφοδομήθησαν. There is probably an allusion to the use of λογάδην, as in iv. 4. 6.—μείζων: with ἐξήχθη (cf. c. 90. 21), i.e. than they were before, inclosing now the whole range of the Museum and the neighbouring heights. Curtius, *Hist. of Gr.* II. p. 363; *Sieben Karten*, 3.

8. πάντα ὁμοίως: all without distinction. Cf. c. 121. 5; 124. 16; 130. 12; ii. 49. 41; iii. 39. 33; 111. 10; iv. 112. 10; v. 68. 13; vi. 24. 8; vii. 28. 4.—κινοῦντες: often used of interference due to necessity, as with temple-treasures, c. 143. 2; ii. 24. 7; with sacred water, iv. 98. 15. Here, no doubt, of the στῆλαι ἀπὸ σημάτων, etc.

ἔπεισε δὲ κτέ.: this second greater

design was projected but not completed by Themistocles. This is implied by the verbs ἔπεισε . . . καὶ ξυνκατεσκεύαζε, 15, which should not be separated by punctuation. The first parenthesis explains τὰ λοιπά, the second, ναυτικούς γεγεννημένους, while the partic. νομίζων with its two infs. gives the reason of ἔπεισε . . . οἰκοδομεῖν.—9. ὑπῆρκετο δέ: now a beginning had been made. Cf. c. 6. 20; ii. 13. 29; vii. 75. 38; and see on c. 48. 1.—10. κατ' ἐνιαυτόν: = κατ' ἐνιαυτὸν οὔσης = ἐνιαυσίας, vi. 54. 27.—11. Ἀθηναίοις: with ἦρξε. Cf. ii. 2. 6; vi. 54. 27; Hdt. viii. 51. 5. G. 184, 3; H. 767; Kr. *Spr.* 47, 20, 2.—ἦρξε: Böckh (*Abh. d. Akad.* 1827, p. 131) followed by Curtius, II. p. 242, dates this in Ol. 71. 4, B.C. 493–2; Kr. *Stud.* I. p. 23 ff., in Ol. 74. 3, B.C. 482–1.—12. λιμένας . . . αὐτοφνεῖς: the Piraeus, here in widest sense, is “the peninsula the heart of which is formed by the steep height of Munychia, from which the rocky land stretches to the sea like an indented leaf and forms three natural basins with narrow entrances.” Curtius, *Hist. of Gr.* II. p. 611. In a narrower sense the largest of these basins was called

νημένους μέγα προφέρειν ἐς τὸ κτήσασθαι δύναμιν (τῆς 4
 γὰρ δὴ θαλάσσης πρῶτος ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα
 15 ἐστί), καὶ τὴν ἀρχὴν εὐθὺς ξυγκατεσκεύαζε. καὶ ὠκοδό-
 μησαν τῇ ἐκείνου γνώμῃ τὸ πάχος τοῦ τείχους ὅπερ νῦν
 ἔτι δηλόν ἐστι περὶ τὸν Πειραιᾶ· δύο γὰρ ἅμαξαι ἐναν-
 τίαι ἀλλήλαις τοὺς λίθους ἐπήγον, ἐντὸς δὲ οὔτε χάλιξ
 οὔτε πηλὸς ἦν, ἀλλὰ ξυνωκοδομημένοι μεγάλοι λίθοι
 20 καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἔξω-

Πειραιεύς, the others being Zea and Munychia. Curtius, *Sieb. Kart.* p. 30; 60, 61. — αὐτούς: the Athenians themselves, opp. to τὸ χωρίον. — 13. προφέρειν: here as in c. 123. 6; ii. 89. 11, intr., = διαφέρειν. Cl. takes the pres. inf. here in a fut. sense after νομίζειν. See on c. 82. 18. But it is better, with St., *Qu. Gr.* p. 8, to explain it as pres.: putans eos nauticos factos multum proficere ad potentiam sibi comparandam. — 14. ἀνθεκτέα: see on c. 7. 2; 72. 4; from the mid. ἀντέχεσθαι. Cf. c. 13. 6. — 15. τὴν ἀρχὴν κτέ.: the impf., as in c. 26. 23; 27. 2, he proceeded to make a beginning of the work, with the implication that it was not finished before his banishment, *cir.* B.C. 471. εὐθὺς, Schol., ἅμα τῷ ξυμβουλευσαί. Arnold thinks this was immediately after the retreat of the Persians. Grote, V. c. 45, p. 149, connects it with ἐτόλμησεν εἰπεῖν, and refers to the time when Them. first suggested that the Athenians should make themselves a naval power.

καὶ ὠκοδόμησαν: complexive aor. including the whole operation; and as obj., not τεῖχος with its description, but directly τὸ πάχος τοῦ τείχους, whereas in 21 τὸ ὕψος follows in a different const. — 16. ὅπερ: the antec. is πάχος. — 17. δύο γὰρ ἅμαξαι

... ἐπήγον: Grote, V. c. 44, p. 105, explains that "two carts, meeting one another, brought stones, which were laid together right and left on the outer side of each"; Cl., that carts brought stones from opposite sides, and after unloading passed down on the other side. But he does not show how this was possible while the walls were in process of construction. Kr. and Herbst, *Philol.* 38, p. 551, regard the words as a gloss, perhaps introduced by way of comparison with the Bird-city (*Ar. Av.* 1127) or Babylon (*Strab.* xvi. i. 5; *Curt.* v. i. 25). — 18. ἐντὸς δὲ ... ἦν: if the previous words are omitted, these words continue the description of the walls and not of their construction; and thus ἦν proves that when these words were written the walls were no longer standing. (Otherwise the pres. would be used, as in c. 126. 44. Herbst, *ibid.* p. 552.) Cl. explains χάλιξ and πῆλος of mortar, 'neither lime nor clay'; but the words more probably mean rubble, loose stones or clay, opp. to the μεγάλοι λίθοι and not to the means of joining them. These stones, cut with square angles, were fastened together, not by cement between them, but iron clamps on the outside (τὰ ἔξωθεν, see on c. 2. 2) made secure by melted lead in the drilled holes. —

θεν καὶ μολίβδῳ δεδεμένοι. τὸ δὲ ὕψος ἥμισυ μάλιστα
 ἐτελέσθη οὐ διανοεῖτο. ἐβούλετο γὰρ τῷ μεγέθει καὶ 6
 τῷ πάχει ἀφιστάναι τὰς τῶν πολεμίων ἐπιβουλὰς, ἀν-
 θρώπων τε ἐνόμιζεν ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέ-
 25 σειν τὴν φυλακὴν, τοὺς δ' ἄλλους ἐς τὰς ναῦς ἐσβήσε-
 σθαι. ταῖς γὰρ ναυσὶ μάλιστα προσέκειτο, ἰδὼν, ὡς ἐμοὶ 7
 δοκεῖ, τῆς βασιλῆως στρατιᾶς τὴν κατὰ θάλασσαν ἔφο-
 δον εὐπορωτέραν τῆς κατὰ γῆν οὔσαν· τὸν τε Πειραιᾶ
 ὠφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ πολλὰκις
 30 τοῖς Ἀθηναίοις παρήνει, ἣν ἄρα ποτὲ κατὰ γῆν βια-
 σθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας
 ἀνθίστασθαι.

Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν καὶ τᾶλλα 8
 κατεσκευάζοντο εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.
 94* Πausanías δὲ ὁ Κλεομβρότου ἐκ Λακεδαιμόνος στρα- 1
 τηγὸς τῶν Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ
 Πελοποννήσου· — ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα
 ναυσὶ καὶ τῶν ἄλλων ξυμμάχων πλῆθος· — καὶ ἐστρά- 2

21. **μάλιστα**: see on c. 13. 11. Curtius, *Hist. of Gr.* II. p. 363, conjectures that a height of 60 feet was intended.

22. **τῷ μεγέθει** = ὕψει. — 23. **ἀφιστάναι**: = ἀποτρέπειν, *repel*; very unusual. *Cf.*, however, v. 45. 10. — 24. **τῶν ἀχρειοτάτων**: used chiefly of unfitness for military service. *Cf.* ii. 6. 17; 44. 20.

26. **προσέκειτο**: implies the resolute carrying out of the plan which *πρῶτος ἐπόλμησεν εἰπεῖν*, 14. *Cf.* vii. 18. 6; viii. 52. 15; the const. as in vi. 89. 13; vii. 50. 31; viii. 89. 22. — 28. **τόν τε**: and accordingly. See on c. 87. 11. — 29. **τῆς ἄνω πόλεως**: Athens as opp. to the harbour. *Cf.* ii. 48. 8. — 30. **ἣν ἄρα**: *cf.* c. 84. 9. — 31. **καταβάντας**: acc., though the dat. precedes. *Cf.* c. 31. 10; 53. 1; 72. 5.

33. **ἐτειχίσθησαν**: refers to 1, = τὴν πόλιν ἐτείχισαν, while τᾶλλα κατεσκευάζοντο (impf.) implies the gradual repair and equipment of their houses, during which the following occurrences took place. This relation is expressed by Ἀθηναῖοι μὲν οὖν . . . Πausanías δὲ κτέ.

94. Pausanías carries on the war against the Persians.

1. **Πausanías**: as guardian of his first cousin Plistarchus, son of Leonidas, administered the government along with the Proclid (Eurypontid) king, Leotychides. The following table gives the genealogy of the Eurysthenid (Agid) house, so far as we are concerned with it in the history of Thuc.

5 τευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο,
καὶ ὕστερον ἐς Βυζάντιον Μήδων ἐχόντων καὶ ἐξεπολιόρ-
95 κησαν ἐν τῇδε τῇ ἡγεμονίᾳ. ἤδη δὲ βιαίιου ὄντος αὐτοῦ 1
οἱ τε ἄλλοι Ἕλληνες ἤχθοντο καὶ οὐχ ἥκιστα οἱ Ἴωνες
καὶ ὅσοι ἀπὸ βασιλέως νεωστὶ ἠλευθέρωντο· φοιτῶντές
τε πρὸς τοὺς Ἀθηναίους ἠξίουσιν αὐτοὺς ἡγεμόνας σφῶν
5 γενέσθαι κατὰ τὸ ξυγγενὲς καὶ Πανσανία μὴ ἐπιτρέπειν,
ἣν πον βιάζεται. οἱ δὲ Ἀθηναῖοι ἐδέξαντό τε τοὺς λό- 2
γους καὶ προσεῖχον τὴν γνώμην ὥς οὐ περιοψόμενοι τᾶλλα

1. Anaxandridas (cir. 560-520).

2. Cleomenes † cir. 490. Gorgo Hdt. v. 48; 51.	Dorieus fell in Sicily. Hdt. v. 42-48. Euryanax Hdt. ix. 10.	3. Leonidas † 480. 4. Plistarchus † 458. i. 132. 4.	Cleombrotus † 479. Hdt. viii. 71; ix. 10. Pausanias 5. Plistoanax † 408, banished 444-426. i. 107. 7; 114. 11; ii. 21. 3; v. 16. 7.	Nicomedes i. 107. 6.	Cleomenes iii. 26. 7.	Aristocles v. 16. 22.
			6. Pausanias iii. 26. 8.			

See Clinton, *Fasti Hellenici*, II. p. 258 ff.

The narrative is continued from c. 89. § 2.—3. Ἀθηναῖοι: two of the commanders were Aristides and Cimon. Plut. *Arist.* 23.—5. Κύπρον: as a chief source of the Persian naval power, Cyprus was naturally attacked by the Greeks.—6. ἐς Βυζάντιον: depends on ἐστράτευσαν without regard to the paratactic intervening clause.—Μήδων ἐχόντων: see on c. 89. 10.—7. ἐν τῇδε τῇ ἡγεμονίᾳ: i.e. while Pausanias still held the command; so in c. 128. 17 the capture of Byzantium is ascribed to him immediately after the Cyprian expedition. In vii. 15. 11 ἐν temporal is used with the same noun. See App.

95. The Lacedaemonians recall Pau-

sanias, and soon cease to take part in the war against the Persians.

1. βιαίιου: arbitrary and arrogant. Cf. iii. 36. 26.—2. οὐχ ἥκιστα: see on c. 3. 2.—3. ἀπὸ βασιλέως: the same const. with ἐλευθεροῦν in ii. 71. 10; viii. 46. 21.—νεωστί: see on c. 89. 8. Kirchhoff, *Hermes*, 11, 11.—5. κατὰ τὸ ξυγγενὲς: on the traditional colonization of Ionia from Athens, see c. 2. 26; Hdt. i. 146, 147. Cf. vi. 82. 17.—ἐπιτρέπειν: see on c. 71. 4.

7. προσεῖχον τὴν γνώμην: showed great zeal. Cf. vii. 15. 15. ὥς with fut. partic., determining that they would—. The impf. includes the whole conduct of the Athenians during the down-

τε καταστησόμενοι ἢ φαίνοιτο ἄριστα αὐτοῖς. ἐν τούτῳ 3
 δὲ οἱ Λακεδαιμόνιοι μετεπέμποντο Πανσανίαν ἀνακρι-
 10 νοῦντες ὧν περί ἐπυνθάνοντο· καὶ γὰρ ἀδικία πολλή
 κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τῶν ἀφικνουμένων,
 καὶ τυραννίδος μᾶλλον ἐφαίνετο μίμησις ἢ στρατηγία.
 ξυνέβη τε αὐτῷ καλεῖσθαι τε ἅμα καὶ τοὺς ξυμμάχους 4
 τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετατάξασθαι πλὴν
 15 τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. ἐλθὼν δὲ ἐς Λακε- 5
 δαίμονα τῶν μὲν ἰδία πρὸς τινα ἀδικημάτων ἠϋθύνθη,
 τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ
 αὐτοῦ οὐχ ἥκιστα μηδισμὸς καὶ ἐδόκει σαφέστατον εἶναι.
 καὶ ἐκείνον μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δόρκιν δὲ 6
 20 καὶ ἄλλους τινὰς μετ' αὐτοῦ στρατιὰν ἔχοντας οὐ πολλήν·

ward course of the career of Pausanias. — 8. αὐτοῖς: for them, i.e. the Athenians. See for a similar ambiguity, which the use of σφίσι would have removed, c. 116. 16, and cf. v. 32. 23; vi. 35. 5; vii. 17. 16.

9. μετεπέμποντο: impf., of the first step taken. Cf. c. 48. 2; 62. 21. — 10. ἐπυνθάνοντο: for the tense, see on c. 64. 6. — 11. κατηγορεῖτο: on the pass. const., see G. 197; H. 819. — τῶν ἀφικνουμένων: see on c. 91. 3. Cf. C. I. A. I. 45, εὐ ποιεῖ Ἀθηναίους καὶ ἰδία καὶ δημοσία τὸν ἀφικνούμενον. Tac. Hist. ii. 74, venientium a Vitellio militum. — 12. ἐφαίνετο: the subj. is 'his behaviour,' suggested by the context. Cf. ii. 65. 39; and for a similar comparison of opposed expressions, iii. 39. 10; iv. 95. 3; vi. 31. 33. These show that ἢ before στρατηγία need not be changed into ἡ.

13. ξυνέβη τε κτέ.: and so it came to pass at the same time. Cf. v. 37. 21; vi. 70. 2; with μὲν δέ, viii. 82. 15. αὐτῷ, which depends on ξυνέβη, is lost

sight of in the second clause. Cf. v. 72. § 1. The position of τε shows that αὐτῷ καλεῖσθαι are to be read closely together. For μετατάξασθαι we have in c. 130. 13 the more usual μεταστῆναι. — 15. στρατιωτῶν: almost a partic. Cf. c. 60. 9; iv. 28. 21.

16. ἰδία: with the verbal noun ἀδικημάτων, as in c. 141. 34 with δόξασμα. "Advs. of time, place, degree are used attrib. with substs. of any kind; but others only with verbal substs. Cf. vi. 80. 25; viii. 64. 23." B. Kühn. 461, 6. — πρὸς τινα: against this or that man. See App. — ἠϋθύνθη: was corrected; here only in this sense. Cf. the noun in Ar. Vesp. 571; Plat. Prot. 326 d. — 17. τὰ μέγιστα: i.e. offences against the state. — μὴ ἀδικεῖν: cf. c. 128. 10; G. 263; H. 1029; Kr. Spr. 67, 12, 3. — κατηγορεῖτο δέ: i.e. in the general opinion, not in formal action. The subj. of ἐδόκει is 'this charge.' The further story of Pausanias is in c. 128 ff. — 19. Δόρκιν: not elsewhere named.

οἷς οὐκέτι ἐφίεσαν οἱ ξύμμαχοι τὴν ἡγεμονίαν. οἱ δὲ αἰ- 7
σθόμενοι ἀπῆλθον, καὶ ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν
οἱ Λακεδαιμόνιοι, φοβούμενοι μὴ σφίσιν οἱ ἐξιόντες χεί-
ρους γίνωνται, ὅπερ καὶ ἐν τῷ Πausanias ἐνείδον, ἀπαλ-
25 λαξείοντες δὲ καὶ τοῦ Μηδικοῦ πολέμου καὶ τοὺς Ἀθη-
ναίους νομίζοντες ἱκανοὺς ἐξηγεῖσθαι καὶ σφίσιν ἐν τῷ
τότε παρόντι ἐπιτηδεύουσ.

96 * Παραλαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τούτῳ 1
τῷ τρόπῳ ἐκόντων τῶν ξυμμάχων διὰ τὸ Πausanias μί-
σος, ἔταξαν ἃς τε ἔδει παρέχειν τῶν πόλεων χρήματα
πρὸς τὸν βάρβαρον καὶ ἃς ναῦς· πρόσχημα γὰρ ἦν ἀμύ-
5 νασθαι ὧν ἔπαθον δηοῦντας τὴν βασιλέως χώραν. καὶ 2
Ἑλληνοταμίαι τότε πρῶτον Ἀθηναίοις κατέστη ἀρχή, οἱ

21. οἷς: *but to these*, with adversative force. Cf. 35. 15; 69. 20. — ἐφίεσαν: *permitterebant*; only here in Thuc. Cf. Soph. *El.* 631; Xen. *Hell.* vii. 4. 7. — αἰσθόμενοι: without expressed obj. Cf. c. 118. 9; 126. 22; 131. 1; ii. 25. 8; iii. 22. 22; iv. 67. 8, etc. — 22. οἱ Λακεδαιμόνιοι: this probably has reference to the Ephors, and the following words, μὴ σφίσιν . . . γίνωνται, imply a jealous fear of any attempt at independent action on the part of king or general abroad. — 26. ἐξηγεῖσθαι: *abs.*, as c. 76. 3. — ἐν τῷ τότε παρόντι: unusual for the common ἐν τῷ τότε or ἐν τῷ παρόντι. Kr. brackets παρόντι; but the expression is sufficiently defended by later imitation and the corresponding ἐν τῷ νῦν παρόντι. — 27. ἐπιτηδεύουσ: = προσφιλεῖς, c. 92. 4.

96. *The Athenians accept the hegemony, and arrange the contributions of their allies in money and ships.*

2. ἐκόντων τῶν ξυμμάχων: here and in vi. 76. 13, without ὄντων, plainly from the partic. origin of ἐκόν. — 3.

ἔταξαν κτέ.: the carrying out of c. 95. 8, τὰλλὰ τε . . . αὐτοῖς. — ἃς τε κτέ.: this can refer only to the determination of the character of the contribution, whether money or ships, to be made by the several cities, and not, as Kirchhoff, *Hermes*, 11, 33, supposes, to the amount of the contributions. — 4. πρὸς τὸν βάρβαρον: *to meet the barbarian*, κατὰ τοῦ βαρβάρου. Schol. — ναῦς: *i.e.* manned ships of war, as supplied at first by all the more important allies. — πρόσχημα: here like πρόφασις, the expressed reason; then, from the frequent misuse of this, the pretended reason. Cf. iii. 82. 27; v. 30. 16. — ἀμύνασθαι: the aor. in reference to the special purpose. The gen. of the thing requited, as in vi. 38. 19; with ὑπέρ, v. 69. 10.

5. For reasons for thinking that this section is interpolated, see App. —

6. Ἑλληνοταμίαι: with ἀρχή in appos., as iv. 53. 8, *Κυθηροδίκης ἀρχή*; Xen. *Vect.* 2. 7, εἰ μεταικοφύλακας ἀρχὴν καθισταῖμεν. It is common in Greek thus to unite in one expression nouns of a

ἐδέχοντο τὸν φόρον· οὕτω γὰρ ὠνομάσθη τῶν χρημάτων ἡ φορά. ἦν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα, ταμιεῖόν τε Δῆλος ἦν αὐτοῖς καὶ αἱ 97 ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο. ἡγούμενοι δὲ αὐτονόμων¹ τὸ πρῶτον τῶν ξυμμάχων καὶ ἀπὸ κοινῶν ξυνόδων βουλευόντων τοσάδε ἐπῆλθον πολέμῳ τε καὶ διαχειρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πολέμου καὶ τοῦ Μηδικοῦ, 5 ἃ ἐγένετο πρὸς τε τὸν βάρβαρον αὐτοῖς καὶ πρὸς τοὺς

general and a specific meaning; see on c. 74. 4. Cf. *ξυνοικία ἐορτή*, ii. 15. 16; *μανίη νοῦσος*, Hdt. vi. 75. 5; perhaps also *θάνατον ζημίαν*, ii. 24. 9. The verb *κατέστη* agrees with *ἀρχή*. But Cobet, *ad Hyper.* p. 63, reads *κατέστησαν*, bracketing *ἀρχή*; and so v. H. On this office, which was filled only by Athenians, and on the whole arrangement, which in its first equitable form was ascribed to Aristides (Plut. *Arist.* 24; Dem. xxiii. 209; Pausan. viii. 52), see Böckh, *Publ. Econ.* p. 240 ff., 513; on the date Böckh, p. 514, agrees with Krüger, *Stud.* I. p. 35, in assuming B.C. 476 as the year in which the arrangements were carried into execution.—7. *τὸν φόρον*: this term, properly the tribute paid by foreigners, was applied to this general contribution. The name having become odious through the oppression of later years, after the Peloponnesian war the term *συντάξις* was introduced. Böckh. *ibid.* p. 541; Schömann, *Gr. Alt.* II. 99.—8. *ταχθεὶς*: though belonging to *πρῶτος*, placed after the subst. See on c. 11. 19.—9. *Δῆλος*: as being the national sanctuary of all Hellenes. About Ol. 80. 1, B.C. 460, the treasury was transferred to the Acropolis at Athens.—*αἱ ξύνοδοι ἐγίγνοντο*: = *τὰς ξυνόδους ἐποιοῦντο* = *ξυνήσαν* (see on

c. 73. 1), and so the const. *ἐς τὸ ἱερὸν*, as in iii. 104. 15.

97. *Reasons why the following brief narrative of events between the Persian and Peloponnesian wars is inserted.*

1. *αὐτονόμων*: pred. = *ἐφ' ᾧ τε αὐτοὺς αὐτονόμους εἶναι*.—2. *τὸ πρῶτον*: belongs to *αὐτονόμων*.—*ἀπό*: cf. c. 91. 28.—*βουλευόντων*: see on c. 85. 5.—3. *τοσάδε ἐπῆλθον*: with these words Thuc. passes from the beginning of the Athenian hegemony, narrated in c. 89–96, to the history of its development, during the so-called *πεντηκονταετία*, c. 98–117. This he presents in three aspects: (1) *πρὸς τὸν βάρβαρον*, (2) *πρὸς τοὺς σφετέρους ξυμμάχους νεωτερίζοντας*, (3) *πρὸς τοὺς αἰὲ προστυγχάνοντας Πελοποννησίων*.—*ἐπῆλθον*: implies a systematic progress; *they undertook the following (τοσάδε) series of enterprises*.—*διαχειρίσει*: more forcible than *διοικήσει*; it appears not to occur again till the later rhetoricians, Aristides, Libanius, etc. It implies civil administration of all kinds, especially of finance, as Harpocr. describes the *Ἑλληνοταμίαι* as those *οἱ διεχειρίζον τὰ χρήματα*. Ullrich, *Hell. Kr.* p. 12.—4. *πραγμάτων*: includes all political measures, external and internal, which exalted the power of Athens.—*μεταξὺ κτέ.*: with inversion of the order of time; see

σφετέρους ξυμμάχους νεωτερίζοντας καὶ Πελοποννησίων
 τοὺς αἰὲ προστυγχάνοντας ἐν ἐκάστω. ἔγραψα δὲ αὐτὰ 2
 καὶ τὴν ἐκβολὴν τοῦ λόγου ἐποίησάμην διὰ τόδε, ὅτι τοῖς
 πρὸ ἐμοῦ ἅπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον καὶ ἡ τὰ
 10 πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν ἡ αὐτὰ τὰ Μη-
 δικά· τούτων δὲ ὅσπερ καὶ ἤψατο ἐν τῇ Ἀττικῇ ξυγγραφῇ
 Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς ἐπε-
 μνήσθη· ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν
 Ἀθηναίων ἐν οἷῳ τρόπῳ κατέστη.

98 * Πρῶτον μὲν Ἡϊόνα τὴν ἐπὶ Στρυμόνι Μήδων ἐχόν- 1
 των πολιορκίᾳ εἶλον καὶ ἡνδραπόδισαν Κίμωνος τοῦ Μιλ-

on c. 118. 6. So in relations of place, ii. 77. 10; iii. 29. 6; v. 66. 5; vi. 72. 2; viii. 88. 10; 108. 3. — 5. **ἃ ἐγένετο αὐτοῖς**: refers to *τοσαύτε*, = *ἃ ὑπ' αὐτῶν ἐπράχθη*. — 7. **ἐν ἐκάστω**: neut., = *ἐν ἐκάστω πράγματι ὃ ἐγένετο*, referring to the various attempts of the allies to regain independence, of which examples are found in c. 114 ff.

ἔγραψα κτέ.: on the aor., see on c. 1. 1. The second expression is a more precise extension of the first. — **αὐτά**: see on c. 1. 10; 22. 15; 26. 16. — 8. **ἐκβολὴν**: = the later *διέξοδος, παρέκβασις*: excessus, egressio; Quint. iii. 9. 4; probably not used elsewhere by Attic writers, but recurring in Arrian, Dio C., and Plut. So *ἐκλιπὲς* in 9. — 9. **χωρίον**: locus, pars narrationis. Cf. Lycurg. 31. — 10. **ξυνετίθεσαν**: see on c. 21. 4. — 11. **τούτων**: refers to *αὐτά*, 7, and this is also subj. of *ἔχει* in 13. — **ὅσπερ καὶ ἤψατο**: see on c. 15. 7. Cf. c. 105. 17; ii. 51. 5; iv. 98. 9; vi. 87. 15. — **τῇ Ἀττικῇ ξυγγραφῇ**: called in the citations of grammarians *Ἀτθίς* and *Ἀτθίδες*. With the oldest legends it included historical notices reaching down to the end of

the Peloponnesian war. See C. Müller, *Frag. Hist. Graec.* I. p. xxiv. ff., who gives his dates B.C. 482–397. — 13. **ἅμα δὲ καὶ**: refers to *διὰ τόδε*, 8. — **ἀπόδειξιν ἔχει**: sc. *αὐτά*, 7. “These events disclose the way in which the power of Athens was established.” *ἔχει* = *παρέχει*. Cf. c. 140. 27; ii. 61. 9; 87. 3; iii. 53. 12; iv. 95. 3; 126. 17, 23. For *ἀπόδειξιν*, cf. Hdt. i. 11. — **τῆς ἀρχῆς . . . ἐν οἷῳ τρόπῳ κατέστη**: see on c. 23. 27. For *ἐν*, cf. c. 77. 2; 130. 5; vii. 67. 15.

98. *Expeditions of the Athenians against Eion, Scyros, Carystus, and Naxos, which was the first of the allies to lose its independence.*

On the chronology of this period, see App.

1. **Ἡϊόνα**: which commands the mouth of the Strymon, became the Athenian base for further operations in Thrace. — **Μήδων ἐχόντων**: see on c. 89. 10. On the gallant resistance of the Persian governor Boges, see Hdt. vii. 107. — 2. **ἡνδραπόδισαν**: properly of the inhabitants. The mid. form occurs once, in iv. 48. 21; elsewhere the act.

τιάδου στρατηγούντος· ἔπειτα Σκῦρον τὴν ἐν τῷ Αἰγαίῳ 2
 νῆσον, ἣν ᾤκουν Δόλοπες, ἠνδραπόδισαν, καὶ ᾤκισαν αὐ-
 5 τοί. πρὸς δὲ Καρυστίους αὐτοῖς ἄνευ τῶν ἄλλων Εὐ- 3
 βοέων πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ' ὁμολο-
 γίαν. * Ναξίοις δὲ ἀποστᾶσι μετὰ ταῦτα ἐπολέμησαν καὶ 4
 πολιορκία παρεστήσαντο. πρώτη τε αὕτη πόλις ξυμμαχίς
 παρὰ τὸ καθεστηκὸς ἐδουλώθη, ἔπειτα δὲ καὶ τῶν ἄλλων
 99 ὡς ἐκάστη ξυνέβη. αἰτίαι δὲ ἄλλαι τε ἦσαν τῶν ἀπο- 1
 στάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν ἔκδεια καὶ
 λιποστράτιον εἴ τῳ ἐγένετο· οἱ γὰρ Ἀθηναῖοι ἀκριβῶς

4. καὶ ᾤκισαν αὐτοί: to be referred to both the preceding places, since Eïon undoubtedly was occupied by Athenian cleruchs. For such a new settlement ᾤκισαν is the proper term. Cf. vi. 3. 12; and see on c. 4. 3. — 5. Καρυστίους: on the southern coast of Euboea; the only place of the island which had not yet joined the league. Kirchhoff, Herm. 11, p. 20. — 6. καὶ χρόνῳ ξυνέβησαν: change of subj. in parataxis. Cf. c. 26. 16; 61. 1. From this time Euboea seems to have remained quietly in the Athenian alliance till 445, c. 114. Müller-Strübing, p. 85.

7. ἐπολέμησαν: at the time that Themistocles made his way to Asia, c. 137. § 2. — 8. παρεστήσαντο: see on c. 29. 22. — πρώτη τε αὕτη πόλις ξυμμαχίς: see on c. 1. 8; but here and in vii. 85. 17, the sup. stands first. The subj. is αὕτη alone, and πόλις ξυμμαχίς stands in a pred. relation, which approximates to a gen. pl. For τε, cf. c. 4. 5; 5. 19; 92. 7. — 9. τὸ καθεστηκός: the established arrangement as described in c. 96; here abs. as in vii. 67. 10. Cf. c. 76. 11; iv. 97. 10. — ἐδουλώθη: as δουλεία, c. 8. 15, of political subjection. See on this relation,

Böckh, *Publ. Econ.* p. 530. — 10. ὡς ἐκάστη ξυνέβη: indicates the varying circumstances under which the same fate befell different places.

99. In consequence of these encroachments, the hegemony of the Athenians became more and more disliked.

2. ἔκδεια: arrears. Suidas explains, ἔκδειά ἐστι τὸ μέρος καταβαλεῖν ὃν ὀφείλει τις, ἔνδεια δὲ τὸ μηδὲν ὕλως καταβαλεῖν. Cf. Dem. xxxii. 30. — 3. λιποστράτιον: in such words λιπ- is to be preferred to λειπ-. See Dind. in *Thesaurus s.v.* λειπανδρέω, and Cobet, *N. L.* p. 78. The point is decided not by Mss. but by the poets. Plut., *Cim.* 11, says, ἄνδρας καὶ ναῦς ὡς ἐτάχθησαν οὐ παρέῖχον. In vi. 76. 15, the fem. λιποστρατία is applied to a course of such conduct, the neut. here to failure in particular cases. It could apply only to those allies who had to furnish independent contingents, and was therefore rare; accordingly, εἴ τῳ ἐγένετο. The ἀποστάσεις were induced mainly by the knowledge that such short-comings would be severely visited by the Athenians; and this leads to the following, οἱ γὰρ Ἀθηναῖοι ἀκριβῶς ἐπρασσον, which probably has the general sense of "exercising the

ἔπρασσον καὶ λυπηροὶ ἦσαν οὐκ εἰωθόσιν οὐδὲ βουλομέ-
 5 νοις ταλαιπωρεῖν προσάγοντες τὰς ἀνάγκας. ἦσαν δέ 2
 πως καὶ ἄλλως οἱ Ἀθηναῖοι οὐκέτι ὁμοίως ἐν ἡδονῇ ἄρ-
 χοντες, καὶ οὔτε ξυνεστράτευον ἀπὸ τοῦ ἴσου, ῥάδιόν τε
 προσάγεσθαι ἦν αὐτοῖς τοὺς ἀφισταμένους· ὧν αὐτοὶ
 αἴτιοι ἐγένοντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀπόκνησιν ταύ- 3
 10 τὴν τῶν στρατειῶν οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκου
 ὦσι, χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἰκνούμενον ἀνά-
 λωμα φέρειν, καὶ τοῖς μὲν Ἀθηναίοις ἡὔξετο τὸ ναυτικὸν
 ἀπὸ τῆς δαπάνης ἣν ἐκεῖνοι ξυμφέροισιν, αὐτοὶ δέ, ὁπότε
 ἀποσταῖεν, ἀπαράσκευοι καὶ ἄπειροι ἐς τὸν πόλεμον κα-
 15 θίσταντο.

hegemony in a strict manner" (cf. iii. 66. 1; iv. 114. 23); for πράσσειν without an express object, like χρήματα (viii. 5. 18), could hardly mean 'exact' payment, etc.; which latter sense too would not well agree with λιποστράτιον . . . ἐγένετο. The consequence of this strictness is expressed in λυπηροὶ ἦσαν (c. 76. 5; vi. 18. 6); and its exercise in οὐκ εἰωθόσιν . . . ἀνάγκας. Here the better Mss. read προσαγαγόντες, but the pres. only is suitable to express systematic dealing. — 5. ἀνάγκας: severe measures of compulsion, joined with προσάγειν like μηχανάς. Cf. ii. 76. 17; iv. 100. 7; vii. 25. 23. — ἦσαν ἄρχοντες: and in fact they exercised their authority. On the periphrasis, see App. on c. 1. 1, and Am. J. of Ph. IV. p. 302. — 6. ὁμοίως: Schol., ὡς ἐν ἀρχῇ μετὰ τὸν Πανσανίαν. — ἐν ἡδονῇ: with satisfaction to the allies. Cf. iii. 9. 4, ἐν ἡδονῇ ἔχειν. — 7. οὔτε . . . ἴσου: supply ἀλλ' ὡς κρατοῦντες. ξυνεστράτειν is applied to the leading state also in v. 81. 6; it seems impossible to suppose that ξύμμαχοι is subj. here, between the

two clauses relating to the Athenians. As in c. 140. 31; iii. 10. 12, ἀπὸ τοῦ ἴσου implies the recognition of mutual rights. — 8. προσάγεσθαι: = παραστήσασθαι. Cf. vi. 94. 14; viii. 107. 7. — 9. αἴτιοι ἐγένοντο: had been to blame. See on c. 50. 23. — 10. ἀπ' οἴκου: far from home. Cf. c. 7. 6; 76. 7; Eur. I. T. 481. — 11. ἐτάξαντο: got themselves rated. τάσασθαι is used with acc. of sum to be paid, c. 108. 14; with inf. c. 117. 16; without either, iii. 70. 19; with both, c. 101. 14; iii. 50. 10. So here the essential change in the relation is expressed by χρήματα ἐτάξαντο, and the more definite statement by ἀντὶ τῶν νεῶν . . . φέρειν. — ἰκνούμενον: proper, suitable (commonly, τὸ ἐπιβάλλον, τὸ γιγνόμενον); the simple verb in Attic prose only in this form and sense. — 12. καὶ τοῖς μὲν κτέ.: and consequently, etc. Cf. c. 50. 21; 51. 16. This explains ῥάδιον προσάγεσθαι ἦν αὐτοῖς of 7, for which the allies were themselves in fault. — 13. ξυμφέροισιν: iterative opt., of what occurred every year. Cf. c. 50. 2. GMT. 62; H. 914 B.

100 * Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι 1
 ποταμῷ ἐν Παμφυλίᾳ πεζομαχία καὶ ναυμαχία Ἀθηναίων
 καὶ τῶν ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ
 ἡμέρᾳ ἀμφοτέρα Ἀθηναῖοι Κίμωνος τοῦ Μιλτιάδου στρα-
 5 τηγοῦντος, καὶ εἶλον τριήρεις Φοινίκων καὶ διέφθειραν
 τὰς πάσας ἐς διακοσίας. ** χρόνῳ δὲ ὕστερον ξυνέβη 2
 Θασίους αὐτῶν ἀποστῆναι διενεχθέντας περὶ τῶν ἐν τῇ
 ἀντιπέρας Θράκῃ ἐμπορίων καὶ τοῦ μετάλλου, ᾧ ἐνέμοντο.
 καὶ ναυσὶ μὲν ἐπὶ Θάσον πλεύσαντες οἱ Ἀθηναῖοι ναυ-
 10 μαχίᾳ ἐκράτησαν καὶ ἐς τὴν γῆν ἀπέβησαν. ἐπὶ δὲ Στρυ- 3
 μόνα πέμψαντες μυρίους οἰκήτορας αὐτῶν καὶ τῶν ξυμ-
 μάχων ὑπὸ τοὺς αὐτοὺς χρόνους, ὥς οἰκιοῦντες τὰς τότε
 καλουμένας Ἐννέα ὁδοὺς, νῦν δὲ Ἀμφίπολιν, τῶν μὲν
 Ἐννέα ὁδῶν αὐτοὶ ἐκράτησαν, ἃς εἶχον Ἡδωνοί, προελ-

100. *Battle on the Eurymedon; conflicts with the Thasians; serious defeat of the Athenians in Thrace.*

1. ἐπ' Εὐρυμέδοντι: Diod. xi. 60; Plut. *Cim.* 12. Cf. the epigram of Simonides (but see Bergk, *Poetae Lyrici Graeci*, III⁴, p. 489 ff.), *Anth. Pal.* vii. 296, which probably refers to this battle.—3. ἐνίκων: were victorious. Cf. c. 13. 32; 49. 24.—4. ἀμφοτέρα: see on c. 13. 23.—5. εἶλον . . . καὶ διέφθειραν: on the order see on c. 91. 26.—6. τὰς πάσας: in all. Cf. c. 60. 6.—ἐς διακοσίας: Diod. xi. 60. 7, and Lycurg. c. *Leocr.* 72, speak of 100 ships, probably following line 6 of the epigram. Good Mss. have ἐς τὰς διακοσίας. But the pleonastic use of the art. with numerals, except in the case of divisions, as in c. 116. 2, 8, seems foreign to Thuc. Kr. on *Dion. Hist.* p. 303, note 69. Kr. *Spr.* 50, 2, 8, 9.

χρόνῳ δέ: here δέ of few Mss. is to be preferred to the better attested τε

in view of the transition to a disconnected topic.—7. περὶ τῶν . . . μετάλλου: see Hdt. vi. 46, 47. The sing. also in c. 101. 15; Hdt. iv. 185. 5; v. 17. 8. Kr. *Spr.* 44, 1, 1; Kühn. 347, 1.—8. ἐνέμοντο: see on c. 2. 6.—10. ἀπέβησαν: the narrative is resumed in c. 101. 1.

ἐπὶ δὲ Στρυμόνα: this occurred (iv. 102. § 3) 29 years before the successful settlement of the Athenians at Amphipolis, which took place in Ol. 85. 4; B.C. 437.—13. Ἀμφίπολιν: so called from its position, described in iv. 102. § 4.—14. αὐτοί: opp. to the previous possessors, the Edonians. If the order had been ἃς εἶχον Ἡδωνοί, αὐτοὶ ἐκράτησαν, the use of the pron. would not have been surprising. Cf. c. 98. 4; 114. 16; iii. 23. 4.—ἐκράτησαν, διεφθάρησαν: inaccurately connected with πέμψαντες; but the collective name οἱ Ἀθηναῖοι, which is implied, permits a reference both to the commanding whole

15 θόντες δὲ τῆς Θράκης ἐς μεσόγειαν διεφθάρησαν ἐν Δρα-
 βησκῷ τῇ Ἡδωνικῇ ὑπὸ τῶν Θρακῶν ξυμπάντων οἷς πο-
 101 λέμιον ἦν τὸ χωρίον [αἱ Ἑννέα ὁδοί] κτιζόμενον. Θάσιοι 1
 δὲ νικηθέντες μάχαις καὶ πολιορκούμενοι Λακεδαιμονίους
 ἐπεκαλοῦντο καὶ ἐπαμῦναι ἐκέλευον ἐσβαλόντας ἐς τὴν
 Ἀττικὴν. * οἱ δὲ ὑπέσχοντο μὲν κρύφα τῶν Ἀθηναίων 2
 5 καὶ ἔμελλον, διεκωλύθησαν δὲ ὑπὸ τοῦ γενομένου σεισμοῦ,
 ἐν ᾧ καὶ οἱ Εἰλωτες αὐτοῖς καὶ τῶν περιοίκων Θουριᾶ-
 ταί τε καὶ Αἰθαιῆς ἐς Ἰθώμην ἀπέστησαν. πλείστοι δὲ
 τῶν Εἰλώτων ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε

and the executing part. Cf. c. 90.
 1. — 15. τῆς Θράκης: the gen. of the country placed before the designated portion. So especially when the country has been previously named. — Δραβησκῷ: this accentuation (for Δραβήσκῳ) is confirmed by Herodian, i. p. 153. — 16. ὑπὸ τῶν Θρακῶν ξυμπάντων: defined by the following rel. sentence. See App. — οἷς . . . κτιζόμενον: for whom this point if occupied by the Athenians was a constant menace of war. Cf. iv. 8. 34; and v. 52. 16, οἷς ἦν ἐν βλάβῃ τειχισθὲν [τὸ ῥίον]. For this const. of the partic. (cf. the Latin *ademptus Hector*, Hor. *Car.* ii. 4. 10: Kühn. *L. G.* II. § 136, 5), see Kr. *Spr.* 50, 11, 3. Cf. Pind. *Ol.* viii. 65; *Pyth.* xi. 22; Aesch. *Pers.* 727; Thuc. i. 6. 5; 23. 24; ii. 49. 16; vi. 3. 11; Dem. xviii. 32, 57; Lys. iii. 13. The addition, αἱ Ἑννέα ὁδοί, already twice named, is rightly rejected as a gloss by Cobet.

101. The Thasians reduced by the Athenians; the Lacedaemonians prevented from helping them by the revolt of the Messenians.

3. ἐπεκαλοῦντο: cf. c. 33. 15; 102. 2; iii. 65. 9; vi. 18. 9. — ἐκέλευον: see on c. 26. 1.

4. κρύφα τῶν Ἀθηναίων: cf. c. 128. 21; 138. 29; ii. 80. 34; viii. 7. 4. — 5. ἔμελλον: sc. ἐσβαλεῖν. — σεισμοῦ: see Plut. *Cim.* 16. 6. — 6. αὐτοῖς: see on c. 89. 14. — περιοίκων: i.e. the old inhabitants, chiefly of Achaeian stock, who had been reduced to a condition of dependence (not slavery) by the Dorians. Müller, *Dor.* Bk. III. 16 ff. — 7. ἐς Ἰθώμην ἀπέστησαν: see on c. 87. 7; iii. 54. 18. On the position of Ithome, "the natural fortress of all Messenia," see Curtius, *Pelop.* II. p. 137 ff.; on Thuria, *ibid.* p. 161. Aethaea, acc. to Steph. Byz., Αἰθαία, τὸ ἐθνικὸν Αἰθαιεύς (more correct than Αἰθεεῖς of our Mss.), πόλις Λακωνικῆς, μία τῶν ἑκατόν. Θουκυδίδης πρώτη. Müller, *Dor.* II. 2, p. 18. — πλείστοι: pred. The descendants of the Messenians of old times, who had in the first war been enslaved, formed the largest part of the Helot-class, and so they were called collectively (οἱ πάντες) Messenians, though there were some who were sprung from Achaeian inhabitants of Laconia, reduced after repeated risings. — 8. τότε: refers to the mythical time of the first Messenian war, implied in παλαιῶν. Cf. iii. 69. 2; iv. 46. 5; v. 4. 14; vii. 31.

δουλωθέντων ἀπόγονοι· ἥ καὶ Μεσσήνιοι ἐκλήθησαν οἱ
 10 πάντες. πρὸς μὲν τοὺς ἐν Ἰθώμῃ πόλεμος καθειστῆκει 3
 Λακεδαιμονίοις· * Θάσιοι δὲ τρίτῳ ἔτει πολιορκούμενοι
 ὁμολόγησαν Ἀθηναίοις τείχος τε καθελόντες καὶ ναῦς
 παραδόντες, χρήματά τε ὅσα ἔδει ἀποδοῦναι αὐτίκα τα-
 ξάμενοι καὶ τὸ λοιπὸν φέρειν, τήν τε ἥπειρον καὶ τὸ
 102 μέταλλον ἀφέντες. ** Λακεδαιμόνιοι δέ, ὡς αὐτοῖς πρὸς 1
 τοὺς ἐν Ἰθώμῃ ἐμῆκύνετο ὁ πόλεμος, ἄλλους τε ἐπεκαλέ-
 σαντο ξυμμάχους καὶ Ἀθηναίους· οἱ δ' ἦλθον Κίμωνος
 στρατηγούντος πλήθει οὐκ ὀλίγῳ. μάλιστα δ' αὐτοὺς 2
 5 ἐπεκαλέσαντο ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι, τοῖς
 δὲ πολιορκίας μακρᾶς καθεστηκυίας τούτου ἐνδεᾶ ἐφαί-

12; viii. 20. 2; 73. 4.—9. **δουλωθέντων**: for the position of the attrib. partic., cf. c. 11. 19; 96. 8.

12. **ὁμολόγησαν**: *agreed to surrender*. Cf. c. 108. 13; v. 4. 8; iv. 69. 19, **ξυνέβησαν**. The conditions of the submission here, c. 108. 13; 115. 3; 117. 14, are expressed by aor. partic., no doubt in the view that the **ὁμολογία**, the complete agreement, was perfected only when these points were performed. So Madvig (*Bemerkungen zur Syntax*, p. 47) explains the unusual partic. GMT. 24, n. 3.—13. **χρήματά τε**: the **τε** here and that in 14 are not correlative with the following **καί**, but add respectively the third and fourth member of the conditions. See on c. 76. 12. **ἀποδοῦναι** (aor., of the single case) depends on **ἔδει**, and **φέρειν** (of the established relation) depends on **ταξάμενοι**, with **χρήματα** placed first as obj. of both **ταξάμενοι** and **φέρειν**. See on c. 99. 11.—14. **τήν τε ἥπειρον κτέ.**: see c. 100. § 2.

102. *The Athenians are summoned by the Lacedaemonians to their aid, but*

are soon mistrusted and dismissed. In displeasure they make an alliance with the Argives and Thessalians.

2. **ἄλλους**: the Aeginetans, ii. 27. 9; Plataeans, iii. 54. 17; Mantinaeans, Xen. *Hell.* v. 2. 3.—3. **Κίμωνος**: see Plut. *Cim.* 16. 6; Ar. *Lys.* 1143, **ἐλθὼν δὲ σὺν ὀπλίταισι τετρακισχιλίοις Κίμων ὄλην ἔσωσε τὴν Λακεδαίμονα**.

5. **ἐπεκαλέσαντο**: for the repetition, cf. c. 88. 1.—**τειχομαχεῖν**: cf. Hdt. ix. 70. 8, **τῶν Λακεδαιμονίων οὐκ ἐπισταμένων τειχομαχεῖν**.—**τοῖς δέ . . . ἐφαίνετο**: **τῆς δέ**, which is read by P. and v. H., has not sufficient Ms. authority. Cl. thinks the reference is to the Athenians, whose reputation was not sustained by success in this case, **τοῖς δέ** not being in opp. to **αὐτούς**, but placing the second clause in contrast with the first. For this, he compares c. 81. 3; 86. 9; iv. 73. 22; 76. 27. But it is better, with Kr. and Sh., to refer **τοῖς δέ** to the Lacedaemonians (in opp. to the subj. of **ἐδόκουν**), “who found out by the length of the siege their own incompetence; for had they had any skill in that

νετο· βία γὰρ ἂν εἶλον τὸ χωρίον. καὶ διαφορὰ ἐκ ταύτης 3
 τῆς στρατείας πρῶτον Λακεδαιμονίοις καὶ Ἀθηναίοις φα-
 νερὰ ἐγένετο. οἱ γὰρ Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον
 10 βία οὐχ ἡλίσκετο, δείσαντες τῶν Ἀθηναίων τὸ τολμηρὸν
 καὶ τὴν νεωτεροποιίαν, καὶ ἀλλοφύλους ἅμα ἡγησάμενοι,
 μή τι, ἣν παραμείνωσιν, ὑπὸ τῶν ἐν Ἰθώμῃ πεισθέντες
 νεωτερίσωσι, μόνους τῶν ξυμμάχων ἀπέπεμψαν, τὴν μὲν
 ὑποψίαν οὐ δηλοῦντες, εἰπόντες δὲ ὅτι οὐδὲν προσδέον-
 15 ται αὐτῶν ἔτι. οἱ δ' Ἀθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ 4
 βελτίονι λόγῳ ἀποπεμπόμενοι, ἀλλὰ τινος ὑπόπτου γενο-
 μένου, καὶ δεινὸν ποιησάμενοι καὶ οὐκ ἀξιώσαντες ὑπὸ
 Λακεδαιμονίων τοῦτο παθεῖν, εὐθύς ἐπειδὴ ἀνεχώρησαν,
 ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν πρὸς

way, they would have taken the place by force." Cf. c. 11. 5. Thus this section gives the reason for the invitation to the Athenians on both sides. For the dat., cf. c. 48. 9; 89. 14; iv. 26. 24; and for the pl. ἐνδεῶ, see on c. 7. 2; ii. 56. 4; iii. 88. 4; v. 8. 6. *τούτου* = *τοῦ τειχομαχεῖν*. — 7. *βία*: with *αἰρεῖν*, or the pass. *ἄλίσκεσθαι* in 10, is opp. to *ὁμολογία παραστήσασθαι* or *προσχωρεῖν* (cf. v. 17. 14), and implies violent capture, whether by storm or otherwise. See on c. 11. 9.

διαφορὰ . . . φανερὰ ἐγένετο: in contrast with c. 92. 6, *ἀδήλως ἤχθοντο*. 10. *τὸ τολμηρὸν*: cf. ii. 87. 22, and see on c. 36. 3. — 11. *καὶ ἅμα*: see on c. 2. 8, "particularly when they took into consideration that they were of a different stock." After this, *μή τι* also depends on *δείσαντες*. — 12. *ἣν παραμείνωσιν*: implies that their stay was not long. Cf. Paus. iv. 24. 6, *ὑπὸ τῆς ὑποψίας ἀποπέμψασθαι μετ' οὐ πολὺ ἐξ Ἰθώμης*. — 13. *νεωτερίσωσι*: see on c. 58. 3; here, that they might join the insurgents against the Lacedaemonians.

— 14. *οὐ δηλοῦντες*: cf. c. 82. 4; 90. 10.

15. *ἔγνωσαν ἀποπεμπόμενοι*: for partic. after verb of *knowing*, see G. 280; H. 982. — *οὐκ ἐπὶ τῷ βελτίονι λόγῳ*: not on the more creditable ground, just assigned, viz. *ὅτι οὐδὲν . . . ἔτι*. *ἐπὶ* with dat. of the motive of an action. Cf. c. 69. 32; Hdt. viii. 5. 16. — 16. *ὑπόπτου*: neut. Cf. c. 90. 10, = *ὑποψίας τινός* taken in the concrete. — 17. *δεινὸν ποιησάμενοι*: being provoked; very frequent in Hdt.; e.g. i. 13. 3; 127. 2; ii. 133. 4; 161. 15; iii. 155. 8; iv. 33. 20; v. 33. 9; 42. 7; 87. 10. In Thuc. only here and vi. 60. 21. But in v. 42. 15, *δεινὰ ποιεῖν*, as Hdt. ii. 121. 2; iii. 14. 22; v. 41. 9. — *οὐκ ἀξιώσαντες*: after the analogy of *οὐ φάναι*, *οὐκ εἶναι*, either in reference to the subj., 'regarding as unworthy,' being indignant at: so here and iii. 61. 12; iv. 86. 7; or in regard to another, 'not to expect from one.' Cf. c. 136. 12; ii. 89. 2; iii. 44. 12; iv. 40. 3; viii. 73. 20. See on c. 22. 9. — 19. *ἐπὶ τῷ Μήδῳ*: rare for the acc. So iii. 63.

20 αὐτοὺς Ἀργείοις τοῖς ἐκείνων πολεμίοις ξύμμαχοι ἐγένοντο, καὶ πρὸς Θεσσαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ ὄρκοι καὶ ξυμμαχία κατέστη.

103 * Οἱ δ' ἐν Ἰθώμῃ δεκάτῳ ἔτει, ὥς οὐκέτι ἐδύναντο 1
ἀντέχειν, ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ τε
ἐξίασιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπι-
βήσονται αὐτῆς· ἣν δέ τις ἀλίσκῃται, τοῦ λαβόντος εἶναι 2
5 δοῦλον. ἣν δέ τι καὶ χρηστήριον τοῖς Λακεδαιμονίοις
Πυθικὸν πρὸ τοῦ, τὸν ἰκέτην τοῦ Διὸς τοῦ Ἰθωμήτα
ἀφιέναι. ἐξηλθον δὲ αὐτοὶ καὶ παῖδες καὶ γυναῖκες, καὶ 3
αὐτοὺς Ἀθηναῖοι δεξάμενοι κατ' ἔχθος ἤδη τὸ Λακεδαι-
μονίων ἐς Ναύπακτον κατώκισαν, ἣν ἔτυχον ἡρηκότες νε-
10 ωστὶ Λοκρῶν τῶν Ὀζολῶν ἐχόντων. προσεχώρησαν δὲ 4

3. Cf. c. 40. 24. — πρὸς αὐτούς: sc. τοὺς Λακεδαιμονίους, placed at the end. Cf. iv. 107. 6; vii. 70. 11. — 21. ἀμφοτέροις: i.e. the Athenians and the Argives. — 22. κατέστη: sing., construed with the nearer noun. Cf. v. 22. 14. A further consequence of the displeasure of the Athenians was the banishment of Cimon (Plut. *Cim.* 17. 5) and the increased influence of Pericles and Ephialtes.

103. The Messenians allowed to depart from Ithome, and placed by the Athenians in Naupactus. Megara joins the Athenians to the indignation of the Corinthians.

1. δεκάτῳ ἔτει: so all Mss.; but Cl. follows Kr., *Stud.* I. p. 156–161, in reading τετάρτῳ. See App. on c. 98. 1. — 2. ἐφ' ᾧ τε: on condition that; in c. 113. 13; 126. 35; iv. 30. 19, ἐφ' ᾧ, always with fut. indic. The form ἐφ' ᾧ τε is defended by passages in Plat., Hdt., and Xen. The orators and Plat. have only the inf., pres. or aor. (fut. only in Aeschin. iii. 114); Hdt. and Xen. have fut. indic. and pres. or aor.

inf. GMT. 65, 2; H. 999 a; Kühn. 584, note 3; Madvig, *Synt.* 103, r. 3. Another mode of expressing the conditions of a contract is seen in c. 101. 12.

4. εἶναι: depends remotely on ξυνέβησαν. Cf. c. 117. 17. But the inf. is regular in indir. disc., for the imv. δοῦλον is added to threaten the returning Messenians with a harder fate than they had endured as Perioeci. — 6. πρὸ τοῦ: belongs to ἣν. They had had this oracle long ago. — Ἰθωμήτα: Thuc. has this Doric ending of gen. also in v. 25. 3; vi. 4. 17; viii. 58. 2. — 7. ἀφιέναι: depending on the command implied in χρηστήριον.

8. κατ' ἔχθος ἤδη: in consequence of the enmity already existing (c. 102. § 4). See on c. 30. 20. — 9. ἐς Ναύπακτον κατώκισαν: cf. vi. 7. 6; 50. 18; with ἐν, v. 35. 33. This settlement at the entrance of the Corinthian gulf was subsequently very important. See ii. 69; 91; iii. 102; iv. 41. — ἡρηκότες νεωστί: this fact is not further mentioned by Thuc., but attributed by Diod. xi. 84. 7, to the expedition of

καὶ Μεγαρῆς Ἀθηναίοις ἐς ξυμμαχίαν Λακεδαιμονίων ἀποστάντες, ὅτι αὐτοὺς Κορίνθιοι περὶ γῆς ὄρων πολέμῳ κατεῖχον. καὶ ἔσχον Ἀθηναῖοι Μέγαρα καὶ Πηγάς, καὶ τὰ μακρὰ τεῖχην ὠκοδόμησαν Μεγαρεῦσι τὰ ἀπὸ τῆς πό-
 15 λεως ἐς Νίσαιαν καὶ ἐφρούρουν αὐτοί. καὶ Κορινθίοις μὲν οὐχ ἦκιστα ἀπὸ τοῦδε τὸ σφοδρὸν μῖσος ἤρξατο πρῶ-
 του ἐς Ἀθηναίους γενέσθαι.

104 * Ἰνάρως δὲ ὁ Ψαμμιτίχου, Λίβυς, βασιλεὺς Λιβύων 1
 τῶν πρὸς Αἰγύπτῳ, ὀρμώμενος ἐκ Μαρείας τῆς ὑπὲρ
 Φάρου πόλεως ἀπέστησεν Αἰγύπτου τὰ πλέω ἀπὸ βασι-
 λέως Ἀρταξέρξου, καὶ αὐτὸς ἄρχων γενόμενος Ἀθηναίους

Tolmidas. Kr. *Stud.* I. p. 201, note.
 — 10. ἐχόντων: see on c. 94. 6; 98. 1. Curtius, *Hermes*, 10, p. 239, remarks correctly that Thuc. by this phrase always indicates an occupation connected with military operations. He refers this passage, therefore, with great probability to the Locrian *Synoecismus* in Naupactus, of which we are informed in an inscription (published 1869 by Oeconomides, and by W. Vischer, *Rhein. Mus.*, 1871, p. 39 ff.; Hicks, No. 63). The fact that the Ozolian Locrians only are here mentioned, and not the Opuntian also, is explained by the predominant position of the former in their own district.

11. καὶ Μεγαρῆς: i.e. as well as the Argives and Thessalians. — 12. περὶ γῆς ὄρων: without art., the statement being general. So c. 122. 9; iv. 92. 21. Cf. c. 78. 12. — πολέμῳ κατεῖχον: *oppressed with war*. This unusual expression probably refers rather to a constant threat of war than to continuous hostilities. — 13. καὶ ἔσχον: *got possession of*, ingressive; see on c. 12. 11. The Athenians placed there a garrison (ἐφρούρουν αὐτοί: cf. c. 111. 11, εἶχον δὲ αὐτοὶ τὰς Πηγάς), which was

destroyed, c. 114. 5. Pegae was the Megarian harbour on the Corinthian gulf; Nisaea, a nearer one, on the Saronic. — 16. οὐχ ἦκιστα: see on c. 3. 2. — ἤρξατο πρῶτον: so often joined to emphasize the moment of beginning. Cf. ii. 36. 1; 47. 8; 68. 5; iii. 86. 7; vi. 46. 6.

104. *The Athenians support the revolt of the Egyptians against the Persians with 200 ships.*

1. Ἰνάρως: acc. to Hdt. vii. 7. 6, Inaros began his insurrection with the assassination of the Persian governor, Achaemenes, the brother of Xerxes, who had been sent there after the suppression of the revolt of B.C. 486. Psammitichus is probably the βασιλεὺς τῆς Λιβύης mentioned as friendly to the Athenians by the Schol. on Ar. *Vesp.* 718. — 2. Μαρείας: Marea, on the southern bank of Lake Mareotis. Pharos, the island off the Canopic mouth of the Nile, afterwards united by a mole with Alexandria, and famous for its lighthouse. Thuc. uses this well-known place to define the position of Marea. — ὑπέρ: with gen., *above, further inland*. Cf. c. 112. 9; 137. 16. — 4. Ἀρταξέρξου: (some

5 ἐπηγάγετο. οἱ δέ (ἔτυχον γὰρ ἐς Κύπρον στρατευόμενοι 2
 ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων) ἦλθον
 ἀπολιπόντες τὴν Κύπρον, καὶ ἀναπλεύσαντες ἀπὸ θαλάσ-
 σης ἐς τὸν Νεῖλον τοῦ τε ποταμοῦ κρατοῦντες καὶ τῆς
 Μέμφιδος τῶν δύο μερῶν πρὸς τὸ τρίτον μέρος ὃ καλεῖ-
 10 ται Λευκὸν τεῖχος ἐπολέμουν· ἐνῆσαν δὲ αὐτόθι Περσῶν
 καὶ Μήδων οἱ καταφυγόντες καὶ Αἰγυπτίων οἱ μὴ ξυνα-
 ποστάντες.

105 * Ἀθηναίοις δὲ ναυσὶν ἀποβᾶσιν ἐς Ἀλίας πρὸς 1
 Κορινθίους καὶ Ἐπιδαυρίους μάχῃ ἐγένετο, καὶ ἐνίκων
 Κορίνθιοι. καὶ ὕστερον Ἀθηναῖοι ἐναυμάχησαν ἐπὶ Κε-
 κρυφαλείᾳ Πελοποννησίων ναυσί, καὶ ἐνίκων Ἀθηναῖοι.
 5 πολέμου δὲ καταστάντος πρὸς Αἰγινήτας Ἀθηναίοις μετὰ 2
 ταῦτα ναυμαχία γίγνεται ἐπ' Αἰγίνῃ μεγάλη Ἀθηναίων
 καὶ Αἰγινήτων, καὶ οἱ ξύμμαχοι ἑκατέροις παρήσαν, καὶ
 ἐνίκων Ἀθηναῖοι, καὶ ναῦς ἐβδομήκοντα λαβόντες αὐτῶν
 ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν Λεωκράτους τοῦ
 10 Στροίβου στρατηγοῦντος. ἔπειτα Πελοποννήσιοι ἀμύνειν 3
 βουλόμενοι Αἰγινήταις ἐς μὲν τὴν Αἴγιναν τριακοσίους

Mss. have Ἀρτοξέρξου here; c. 137. 21; iv. 50. 14) succeeded Xerxes B.C. 465. See on c. 137. 21. — 5. ἐπηγάγετο: see on c. 3. 9. Cf. c. 114. 7; iii. 34. 8; 82. 5.

οἱ δέ . . . γάρ: see on c. 31. 7. — στρατευόμενοι: probably, after the reduction of a large portion of the island (c. 94. 5), an Athenian force had been stationed there. — 7. ἀναπλεύσαντες: i.e. up stream. Cf. Hdt. ii. 4. 19, ἀνάπλους ἀπὸ θαλάσσης ἀνὰ τὸν ποταμόν. — 9. τῶν δύο μερῶν: i.e. of three. See on c. 74. 6. — 11. οἱ μὴ ξυναποστάντες: i.e. εἴ τινες μὴ ξυναπέστησαν.

105. Battles of the Athenians with the Corinthians and the Aeginetans.

1. Ἀλίας: Ἀλιῆς, -έων, -εῦσι, -ās, the correct form of the name, acc. to Hdt. vii. 137. 12; Xen. *Hell.* vi. 2. 3; and Böckh, *Inscr.* I. No. 165. It lay on the southern coast of the Argive peninsula (Curtius, *Pelop.* II. 461, 579). The district is called ἡ Ἀλίας in ii. 56. 14. — 3. Κεκρυφαλεία: an island in the Saronic gulf, between Aegina and Epidaurus. — 4. Πελοποννησίων: i.e. the Corinthians and Epidaurians, perhaps with the Halians and other inhabitants of the Acte. — καὶ ἐνίκων Ἀθηναῖοι: and this time the Athenians were victorious, retaliation being indicated by the repetition of the same words.

9. Λεωκράτους: acc. to Plut. *Arist.*

ὀπλίτας, πρότερον Κορινθίων καὶ Ἐπιδαυρίων ἐπικούρους,
 διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανείας κατέλαβον καὶ ἐς
 τὴν Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ τῶν ξυμμάχων,
 15 νομίζοντες ἀδυνάτους ἔσεσθαι Ἀθηναίους βοηθεῖν τοῖς
 Μεγαρεῦσιν ἐν τε Αἰγίνῃ ἀπούσης στρατιᾶς πολλῆς καὶ
 ἐν Αἰγύπτῳ· ἦν δὲ καὶ βοηθῶσιν, ἀπ' Αἰγίνης ἀναστή-
 σεσθαι αὐτούς. οἱ δὲ Ἀθηναῖοι τὸ μὲν πρὸς Αἰγίνῃ 4
 στράτευμα οὐκ ἐκίνησαν, τῶν δ' ἐκ τῆς πόλεως ὑπολοί-
 20 πων οἳ τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀφικνοῦνται ἐς
 τὰ Μέγαρα Μυρωνίδου στρατηγούντος. καὶ μάχης γενο- 5
 μένης ἰσορρόπου πρὸς Κορινθίους διεκρίθησαν ἀπ' ἀλλή-
 λων καὶ ἐνόμισαν αὐτοὶ ἐκάτεροι οὐκ ἔλασσον ἔχειν ἐν
 τῷ ἔργῳ. καὶ οἱ μὲν Ἀθηναῖοι (ἐκράτησαν γὰρ ὅμως 6
 25 μᾶλλον) ἀπελθόντων τῶν Κορινθίων τροπαῖον ἔστησαν·
 οἱ δὲ Κορίνθιοι κακιζόμενοι ὑπὸ τῶν ἐν τῇ πόλει πρε-
 σβυτέρων καὶ παρασκευασάμενοι ἡμέρας ὕστερον δώδεκα

20. 1, he was a general also at Plataea.
 — 12. πρότερον . . . ἐπικούρους: *i.e.*
 in the battle of § 1; an auxiliary
 contingent sent by the authorities of
 the league. — 13. τὰ ἄκρα τῆς Γερα-
 νείας: they thus controlled the pas-
 sage of the Isthmus. Curtius, *Pel.* I.
 8; II. 551. — 17. ἦν δὲ καί: καί, *actu-*
ally, suggests a doubt as to the occur-
 rence; see on c. 15. 7. — ἀναστήσε-
 σθαι: *cf.* vii. 49. 10; 50. 22; viii. 27.
 28; applied to the removal of a force
 from a post occupied for some con-
 siderable time.

18. πρὸς Αἰγίνῃ: *i.e.* before the
 city of Aegina, which they were be-
 sieging, 9. — 19. τῶν δὲ ἐκ τῆς πόλεως:
 proleptic, as c. 8. 9; 18. 1; 63. 8; due
 to the influence of ἀφικνοῦνται (*G.*
 191, n. 6; *H.* 788; *Kühn.* 448), but
 peculiar in the addition of ὑπολοίπων.
 — 20. οἳ τε . . . νεώτατοι: these per-

formed military service only in ex-
 traordinary cases; the former were
 between 50 and 60, the latter below
 20 years of age. Gilbert, *Griech. Alt.*
 I. p. 301. — 21. Μυρωνίδου: a great
 name among the leaders of the older
 generation. See c. 108. 7; iv. 95. 12;
Ar. Eccl. 302; *Lys.* 801; *Plut. Per.*
 16. 3.

22. ἰσορρόπου: of indecisive en-
 gagements. *Cf.* vii. 71. 2. — 23. αὐ-
 τοί: placed for emphasis before ἐκά-
 τεροι. — οὐκ ἔλασσον ἔχειν: *cf.* ii. 22.
 12; iii. 5. 7; iv. 25. 20; vii. 5. 16;
 36. 16; viii. 61. 17. — ἐν τῷ ἔργῳ: *in*
the action. *Cf.* c. 107. 28; ii. 89. 42;
 iv. 32. 24; viii. 42. 12.

24. ἐκράτησαν: the position im-
 plies "in fact they *had* got the better."
 26. κακιζόμενοι: *cf.* ii. 21. 23. — 27.
 παρασκευασάμενοι: . . . ἐλθόντες: *when*
after about twelve days' preparation they

μάλιστα ἐλθόντες ἀνθίστασαν τροπαῖον καὶ αὐτοὶ ὡς νική-
σαντες, καὶ οἱ Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγά-
30 ρων τοὺς τε τὸ τροπαῖον ἰστάντας διαφθείρουσι καὶ τοῖς
106 ἄλλοις ξυμβαλόντες ἐκράτησαν. οἱ δὲ νικώμενοι ὑπε- 1
χώρουν, καί τι αὐτῶν μέρος οὐκ ὀλίγον προσβιασθέν καὶ
διαμαρτὸν τῆς ὁδοῦ ἐσέπεσεν ἔς του χωρίου ἰδιώτου, ᾧ
ἔτυχεν ὄρυγμα μέγα περιεῖργον καὶ οὐκ ἦν ἔξοδος. οἱ δὲ 2
5 Ἀθηναῖοι γνόντες κατὰ πρόσωπόν τε εἶργον τοῖς ὀπλίταις
καὶ περιστήσαντες κύκλῳ τοὺς ψιλοὺς κατέλευσαν πάντας
τοὺς ἐσελθόντας, καὶ πάθος μέγα τοῦτο Κορινθίοις ἐγένετο.
τὸ δὲ πλῆθος ἀπεχώρησεν αὐτοῖς τῆς στρατιᾶς
ἐπ' οἴκου.

again marched out: the acc. *ἡμέρας* with *παρασκευασάμενοι*, and this subordinate to *ἐλθόντες*. St. and B. follow Madvig in reading *ἡμέραις*; but this would isolate *παρασκευασάμενοι* too much.—28. *ἀνθίστασαν* . . . *διαφθείρουσι*: the two sentences in parataxis (cf. c. 26. 16; 61. 1), in the same temporal relation as c. 48. 2, 3, the thing attempted being expressed by the impf., and its interruption by the pres. For *καὶ αὐτοί*, see on c. 50. 18.—29. *ἐκβοηθήσαντες*: only here in Thuc., and in Hdt. only in ix. 26. 11; frequent in later writers.—30. *τοῖς ἄλλοις*: i.e. those who meanwhile had come to aid their friends.

106. *The Athenians cut off a detachment of the Corinthians.*

1. *νικώμενοι*: partic. pres. corresponding to *ἐνίκων* (c. 13. 31; 49. 24; iii. 8. 5); so c. 70. 17; ii. 47. 17; 51. 23; 60. 22; v. 73. 12; vii. 23. 13. It is here pred. to *ὑπεχώρουν*.—2. *καί τι κτέ.*: parataxis, as in c. 105. 28.—*προσβιασθέν*: this verb here only. *πρός* has the same strengthening force as in *προσαναγκάζειν*, iii. 61. 14; iv.

87. 8; v. 42. 19; viii. 76. 32. But Kr. conjectures *προβιασθέν*.—3. *ἔς του χωρίου ἰδιώτου*: for the order, cf. c. 45. 8; 53. 17.—*ᾧ*: refers to *χωρίῳ*, and is probably governed directly by *ἔτυχεν*, sc. *ἔν* (see on c. 32. 9; and cf. Lys. xxiv. 5; and Thompson on Plat. *Phaedr.* 263 c) with *περιεῖργον* as additional pred. Herbst, *Philol.* 1866, p. 651, makes *αὐτῶν μέρος οὐκ ὀλίγον*, 2, antec. to *ᾧ*, taken as dat. of interest to *ἔτυχε* (= 'met') and *οὐκ ἦν ἔξοδος*. But this is very unlikely, in view of vii. 81. 22, *ἀνειληθέντες ἔς τι χωρίον*, *ᾧ κύκλῳ μὲν τειχίον περιῆν*.—4. *καὶ οὐκ ἦν ἔξοδος*: stands as a second member of the relative sentence, as if *καὶ ἐξ οὗ*. See on c. 42. 2; 68. 15; ii. 4. 25.

5. *εἶργον*: Schol., *ἐκώλυνον ἐξελεῖν*.—*τοῖς ὀπλίταις*: cf. c. 48. 12; 49. 18. *κατὰ πρόσωπον* and *περιστήσαντες κύκλῳ* are opposed.—6. *κατέλευσαν*: i.e. with such stones as were at hand, with or without slings.—8. *τὸ πλῆθος*: the main body; opp. to the *μέρος οὐκ ὀλίγον*.—*αὐτοῖς*: cf. c. 102. 1. Böckh, *Inscr.* I. No. 165, p. 292; C. I.

107 *^{*} Ἡρξάντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ μα- 1
κρὰ τείχη ἐς θάλασσαν Ἀθηναῖοι οἰκοδομεῖν, τό τε Φα-
ληρόνδε καὶ τὸ ἐς Πειραιᾶ. καὶ Φωκέων στρατευσάντων 2
ἐς Δωριᾶς τὴν Λακεδαιμονίων μητρόπολιν, Βοιὸν καὶ
5 Κυτίνιον καὶ Ἐρινεόν, ** καὶ ἐλόντων ἐν τῶν πολισμάτων
τούτων οἱ Λακεδαιμόνιοι Νικομήδους τοῦ Κλεομβρότου
ὑπὲρ Πλειστοάνακτος τοῦ Πανσανίου βασιλέως, νέου ὄν-
τος ἔτι, ἡγουμένου ἐβοήθησαν τοῖς Δωριεῦσιν ἑαυτῶν τε
πεντακοσίοις καὶ χιλίοις ὀπλίταις καὶ τῶν ξυμμάχων μυ-
10 ρίοις, καὶ τοὺς Φωκέας ὁμολογίᾳ ἀναγκάσαντες ἀποδοῦναι
τὴν πόλιν ἀπεχώρουν πάλιν. καὶ κατὰ θάλασσαν μὲν 3
αὐτούς, διὰ τοῦ Κρισαίου κόλπου εἰ βούλονται περαιού-
σθαι, Ἀθηναῖοι ναυσὶ περιπλεύσαντες ἔμελλον κωλύσειν.

A. I. 433; Hicks, No. 191, for a remarkable record of the events recorded in the three last chapters, naming the citizens of the tribe Erechtheis who fell in these campaigns: Ἐρεχθίδος οἶδε ἐν τῷ πολέμῳ ἀπέθανον ἐν Κύπρῳ, ἐν Αἰγύπτῳ, ἐν Φοινίκῃ, ἐν Ἀλιεῦσιν, ἐν Αἰγίνῃ, Μεγαροῖ τοῦ αὐτοῦ ἐνιαυτοῦ. Thuc. does not notice the Phoenician affair, nor the *Inscr.* the action off Cecryphaleia. Böckh assumes for these events the civil year, Ol. 80. 3, B.C. 458-7; Kr. *Stud.* I. p. 162, B.C. 460, from spring to autumn; Ol. 79. 4-80. 1.

107. *The long walls at Athens begun; the Lacedaemonians, who had gone to support the Dorians, hindered on their return by the Athenians.*

1. Ἡρξάντο: the completion is mentioned in c. 108. 12. In this connexion of city and harbour, which identified the power of Athens with the sea, the democracy recognized the surest guarantee of its stability. — 2. τὸ Φαληρόνδε: of 35 stades; τὸ ἐς Πειραιᾶ: of 40 stades. See ii. 13.

§ 7. The latter afterwards consisted of a double wall (τὸ βόρειον καὶ τὸ νότιον). But at first only the northern line was constructed; the southern one (τὸ διὰ μέσου τεῖχος) was added about B.C. 440, by the advice of Pericles. Plat. *Gorg.* 455 e, and Curtius, *Zu den Sieben Karten*, p. 33.

4. Δωριᾶς: applied both to district and inhabitants; and so the appos. τὴν μητρόπολιν, as in iii. 92. 9. Cf. Hdt. viii. 31. 7 (who, c. 43. 8, mentions a fourth town, Pindus); Strab. x. 4. 6. — 6. Νικομήδους: see on c. 94. 1. — 7. βασιλέως: appos. to Πλειστοάνακτος. — 11. ἀπεχώρουν: they began their return march. See on c. 87. 1.

12. διὰ τοῦ Κρισαίου κόλπου: they may have intended to take ship at Cirrha, as Cl. suggests; but Thuc. always uses this name for the Corinthian gulf. See ii. 69. 4; 83. 2; 92. 22; 93. 1; iv. 76. 10. For the order of words, see on c. 77. 4. — 13. ἔμελλον κωλύσειν: it was to be expected that they would hinder. Thuc. uses the fut. inf. after μέλλειν (regarded

δια δὲ τῆς Γερανείας οὐκ ἀσφαλὲς ἐφαίνετο αὐτοῖς Ἀθη-
 15 ναίων ἐχόντων Μέγαρα καὶ Πηγὰς πορεύεσθαι· δύσοδός
 τε γὰρ ἡ Γεράνεια καὶ ἐφρουρεῖτο αἰεὶ ὑπὸ Ἀθηναίων,
 καὶ τότε ἡσθάνοντο αὐτοὺς μέλλοντας καὶ ταύτῃ κωλύσειν.
 ἔδοξε δ' αὐτοῖς ἐν Βοιωτοῖς περιμείνασι σκέψασθαι ὅτῳ 4
 τρόπῳ ἀσφαλέστατα διαπορεύσονται. τὸ δέ τι καὶ ἄνδρες
 20 τῶν Ἀθηναίων ἐπήγον αὐτοὺς κρύφα ἐλπίσαντες δῆμὸν
 τε καταπαύσειν καὶ τὰ μακρὰ τείχη οἰκοδομούμενα. ἐβοή- 5
 θησαν δὲ ἐπ' αὐτοὺς οἱ Ἀθηναῖοι πανδημεὶ καὶ Ἀργείων
 χίλιοι καὶ τῶν ἄλλων ξυμμάχων ὥς ἕκαστοι· ξύμπαντες
 δὲ ἐγένοντο τετρακισχίλιοι καὶ μύριοι. νομίσαντες δὲ 6
 25 ἀπορεῖν ὅπῃ διέλθωσιν ἐπεστράτευσαν αὐτοῖς, καί τι καὶ
 τοῦ δήμου καταλύσεως ὑποψία. ἦλθον δὲ καὶ Θεσσαλῶν 7

as a verb of *thinking*) in preference to the pres. (as after a verb of *will*). Cf. c. 10. 31; 22. 2; 114. 4; 130. 10; 132. 30; 134. 3; etc. Pres. and fut. together, vi. 42. 3. The Mss. vary as usual. — 15. Μέγαρα καὶ Πηγὰς: see c. 103. 13. — πορεύεσθαι: in c. 26. 5 with πεζῇ, of a march by land. βαδίζειν is usually opp. to πλεῖν. — δύσοδος: occurs here only. Curtius, *Pelop.* II. 552. — 17. καὶ τότε: in addition to the natural difficulties of that route, active opposition on the part of the Athenians was threatened. — καὶ ταύτῃ: i.e. as well as κατὰ θάλασσαν, 11.

18. ὅτῳ τρόπῳ: with fut. indic., for the more usual ὅπως. So iv. 128. 23; vi. 11. 25; 44. 23; viii. 43. 12; 48. 23; 63. 20. — 19. τὸ δέ τι καί: (in 25 καί τι καί) adds a collateral reason; and besides. Cf. c. 118. 12; vii. 48. 7. — ἄνδρες τῶν Ἀθηναίων: i.e. of the aristocratical party. For the use of ἄνδρες for *τινες*, see on vi. 10. 5. — 20. ἐπήγον: were seeking to introduce. So the act. in ii. 85. 21; viii. 46. 9;

though usually the mid. — δῆμον: the democratic constitution; oftener with καταλύειν, κατάλυσις: see iii. 81. 20; v. 76. 6; 81. 8; vi. 27. 11; 28. 10; viii. 49. 5; 54. 17; 64. 9; 65. 2; 68. 2, 27; 86. 8, 47. καταπαύειν also of political changes, v. 26. 3; viii. 97. 5. The long walls would greatly strengthen the democracy.

21. ἐβοήθησαν: (a) βοηθεῖν ἐπὶ τινας = 'to carry force against' them; (b) ἐπὶ (ἐς) τόπον, 'to carry aid to' it. Arn. Cf. (a) iii. 110. 8; iv. 25. 32; 108. 28; (b) iii. 97. 14; iv. 8. 3; 42. 15; 72. 2; vi. 65. 20; vii. 18. 4; viii. 60. 15. — πανδημεὶ: includes either the whole population, as c. 73. 22; 90. 22; v. 82. 26; or the whole military force, as here, ii. 31. 2; v. 64. 6. In this case it appears that even the force in possession of Geraneia was withdrawn. — 23. ὥς ἕκαστοι: cf. c. 67. 13.

25. ὅπῃ διέλθωσιν: deliberative subjv., as ii. 4. 29; 52. 11; iii. 112. 22. — 26. τοῦ δήμου: Kr. conjectures που δήμου, because δῆμος is often used

108 ἱππῆς τοῖς Ἀθηναίοις κατὰ τὸ ξυμμαχικόν, οἱ μετέστη-
 σαν ἐν τῷ ἔργῳ παρὰ τοὺς Λακεδαιμονίους. * γενομένης 1
 δὲ μάχης ἐν Τανάγρα τῆς Βοιωτίας ἐνίκων Λακεδαιμόνιοι
 καὶ οἱ ξύμμαχοι, καὶ φόνος ἐγένετο ἀμφοτέρων πολὺς. καὶ 2
 Λακεδαιμόνιοι μὲν ἐς τὴν Μεγαρίδα ἐλθόντες καὶ δενδρο-
 5 τομήσαντες πάλιν ἀπῆλθον ἐπ' οἴκου διὰ Γερανείας καὶ
 ἰσθμοῦ. Ἀθηναῖοι δὲ δευτέρα καὶ ἐξηκοστῇ ἡμέρᾳ μετὰ
 τὴν μάχην ἐστράτευσαν ἐς Βοιωτοὺς Μυρωνίδου στρατη-
 γοῦντος, καὶ μάχῃ ἐν Οἰνοφύτοις τοὺς Βοιωτοὺς νικήσαν- 3
 τες τῆς τε χώρας ἐκράτησαν τῆς Βοιωτίας καὶ Φωκίδος,
 10 καὶ Ταναγραίων τὸ τεῖχος περιεῖλον καὶ Λοκρῶν τῶν

in this sense without the art., and here καταλύσεως is without it. But δῆμος, the democratical constitution (besides the places cited by Kr. and P.), has the art. in v. 76. 5; viii. 54. 17; 68. 3, 14; and Thuc. often omits the art. with a governing subst. when a gen. precedes. Cf. c. 3. 1; ii. 2; 36. 11.—ὑποψία: after νομίσαντες; see on c. 80. 3, where the order is reversed.—27. τοῖς Ἀθηναίοις: see on c. 13. 12.—κατὰ τὸ ξυμμαχικόν: see c. 102. 21; ii. 22. 17. The word is rare, except in Thuc. Cf. ii. 101. 15; iii. 3. 19; 91. 7; iv. 61. 15; v. 6. 6; etc.—οἱ μετέστησαν: rel. clause with adversative force; but these passed over. See on c. 35. 15.

108. The Athenians are defeated by the Lacedaemonians at Tanagra; as two months later the Boeotians are by the Athenians at Oenophyta.

2. Τανάγρα: on the Asopus, near the Attic border.—ἐνίκων: this positive assertion must outweigh the opposing statements of later writers (Plat. Menex. 242 b; Diod. xi. 81. 6; Justin. iii. 6), who represent the result differently. A favourable consequence of this defeat was the recall of Cimon

(see on c. 102. 22) on the motion of Pericles. Plut. Cim. 17. 10; Per. 10. 3.

4. δενδροτομήσαντες: not to be changed with v. H. into -κοπήσαντες, though hardly occurring elsewhere. Metaphorical in Ar. Pax, 747. The reference is specially to the destruction of vines and olives.—6. δευτέρα . . . ἡμέρα: by this precise date and the condensed brevity of the account, Thuc. indicates the surprising character of these successes.

8. Οἰνοφύτοις: Schol., χωρίον τῆς Βοιωτίας, of uncertain position. Kiepert marks it on the Asopus, a few miles east of Tanagra.—9. ἐκράτησαν: not so much by further victories as by the support given to the democratical faction in the various towns, whose preponderance lasted till the battle of Coronea, B.C. 446, c. 113.—τῆς χώρας τῆς Βοιωτίας: i.e. the country except Thebes, but Grote, Hist. of Gr., V. c. 45, p. 187, includes Thebes; on p. 202 he quotes Arist. Pol. v. 3. 5 (1302 b, 29) as implying that a democracy was established there also at this time.—10. περιεῖλον: for the usual καθεῖλον; again in

Ὅπουντίων ἑκατὸν ἄνδρας ὁμήρους τοὺς πλουσιωτάτους
ἔλαβον, τά τε τείχη τὰ ἐαυτῶν τὰ μακρὰ ἐπετέλεσαν.

* ὠμολόγησαν δὲ καὶ Αἰγινῆται μετὰ ταῦτα τοῖς Ἀθηναί- 4
οις τείχη τε περιελόντες καὶ ναῦς παραδόντες φόρον τε
15 ταξάμενοι ἐς τὸν ἔπειτα χρόνον. καὶ Πελοπόννησον πε- 5
ριέπλευσαν Ἀθηναῖοι Τολμίδου τοῦ Τολμαίου στρατη-
γοῦντος, καὶ τὸ νεώριον τὸ Λακεδαιμονίων ἐνέπρησαν καὶ
Χαλκίδα Κορινθίων πόλιν εἶλον καὶ Σικυωνίους ἐν ἀπο-
βάσει τῆς γῆς μάχῃ ἐκράτησαν.

109 Οἱ δ' ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ξύμμαχοι ἐπέ- 1
μενον, καὶ αὐτοῖς πολλὰ ἰδέαι πολέμων κατέστησαν. τὸ 2
μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου Ἀθηναῖοι, καὶ

14 and iv. 51. 1; 133. 2.—11. ὁμή-
ρους: Curtius, Herm. 10, p. 239, con-
siders that this was a punishment for
the participation of these Locrians
in the undertaking directed against
Athenian interests, referred to on c.
103. § 3.—τοὺς πλουσιωτάτους: for
the position, cf. in 12 τὰ μακρὰ, added
as a supplementary explanation.—
12. τά τε τείχη: the last member of
the enumeration. Cf. c. 67. 6; 69. 3;
76. 12; 90. 7; and so in 14, φόρον τε.

13. ὠμολόγησαν: see on c. 101. 12.
This was after a siege of nearly three
years; see c. 105. 9. P. follows Diod.
xi. 78. 5, who makes it last nine
months only.—16. Τολμίδου: son of
Tolmaeus. On names from similar
stems, see on c. 29. 7.—17. τὸ νεώ-
ριον: Gythium, see Paus. i. 27. 5; at
the northwest corner of the Laconian
gulf, now Marathonisi, Curtius,
Pel. II. 270.—18. Χαλκίδα: no doubt
the place mentioned in ii. 83. 18 near
the mouth of the Evenus in Aetolia,
which was then in the hands of

τῆς γῆς: cf. παράπλους τῆς Ἰταλίας,
c. 36. 11; γῆς πατρώας νόστος, Eur.
I. T. 1066; in adpulsu litoris,
Tac. Hist. ii. 59. Kühn. 414, 4.—19.
μάχῃ ἐκράτησαν: Thuc. joins κρατεῖν
with the acc. when it is used with
μάχῃ or μαχόμενος (ii. 39. 14; iv. 67.
29), or, more rarely, when the con-
nexion clearly implies this (ii. 39. 18;
iii. 99. 3); otherwise always with the
gen.; for in viii. 25. 23, ἐν τῇ μάχῃ
belongs to ξυνέβη; and in viii. 62. 7
the gen. is to be regarded rather
as abs.

109. Final defeat of the Athenians
in Egypt.

1. ἐπέμενον, καὶ . . . κατέστησαν:
parataxis; = while they waited in
Egypt (since B.C. 460, see c. 104, § 2)
occurred, etc. κατέστησαν, complexive
aor. summing up a series; see on c.
6. 3.—2. ἰδέαι: used in vi. 4. 31 in
its literal sense of 'figure.' Thuc.,
who is fond of the word, uses it else-
where for 'manner, mode'; and only
here in pl., of vicissitudes in war
(belli modos, Hor. Car. ii. 1. 2);
often with πᾶσα. Cf. ii. 19. 2; iii. 81.

βασιλεὺς πέμπει ἐς Λακεδαίμονα Μεγάβαζον ἄνδρα Πέρσῃν
 5 χρήματα ἔχοντα, ὅπως ἐς τὴν Ἀττικὴν ἐσβαλεῖν πεισθέν-
 των τῶν Πελοποννησίων ἀπ' Αἰγύπτου ἀπαγάγοι Ἀθηναί-
 ους. ὡς δὲ αὐτῷ οὐ προυχώρει καὶ τὰ χρήματα ἄλλως ἀνη- 3
 λούτο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ τῶν χρημάτων πά-
 λιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβυζον δὲ τὸν Ζωπύρου
 10 πέμπει ἄνδρα Πέρσῃν μετὰ στρατιᾶς πολλῆς. * ὃς ἀφικό- 4
 μενος κατὰ γῆν τοὺς τε Αἰγυπτίους καὶ τοὺς ξυμμάχους
 μάχῃ ἐκράτησε καὶ ἐκ τῆς Μέμφιδος ἐξήλασε τοὺς Ἑλλη-
 νας καὶ τέλος ἐς Προσωπίτιδα τὴν νῆσον κατέκλησε· καὶ
 ἐπολιόρκει ἐν αὐτῇ ἐνιαυτὸν καὶ ἕξ μῆνας, μέχρι οὗ ξηρά-
 15 νας τὴν διώρυχα καὶ παρατρέψας ἄλλη τὸ ὕδωρ τὰς τε
 ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἤπει-
 ρον, καὶ διαβὰς εἶλε τὴν νῆσον πεζῇ.

22; 83. 1; 98. 15; 112. 23; vii. 29.
 26.—3. ἐκράτουν . . . καὶ . . . πέμπει:
 see on c. 61. 1.—5. ἐς τὴν Ἀττικὴν . . .
 ἀπ' Αἰγύπτου: the position shows
 strong contrast.—6. ἀπαγάγοι: cf. iii.
 36. 4; vi. 73. 9.—7. προυχώρει: here
 impers. as in ii. 56. 12; iii. 4. 19; 18.
 4; iv. 59. 16. Elsewhere with a subj.,
 ἡ αἵρεσις (ii. 58. 7), τὸ ἔργον (viii. 68.
 25), or a neut. of general meaning
 (c. 74. 28; 111. 7; 127. 4; ii. 5. 2; iv.
 18. 21; 73. 20; 101. 11; v. 37. 9; 54.
 7; 83. 7; vi. 18. 27; 74. 11; 90. 7;
 103. 11).—ἄλλως: = μάτην. Cf. iv.
 36. 2; vii. 42. 25; 47. 17; viii. 78. 9.
 ii. 18. 8, which Cl. gives here as an-
 other instance, is correctly explained
 by him there in a different sense.
 —ἀνηλούτο: Wecklein, *Cur. epigr.* p.
 34, has shown that ἀναλοῦν, ἀναλίσκειν
 should have the aug. η. Cf. ii. 13.
 29; 64. 14; 70. 11; iii. 81. 16; vi. 31.
 38; vii. 48. 35; viii. 31. 17; 45. 30;
 65. 12.—8. ὁ μὲν Μεγάβαζος κτέ.:
 the use of the common pred. ἐκομίσθη

has a sarcastic tone.—9. Μεγάβυζον:
 mentioned in Hdt. vii. 82. 8 and iii.
 160. 12, where he is said to be the son
 of that Zopyrus, who gained Babylon
 for Darius.—10. μετὰ στρατιᾶς πολ-
 λῆς: Diod. gives him (xi. 75) with
 Artabazus 300,000 men and (xi. 77)
 300 ships.—13. Προσωπίτιδα: this
 island is mentioned in Hdt. ii. 41. It lay
 between the Sebennytic and Canopic
 mouths of the Nile, which must have
 been joined on the north by a channel,
 probably artificial. This Megabyzus
 rendered dry by diverting the water
 flowing into it (Diod. xi. 77. 2, τὸν περι-
 ρέοντα ποταμὸν διώρυξιν διαλαβόντες ἤπει-
 ρον ἐποίησαν τὴν νῆσον).—14. ξηράνας
 . . . παρατρέψας: the result stated
 before the means; see on c. 1. 3.—
 16. ἐπὶ τοῦ ξηροῦ ἐποίησε: cf. ἐν μέσῳ
 αὐτῶν ποιεῖν, c. 62. 14; ἐν τῷ ποιῆσαι,
 v. 2. 13; ἐν τῷ λίαν τῶν τειχῶν ποιή-
 σας, vii. 5. 14.—17. καί: introduces
 the result of what precedes; and so.
 Cf. c. 99. 12.

- 110 * Οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη ἐξ 1
 ἔτη πολεμήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι
 διὰ τῆς Λιβύης ἐς Κυρήνην ἐσώθησαν, οἱ δὲ πλείστοι
 ἀπώλοντο. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλέα ἐγένετο 2
 5 πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως· τοῦτον δὲ
 διὰ μέγεθός τε τοῦ ἔλους οὐκ ἐδύναντο ἐλεῖν καὶ ἅμα
 μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλειοι. Ἰνάρως δὲ 3
 ὁ Λιβύων βασιλεύς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰ-
 γύπτου, προδοσίᾳ ληφθεὶς ἀνεσταυρώθη. ἐκ δὲ τῶν 4
 10 Ἀθηνῶν καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοντα τριήρεις
 διάδοχοι πλέουσai ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδήσιον
 κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν· καὶ αὐτοῖς ἔκ

110. *An auxiliary force sent later by the Athenians is almost annihilated, and Egypt comes again under the dominion of the Persian King.*

1. τὰ τῶν Ἑλλήνων πράγματα: refers chiefly to the persons engaged; the Greeks and their undertaking. Cf. Hdt. vii. 9. γ4. Accordingly we have πολεμήσαντα instead of the more usual πολεμησάντων, which Cobet and v. H. read. Sh. compares ii. 36. 13, Ἑλληνα πόλεμον ἐπιόντα. — 2. ὀλίγοι ἀπὸ πολλῶν: this use of ἀπό strengthens the impression of loss, as in iii. 112. 30; vii. 87. 26. Cf. iv. 9. 3. Diod. xi. 77 represents the Athenians as retiring by capitulation, concluding with ἐσώθησαν παραδόξως ἐς τὴν πατρίδα. He no doubt follows the later encomiastic writers. Grote, V. c. 45, p. 188.

4. ὑπὸ βασιλέα: so the best Mss., the inferior having βασιλεῖ. In iii. 59. 14 and vii. 64. 7 we have γίνεσθαι ὑπὸ with dat., vi. 86. 17, εἶναι ὑπὸ with acc. Herbst, *Gegen Cobet*, p. 27, cites all the passages without drawing a distinction between them. — 5. Ἀμυρ-

ταίου: cf. Hdt. ii. 140. 7; iii. 15. 14. — τοῖς ἔλεσι: the lower parts of the Nile Delta. Cf. Hdt. ii. 137. 6; 151. 18. — 6. καὶ ἅμα . . . εἰσι: a direct statement for a causal one. Cf. v. 61. 18; vii. 47. 7. — 8. ὃς τὰ πάντα ἔπραξε: who had been the originator of the whole movement. Cf. viii. 82. 10.

10. Ἀθηνῶν: so Bekk. for Ἀθηναίων of the Mss., which ἐκ will hardly allow. — τῆς ἄλλης ξυμμαχίδος: here the members, not the territory, of the alliance, as in ii. 80. 5; v. 36. 4. On ἄλλης, besides, see G. 202, n. 3; H. 705. Kühn. 405, note 1; Kr. Spr. 50, 4, 11. — 11. διάδοχοι: elsewhere (iii. 115. 7; vii. 15. 9; viii. 85. 3) only of persons; but here, too, the men are mainly thought of, and so in 12, εἰδότες. — ἔσχον: put in, usually with ἐς or a dat. But κατὰ, to designate the point of the coast, also iv. 129. 12; vi. 97. 3. — τὸ Μενδήσιον κέρας: between the Pelusiac and Sebennyitic mouths, named from the city Mendes. Hdt. ii. 17. 25; 42. 6; Strab. xvii. 1. 18. κέρας of one of the Nile mouths (usually στόμα) is

τε γῆς ἐπιπεσόντες πεζοὶ καὶ ἐκ θαλάσσης Φοινίκων ναυ-
 τικὸν διέφθειραν τὰς πολλὰς τῶν νεῶν, αἱ δ' ἐλάσσους
 15 διέφυγον πάλιν. τὰ μὲν κατὰ τὴν μεγάλην στρατείαν Ἀθη- 5
 ναίων καὶ τῶν ξυμμάχων ἐς Αἴγυπτον οὕτως ἐτελεύτησεν.
 111 Ἐκ δὲ Θεσσαλίας Ὀρέστης ὁ Ἐχεκρατίδου υἱὸς τοῦ 1
 Θεσσαλῶν βασιλέως φεύγων ἔπεισεν Ἀθηναίους ἑαυτὸν
 κατάγειν. * καὶ παραλαβόντες Βοιωτοὺς καὶ Φωκέας ὄντας
 ξυμμάχους Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρ-
 5 σαλον. καὶ τῆς μὲν γῆς ἐκράτουν ὅσα μὴ προῖόντες πολὺ
 ἐκ τῶν ὄπλων (οἱ γὰρ ἱππῆς τῶν Θεσσαλῶν εἶργον), τὴν
 δὲ πόλιν οὐχ εἶλον, οὐδ' ἄλλο προύχῳρει αὐτοῖς οὐδὲν
 ὦν ἔνεκα ἐστράτευσαν, ἀλλ' ἀπεχώρησαν πάλιν Ὀρέστην
 ἔχοντες ἄπρακτοι. ** μετὰ δὲ ταῦτα οὐ πολλῶ ὕστερον 2
 10 χίλιοι Ἀθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες

found in Pind. *frag.* 201, Bergk.—12. καί: *cf.* c. 109. 3.—16. ἐς Αἴγυπτον: belongs to *στρατείαν*, though placed after the subst. without repetition of the art. *Cf.* c. 11. 19; 18. 12.—ἐτελεύτησεν: of a series of events; *cf.* c. 138. 33; iii. 68. 32; v. 26. 21; viii. 2. 21.

111. *Fruitless expedition of the Athenians into Thessaly to restore Orestes; attempts on the coast of Peloponnesus and Acarnania.*

1. τοῦ Θεσσαλῶν βασιλέως: the generality of this expression is surprising, but the title βασιλεύς is applied to the chiefs of particular parts of Thessaly in Hdt. v. 63. 16; vii. 6. 8. As the family of Echekratidas and Orestes belonged to Pharsalus (Gilbert, *Griech. Alt.* II. p. 7), we perhaps should read *Φαρσαλίων*. *Cf.* ii. 22. § 3; iv. 78. § 2. Perhaps *ταγός* is here meant. Anacreon, *Anthol. Pal.* vi. 142, speaks of Echekratidas as Θεσσαλίας ἀρχός.—3. κατάγειν: see on c. 26. 15.

—παραλαβόντες: applied specially to the call of allied troops to active service. *Cf.* 14; v. 52. 12; vi. 101. 30; vii. 20. 16; 26. 5; 31. 7; 57. 41; viii. 92. 40.—ὄντας ξυμμάχους: see c. 108. 9.—4. τῆς Θεσσαλίας: see on c. 100. 15.—5. ὅσα μὴ: also ὅσον or ὅ τι, = τοσαύτης μόνον ὅσης κρατεῖν ἐδύναντο μὴ προῖόντες. Kühn. 512, 4 b. An elliptical expression to limit a preceding assertion; so far as was possible without. *Cf.* iv. 16. 12; Soph. *O. R.* 347; *Trach.* 1214.—6. τῶν ὄπλων: i.e. the place of arms. *Cf.* iii. 1. 7; vi. 64. 20; Xen. *Hell.* ii. 4. 6; with τίθεσθαι, ii. 2. 22; iv. 44. 6; vii. 3. 3; viii. 25. 22.—9. ἄπρακτοι: with ἀποχωρεῖν again, viii. 43. 24; with ἀναχωρεῖν, iv. 22. 14; with ἀπιέναι, iii. 113. 20; iv. 61. 28; 99. 10; v. 38. 21; 56. 19; vi. 85. 15; 86. 23; the adv., vi. 48. 3.

10. ἐπὶ τὰς ναῦς ἐπιβάντες: *cf.* ii. 25. 20; vii. 69. 26; the same as ἐσβαλεῖν ἐς, i. 18. 19. In vii. 70. 32, ταῖς

(εἶχον δ' αὐτοὶ τὰς Πηγὰς) παρέπλευσαν ἐς Σικυνῶνα Πε-
ρικλέους τοῦ Ξανθίππου στρατηγοῦντος, καὶ ἀποβάντες
Σικυνωνίων τοὺς προσμίζαντας μάχῃ ἐκράτησαν. καὶ εὐθὺς 3
παραλαβόντες Ἀχαιοὺς καὶ διαπλεύσαντες πέραν τῆς Ἀκαρ-
15 νανίας ἐς Οἰνιάδας ἐστράτευσαν καὶ ἐπολιόρκουν, οὐ μέν-
τοι εἶλόν γε, ἀλλ' ἀπεχώρησαν ἐπ' οἶκον.

112 * Ὑστερον δὲ διαλιπόντων ἐτῶν τριῶν σπονδαὶ γί- 1
γνονται Πελοποννησίοις καὶ Ἀθηναίοις πενταετείς. καὶ 2
Ἑλληνικοῦ μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι, ** ἐς δὲ Κύ-
προν ἐστρατεύοντο ναυσὶ διακοσίοις αὐτῶν τε καὶ τῶν ξυμ-
5 μάχων Κίμωνος στρατηγοῦντος. καὶ ἐξήκοντα μὲν νῆες ἐς 3

ναυσί, of boarding. But in iv. 116. 8, ἐπιβαίνειν τοῦ τείχους.—11. αὐτοί: see c. 103. 13.—παρέπλευσαν: sailed along the coast, the circumnavigation of Peloponnesus not being intended. Cf. ii. 25. 15, 26; 84. 30; iii. 7. 5; etc. Pericles is here first mentioned, with the distinction which is always given by the addition of a father's name. In his case this is repeated on each occasion that he is again prominently introduced. Cf. c. 127. 3; 139. 23; ii. 13. 3; 31. 3; 34. 22. In other places the father's name is omitted. Müller-Strübing, *Aristophanes*, p. 618 ff., whose further inferences are not to be accepted. See *Introd.* p. 2.

14. τῆς Ἀκαρνανίας: dependent on Οἰνιάδας, as in 4. Oeniadae, at the mouth of the Achelous, used as name of the town (ii. 102. 15; iii. 7. 10; 114. 12) and of the inhabitants (iv. 77. 9). On this expedition of Pericles, see *Plut. Per.* 19. 2-4, who gives him 100 triremes.

112. Truce between Athens and Sparta; successful battles in Cyprus and on the coast; hostile action of Athens and Sparta about Delphi.

1. διαλιπόντων: intr., of time. Cf. iii. 74. 1. In v. 10. 54 it agrees with the subj. of the sentence.—γίγνονται: pass. of ποιεῖσθαι. Cf. c. 51. 9; 73. 2; 75. 14.—2. πενταετείς: St. and v. H. read πεντέτεις here and δεκέτης in v. 25. 3; 26. 16, without Mss., following the analogy of πεντητηρίς, iii. 104. 13, and the corresponding forms in *Ar. Ach.* 188, 191; *Soph. Phil.* 715; *Eur. El.* 1153. But the uncertainty of the orthography of τριακοντούτεις (c. 23. 19; 115. 3; ii. 2. 2) and of πεντηκοντούτεις (v. 27. 1; 32. 19) indicates the absence of an established usage.

καί: and accordingly; see on c. 109. 17.—3. Ἑλληνικοῦ πολέμου: not a designation of a particular war, but expressing collectively all the military operations of the past ten years which were not against the Persians. Ullrich, *Hell. Kr.* p. 6 ff.—ἔσχον: Schol., ἐπέσχον, not = ἀπέσχοντο, 'they abstained from,' but *ceased, made a pause*. So particularly the imv. σχές, *Soph. O. C.* 1169; *Eur. Hec.* 963; *I. A.* 1467. The gen. πολέμου is part., for in c. 113 the Ἑλληνικὸς πόλεμος is continued. In viii. 31. 2, the compound ἐπέσχον is similarly

Αἴγυπτον ἀπ' αὐτῶν ἔπλευσαν, Ἀμυρταίου μεταπέμπον-
 τος τοῦ ἐν τοῖς ἔλεσι βασιλέως, αἱ δὲ ἄλλαι Κίτιον ἐπο-
 λιόρκουν. Κίμωνος δὲ ἀποθανόντος καὶ λιμοῦ γενομένου 4
 ἀπεχώρησαν ἀπὸ Κιτίου¹ καὶ πλεύσαντες ὑπὲρ Σαλαμῖνος
 10 τῆς ἐν Κύπρῳ Φοίνιξι καὶ Κίλιξιν ἐναυμάχησαν καὶ ἐπε-
 ζομάχησαν ἄμα, καὶ νικήσαντες ἀμφότερα ἀπεχώρησαν
 ἐπ' οἴκου καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν [αἱ] ἐλθοῦσαι
 μετ' αὐτῶν. * Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν ἱερὸν 5
 καλούμενον πόλεμον ἐστράτευσαν, καὶ κρατήσαντες τοῦ ἐν
 15 Δελφοῖς ἱεροῦ παρέδοσαν Δελφοῖς· καὶ αὖθις ὕστερον
 Ἀθηναῖοι ἀποχωρησάντων αὐτῶν στρατεύσαντες καὶ κρα-
 τήσαντες παρέδοσαν Φωκεῦσι.

used. Cf. Plat. *Lys.* 210 e; Xen. *Cyr.* iv. 2. 12; *An.* iii. 4. 36; Dem. xiv. 5; Ar. *Av.* 1200.

6. ἀπ' αὐτῶν: out of the number of 200. Cf. c. 110. 2; 116. 14. — Ἀμυρταίου: see c. 110. § 2. — μεταπέμποντος: act. also in iv. 30. 12; vi. 52. 8; 71. 10; 88. 56; vii. 8. 7; 15. 6; 42. 20. Mid. in i. 95. 9; ii. 29. 4; iii. 2. 8; iv. 100. 1; v. 47. 38, 40; 82. 9; vii. 31. 8; 80. 23; viii. 5. 5; 37. 18; 57. 12. Each means substantially to summon to one by a message, with greater or less insistence upon employment for the purposes of the subj. See App. — 7. Κίτιον: on the south coast of Cyprus, birthplace of Zeno the Stoic.

9. ὑπὲρ Σαλαμῖνος: off *Salamis*. Arn. compares the use of μετέωρος, as in c. 48. 4, "from the apparent elevation of the horizon line of the sea above the shore." Cf. c. 137. 16; viii. 95. 24. — 10. ἐναυμάχησαν: in Diod. xii. 3. 3, and Plut. *Cim.* 18. 7, this victory of the Attic fleet is erroneously ascribed to Cimon. — 11. ἀμφότερα: see on c. 13. 23; 100. 4. Diod. xii. 4. 4, represents the so-called

Peace of Callias to have been made with Persia in consequence of these successes. On this, see on viii. 56. 18; Grote, V. c. 45, p. 190 ff.; Kr. *Stud.* I. p. 74 ff., who denies the conclusion of any such peace. — 12. αἱ ἐξ Αἰγύπτου . . . μετ' αὐτῶν: the attrib. partic. is placed as in c. 11. 19. μετ' αὐτῶν is to be taken with ἀπεχώρησαν. On the omission of αἱ, see App.

14. πόλεμον ἐστράτευσαν: like πόλεμον πολεμεῖν in viii. 58. 26. Here only in Thuc., but recurring in Diod. and Appian. Any war would be called ἱερός which concerned the Delphian oracle or treasures. With the support of Athens (see c. 108. 9), the Phocians, who were always at variance with the Delphians, had possessed themselves of the temple and oracle. Now (B.C. 448) the Lacedaemonians had put it again in charge of the Delphians; but shortly afterwards (acc. to Philochorus, Schol. on Ar. *Av.* 556, ὕστερον τρίτῳ ἔτει τοῦ προτέρου πολέμου) the Athenians reinstated the Phocians, being, acc. to Plut. *Per.* 21. 2, under the command

- 113 Καὶ χρόνου ἐγγενομένου μετὰ ταῦτα Ἀθηναῖοι, Βοιω- 1
 τῶν τῶν φευγόντων ἐχόντων Ὀρχομενὸν καὶ Χαιρώνειαν
 καὶ ἄλλ' ἅττα χωρία τῆς Βοιωτίας, ἐστράτευσαν ἑαυτῶν
 μὲν χιλίοις ὀπλίταις, τῶν δὲ ξυμμάχων ὡς ἐκάστοις ἐπὶ
 5 τὰ χωρία ταῦτα πολέμια ὄντα, Τολμίδου τοῦ Τολμαίου
 στρατηγοῦντος, καὶ Χαιρώνειαν ἐλόντες [καὶ ἀνδραποδί-
 σαντες] ἀπεχώρουν φυλακὴν καταστήσαντες. * πορευομέ- 2
 νοις δὲ αὐτοῖς ἐν Κορωνεῖα ἐπιτίθενται οἳ τε ἐκ τῆς
 Ὀρχομενοῦ φυγάδες Βοιωτῶν καὶ Λοκροὶ μετ' αὐτῶν καὶ
 10 Εὐβοέων φυγάδες καὶ ὅσοι τῆς αὐτῆς γνώμης ἦσαν· καὶ

of Pericles. See Grote, XI. c. 87, p. 49.

113. In the battle of Coronea the Boeotians and Locrians of the anti-democratic party defeat the Athenians, who lose their supremacy in Boeotia.

1. χρόνου ἐγγενομένου: cf. iv. 111. 4; Hdt. i. 190. 11; ii. 124. 13; Plat. *Phaed.* 86 e. See viii. 9. 6; and on c. 80. 17.—Βοιωτῶν τῶν φευγόντων: (i.e. φυγάδων) the order as in c. 1. 6; 5. 5; 15. 8; 17. 5. In 14 Βοιωτῶν is part. gen. The party hostile to the Athenians had since the battle at Oenophyta (c. 108) maintained itself in northern Boeotia, and was strengthened by the disorders of Thebes, of which Arist. (see c. 108. 9) says, ἐν Θήβαις μετὰ τὴν ἐν Οἰνοφύτοις μάχην κακῶς πολιτευομένων ἡ δημοκρατία διεφθάρη. This expedition of Tolmides was undertaken, acc. to Plut. *Per.* 18. 2 against the advice of Pericles.—4. ὡς ἐκάστοις: with their respective quotas; opp. to ἑαυτῶν χιλίοις ὀπλίταις. Cf. c. 107. 23. This phrase is elliptical, with a verb to be supplied from the principal sentence, which can be easily done when the relation is that of subj. (c. 3. 19; 67. 13; 89. 13) or obj. (vii. 65. 6; 74. 16). In Hdt. i.

29. 5 the verb is actually inserted, ὡς ἕκαστος αὐτῶν ἀπικνέοιτο. Cf. also vi. 76. 16. But in cases like the present no supplement can conveniently be made; and the expression is treated as practically a single word. Cf. Hdt. i. 114. 10; vi. 31. 5, etc., and the use of ἔστιν οὗς, etc.—5. πολέμια ὄντα: i.e. opposed to their policy. See on c. 100. 16. On the words bracketed, see App.—7. ἀπεχώρουν: began their return march. See on c. 107. 11.

8. Κορωνεῖα: on the road from Chaeronea to Thebes.—τῆς Ὀρχομενοῦ: masc. in iii. 87. 11; iv. 76. 11; v. 61. 13; fem. in Ap. Rh. iv. 257, acc. to the general rule for names of towns. Kühn. 96, II.—9. Λοκροί: in resistance to the oppression of the Athenians. Cf. c. 108. § 3; and see on c. 103. 10. In Euboea also the party was stirring which presently attempted an open revolt (c. 114. 1).—10. καὶ ὅσοι . . . ἦσαν: a second definition of the Euboeans, parallel to φυγάδες; “belonging to the same political party.” τῆς αὐτῆς γνώμης again in iii. 70. 27; v. 46. 26. Cf. iv. 56. 17; viii. 74. 16. Kr. *Spr.* 47, 6, 10. There is no sufficient ground for the conjecture of Müller-Strübing, *Arist.* p. 291,

μάχη κρατήσαντες τοὺς μὲν διέφθειραν τῶν Ἀθηναίων, τοὺς δὲ ζῶντας ἔλαβον. καὶ τὴν Βοιωτίαν ἐξέλιπον Ἀθη- 3 ναῖοι πᾶσαν, σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται. καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες καὶ 4 15 οἱ ἄλλοι πάντες αὐτόνομοι πάλιν ἐγένοντο.

114 * Μετὰ δὲ ταῦτα οὐ πολλῶ ὕστερον Εὐβοία ἀπέστη 1 ἀπὸ Ἀθηναίων. καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περι- κλέους στρατιᾷ Ἀθηναίων, ἡγγέλη αὐτῷ ὅτι Μέγαρα ἀφέστηκε καὶ Πελοποννήσιοι μέλλουσιν ἐσβαλεῖν ἐς τὴν 5 Ἀττικὴν καὶ οἱ φρουροὶ Ἀθηναίων διεφθαρμένοι εἰσὶν ὑπὸ Μεγαρέων, πλὴν ὅσοι ἐς Νίσαιαν ἀπέφυγον· ἐπαγα- γόμενοι δὲ Κορινθίους καὶ Σικυωνίους καὶ Ἐπιδαυρίους ἀπέστησαν οἱ Μεγαρήης, ὁ δὲ Περικλῆς πάλιν κατὰ τάχος

that there were among them aristocratical exiles from Athens. — 11. τοὺς μὲν: among those slain was Tolmides himself, acc. to Diod. xii. 6; Plut. *Per.* 18; *Ages.* 19. — 12. ζῶντας ἔλαβον: this phrase (or with ἔχειν) opp. to διαφθεῖρειν in ii. 5. 10; iv. 38. 25; i. 17; v. 3. 12; viii. 28. 12.

13. ἐφ' ᾧ: see on c. 103. 2. — 14. κομιοῦνται: applied specially to the recovery of prisoners (τοὺς ἄνδρας, as in iv. 15. 5; 21. 17; 41. 15) and the corpses of the slain. Cf. ii. 79. 29; 82. 4; iii. 7. 17; iv. 15. 10; 21. 12; 41. 15; 108. 38; 117. 12; v. 15. 4; 17. 3; 39. 6; vi. 103. 4; vii. 45. 4.

κατελθόντες: practically pass. of κατὰγειν. See on c. 26. 15. Cf. *Ar. Ran.* 1165, φεύγων ἀνὴρ ἤκει τε καὶ κατέρχεται. — καὶ οἱ ἄλλοι πάντες: i.e. who had come under Athenian control (c. 108. § 3), the rest of the Boeotians, the Opuntian Locrians, and the Phocians (so Arn., Grote, V. c. 45, p. 203, and B.); and it is chiefly in view of these that the pred. αὐτόνομοι πάλιν ἐγένοντο is chosen. For οἱ φεύ-

γοντες Βοιωτῶν a more general one, as πάλιν ἐπολίτευον, would be more appropriate.

114. Euboea and Megara fall away from Athens, and the Lacedaemonians at the same time invade Attica. Pericles makes vigorous resistance at all points.

2. διαβεβηκότος ἤδη: partic. pf., not aor., since the relation is strictly temporal, not causal, *after he had passed over*; and this, too, renders the following αὐτῷ less harsh than ἡμῖν after σφαλέντων in vi. 10. 6. On this irregularity, see GMT. 110, 1, n. 5; H. 972 d; Kr. *Spr.* 47, 4, 2; Spieker, *Am. J. Ph.* VI. p. 328 ff. For examples in Latin, see Kühn. *L. G.* II. 140, 9. —

4. ἀφέστηκε . . . μέλλουσιν . . . εἰσὶν: representatio, giving the tenses used by the messengers. — 5. οἱ φρουροὶ . . . Νίσαιαν: cf. c. 103. 15. — 6. ἐπαγαγόμενοι δὲ . . . ἀπέστησαν: see on c. 88. 1; and on c. 3. 9. — 7. Κορινθίους κτέ.: to them the control of the isthmus by the Athenians was most threatening. See c. 105. § 1;

- ἐκόμιζε τὴν στρατιὰν ἐκ τῆς Εὐβοίας. καὶ μετὰ τοῦτο 2
 10 οἱ Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θριῶζε
 ἐσβαλόντες ἐδήωσαν Πλειστοάνακτος τοῦ Πανσανίου βασι-
 λέως Λακεδαιμονίων ἡγουμενον, καὶ τὸ πλεον οὐκέτι
 προελθόντες ἀπεχώρησαν ἐπ' οἶκου. καὶ Ἀθηναῖοι πά- 3
 λιν ἐς Εὐβοίαν διαβάντες Περικλέους στρατηγούντος κατε-
 15 στρέψαντο πᾶσαν, καὶ τὴν μὲν ἄλλην ὁμολογία κατε-
 στήσαντο, Ἑστιάϊδς δὲ ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον.
 115 * ἀναχωρήσαντες δὲ ἀπὸ Εὐβοίας οὐ πολλῶ ὕστερον σπον- 1
 δὰς ἐποίησαντο πρὸς Λακεδαιμονίους καὶ τοὺς συμμάχους

III. § 2. — 9. ἐκόμιζε: applied to the transport of troops only by sea. Cf. v. 56. 7; vi. 7. 19; 51. 11. The impf. after ἀπέστησαν implies that as soon as the news of the revolt reached him he began at once to convey back his troops. The following μετὰ τοῦτο, however, refers to the completed fact ἀπέστησαν. See App.

10. Θριῶζε: (not Θριῶξε; we must assume a nom. Θριῶ) = ἐς τὸ Θριάσιον πεδῖον (ii. 19. 8; 20. 7), the most fertile district of Attica. — 11. ἐδήωσαν: without expressed obj., as ii. 11. 28; 25. 27. Instead of the aor. (which is rare; cf. ii. 66. 6; iii. 26. 9; iv. 45. 4) the impf. (as Kr. has accidentally printed it in his note) would be more usual for a case like the present (cf. c. 81. 2; 96. 5; ii. 12. 20; 23. 3; etc.). If the word were omitted, — and it might easily have been introduced in imitation of similar passages, — we should lose nothing, and the correspondence with ii. 21. 5 would be closer. — Πλειστοάνακτος: see on c. 94. 1; 107. 7. As his withdrawal was attributed to bribery (see Plut. *Per.* 22. 2), he was banished, and was not recalled to Sparta till B.C. 425. See ii. 21. 8; v. 16. 30. — 12. τὸ πλεον: only

here as a local adv., *further*. For it, ἐς τὸ πλεον, ii. 21. 7; iv. 128. 10. Cf. βραχύ τι, ὀλίγον προελθεῖν. v. H. reads *kàs* for *καί*.

15. κατεστήσαντο κτέ: i.e. by formal agreements they arranged the constitutions of the towns to suit their own interests. Cf. c. 76. 2; iii. 18. 6; iv. 107. 1. See App. *παρεστήσαντο*, which Cobet prefers, comparing c. 29. 22; 98. 8, would not be so suitable. — 16. ἐξοικίσαντες: occurs again in Thuc. only vi. 76. 8, = ἀναστήσαντες, ii. 27. 1; 99. 9; iv. 54. 15; v. 1. 3. Acc. to Theopompus (Strab. x. 1. 3) they were received in Macedonia. — αὐτοί: cf. c. 98. 4; 100. 11. The place, which was occupied by 2000 (Strab. *l.c.*) or 1000 (Diod. xii. 22) Attic citizens, was afterwards named Ὠρεός, from a primitive deme of the Hestiaeans. Cf. viii. 95. 35. Boeckh, *P. E.* p. 549. Plut., *Per.* 23. 4 says this severity was shown because they had killed the crew of an Attic ship. Plut. also represents that Pericles dispossessed the ἱπποβόται of Chalcis, who had been driven out long before; Hdt. v. 77. 11. See Am. J. Ph. III. p. 456 ff.; Müller-Strübing, *Arist.* p. 86.

115. Conclusion of the thirty years'

τριακοντούτεις, ἀποδόντες Νίσαιαν καὶ Πηγὰς καὶ Τροι-
ζήνα καὶ Ἀχαΐαν· ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοπον-
5 νησίων.

* Ἐκτῷ δὲ ἔτει Σαμίοις καὶ Μιλησίοις πόλεμος ἐγέ- 2
νετο περὶ Πριήνης· καὶ οἱ Μιλήσιοι ἐλασσούμενοι τῷ
πολέμῳ παρ' Ἀθηναίους ἐλθόντες κατεβόων τῶν Σαμίων·
ξυνεπελαμβάνοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες ἰδιῶ-
10 ται νεωτερίσαι βουλόμενοι τὴν πολιτείαν. πλεύσαντες 3
οὖν Ἀθηναῖοι ἐς Σάμον ναυσὶ τεσσαράκοντα δημοκρατίαν
κατέστησαν καὶ ὁμήρους ἔλαβον τῶν Σαμίων πεντήκοντα
μὲν παῖδας, ἴσους δὲ ἄνδρας, καὶ κατέθεντο ἐς Λῆμνον

truce between Athens and Sparta; revolt of Samos.

3. ἀποδόντες: aor. partic., expressing the condition. See on c. 101. 12; 108. 13. — Τροιζήνα καὶ Ἀχαΐαν: we have not been told of the occupation of either; though the expeditions of c. 105 and 111. § 2. 3, may have had such results. For Ἀχαΐαν Cobet and Kr. needlessly propose Ἀλιάδα or Ἀλιᾶς, where, in c. 105. 1, the Athenians are defeated. Achaea, however, can have been only partially in possession of the Athenians. Cf. c. 111. 14. The same places are named in iv. 21. 13 as ceded by this treaty. Curtius, *Pel.* I. 422. — 4. Πελοποννησίων: cf. v. 39. 4, περὶ ᾧν εἶχον ἀλλήλων. Kr. *Spr.* 47, 10, 2.

7. περὶ Πριήνης: neither in Diod. xii. 27, nor Plut. *Per.* 24, do we learn any details. — ἐλασσούμενοι: partic. pres., not of a single defeat, but implying continued disadvantage. Cf. c. 77. 1; viii. 89. 27. — 8. κατεβόων: with gen., of indignant complaints. Cf. c. 67. 4; v. 45. 18. — 9. ξυνεπελαμβάνοντο: abs.; the object of the common effort is to be gathered from the context. So iii. 74. 3; viii. 92.

31. — ἰδιῶται: non-official. This word, which Kr. brackets, is amply defended by the usage noted on c. 74. 4, and the analogy of other such combinations of ἀνὴρ in Thuc. So with στρατηγός and ξένος, c. 74. 4, 9; μάντις, iii. 20. 9; δημαγωγός, iv. 21. 9; φυγὰς, iv. 76. 7; vi. 12. 4; τύραννος, vi. 85. 1; περίοικος, viii. 6. 21; στρατιώτης, ii. 89. 1; vii. 61. 1; 77. 34. — 10. νεωτερίσαι: elsewhere used only abs. or with neut. pron. obj., as τι (c. 102. 13; iii. 75. 23; iv. 51. 3; 80. 8), οὐδέν, μηδέν (c. 58. 3; ii. 3. 6; 73. 14; iii. 4. 15; 11. 2). So here τὴν πολιτείαν is probably to be taken, not as direct obj., but as acc. of specification, for which in ii. 73. 14 we have περὶ τὴν ξυμμαχίαν; vii. 87. 6, ἐς ἀσθένειαν. The constitution of Samos was at this time aristocratic.

11. δημοκρατίαν κατέστησαν: opp. to καταλύνειν, viii. 47. 17; 63. 10. Plut., *Per.* 25. 4, makes Pericles conduct this first expedition. — 13. ἴσους: after numbers, an equal number of. Cf. ii. 97. 6; iii. 75. 12; 113. 22; iv. 1. 2; v. 20. 12; 57. 12. — κατέθεντο: placed for safe keeping. Cf. iii. 28. 14; 35. 5; 72. 2; 102. 2; iv. 57. 19; viii. 3.

καὶ φρουρὰν ἐγκαταλιπόντες ἀνεχώρησαν. τῶν δὲ Σαμίων 4
 15 ἦσαν γάρ τινες οἱ οὐχ ὑπέμενον, ἀλλ' ἔφυγον ἐς τὴν ἡπει-
 ρον, ξυνθέμενοι τῶν ἐν τῇ πόλει τοῖς δυνατωτάτοις καὶ
 Πισσοῦθνη τῷ Ὑστάσπου ξυμμαχίαν, ὃς εἶχε Σάρδεις
 τότε, ἐπικούρους τε ξυλλέξαντες ἐς ἑπτακοσίους διέβησαν
 ὑπὸ νύκτα ἐς τὴν Σάμον. καὶ πρῶτον μὲν τῷ δήμῳ 5
 20 ἐпанέστησαν καὶ ἐκράτησαν τῶν πλείστων, ἔπειτα τοὺς
 ὁμήρους κλέψαντες ἐκ Λήμνου τοὺς αὐτῶν ἀπέστησαν,
 καὶ τοὺς φρουροὺς τοὺς Ἀθηναίων καὶ τοὺς ἄρχοντας οἱ
 ἦσαν παρὰ σφίσιν ἐξέδοσαν Πισσοῦθνη, ἐπὶ τε Μίλητον
 εὐθὺς παρεσκευάζοντο στρατεύειν. ξυναπέστησαν δὲ αὐ-
 116 τοῖς καὶ Βυζάντιοι. Ἀθηναῖοι δέ, ὥς ᾗσθοντο, πλεύσαν- 1
 τες ναυσὶν ἐξήκοντα ἐπὶ Σάμου ταῖς μὲν ἑκκαίδεκα τῶν
 νεῶν οὐκ ἐχρήσαντο (ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς

9.—14. ἐγκαταλιπόντες: *i.e.* ἐν τῇ Σάμῳ.

τῶν δὲ Σαμίων κτέ.: on this involved const., see on c. 72. 1. The τινες of the parenthetical sentence must be taken also with τῶν Σαμίων as the subj. of ξυνθέμενοι... διέβησαν.—15. οὐχ ὑπέμενον: *would not remain* in the island. So better than with the Schol. to supply τὴν δημοκρατίαν. Note the contrast of the neg. impf. and the aor.—ἐς τὴν ἡπειρον: probably occupying Anaea; see iii. 19. 8; 32. 4. Cf. iv. 75. 7; viii. 19. 3.—16. τοῖς δυνατωτάτοις: *i.e.* the heads of the aristocracy; see on c. 24. 13.—17. ὃς εἶχε Σάρδεις: as Satrap of Lydia. Cf. iii. 31. 9.—18. ἐπικούρους τε: the third particular. Cf. 23; c. 50. 4; 69. 3; 76. 12. This term applied chiefly to hired soldiers in the service of despots or oligarchical factions. Cf. ii. 33. 5; 70. 14; iii. 18. 3; 34. 8; iv. 46. 9; vi. 55. 16; viii. 28. 17; 38. 13.—19. ὑπὸ νύκτα: *at the approach of night*. Cf. ii. 92. 22.

20. ἐпанέστησαν; *rose against, of*

intestine party warfare. Cf. v. 23. 16; viii. 63. 15; 73. 4; and so ἐπανάστασις, ii. 27. 10; iv. 56. 16; viii. 21. 2.—21. κλέψαντες: Cobet with some Mss. reads ἐκκλέψαντες, as the proper word for the stealthy removal of *persons*. Cf. Hom. E 390.—22. τοὺς ἄρχοντας: also with Ἀθηναίων. See on c. 91. 26. The addition οἱ ἦσαν παρὰ σφίσιν (see on c. 20. 3) implies rather civil than military officers. Such under the name of ἐπίσκοποι or φύλακες (cf. iv. 104. 14, ὃς ἐκ τῶν Ἀθηναίων παρὴν αὐτοῖς φύλαξ τοῦ χωρίου) were established among the dependent allies. Böckh, *Pub. Econ.* p. 525. Stahl, *De sociorum Atheniensium iudiciis*, p. 4.

116. Pericles defeats the fleet of the Samians, and besieges their city.

1. ὥς ᾗσθοντο: see on c. 95. 21.—2. ταῖς ἑκκαίδεκα: the art. with numerals designates them as parts of a whole; so in 8, αἱ εἴκοσι. See on c. 74. 6.—3. ἔτυχον οἰχόμεναι: *had sailed away; belongs both to αἱ μὲν and αἱ*

προσκοπὴν τῶν Φοινισσῶν νεῶν οἰχόμεναι, αἱ δ' ἐπὶ Χίου
 5 καὶ Λέσβου περιαγγέλλουσαι βοηθεῖν), τεσσαράκοντα δὲ
 ναυσὶ καὶ τέσσαρσι Περικλέους δεκάτου αὐτοῦ στρατηγοῦν-
 τος ἐνανμάχησαν πρὸς Τραγία τῇ νήσῳ Σαμίων ναυσὶν
 ἑβδομήκοντα, ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες· ἔτυχον δὲ
 αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσai· καὶ ἐνίκων Ἀθηναῖοι.
 10 ὕστερον δὲ αὐτοῖς ἐβοήθησαν ἐκ τῶν Ἀθηνῶν νῆες τεσ- 2
 σαράκοντα καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι, καὶ
 ἀποβάντες καὶ κρατοῦντες τῷ πεζῷ ἐπολιόρκουν τρισὶ
 τείχεσι τὴν πόλιν καὶ ἐκ θαλάσσης ἅμα. Περικλῆς δὲ 3
 λαβὼν ἑξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν ὥχετο κατὰ
 15 τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισ-
 σαι νῆες ἐπ' αὐτοὺς πλέουσιν· ὥχετο γὰρ καὶ ἐκ τῆς
 Σάμου πέντε ναυσὶ Στησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοι-

δέ, the purposes being expressed by ἐς
 προσκοπὴν and περιαγγέλλουσαι (see on
 c. 39. 2). Perhaps we should read
 περιαγγελοῦσαι. But see GMT. 109,
 5. This word has the const. of κελεύ-
 ειν. Cf. ii. 10. 2; 80. 13; iv. 8. 5;
 v. 54. 8; in vi. 88. 35 with κελεύειν.
 — 4. προσκοπὴν: only here in Attic.
 — τῶν . . . νεῶν: the hostile fleet
 which was constantly looked for. — 6.
 δεκάτου αὐτοῦ: among the nine was
 the poet Sophocles. Strabo, xiv. 1.
 18. For the expression, see on c.
 61. 5. — 7. Τραγία: in Plut. *Per.* 25,
 Τραγίαι; in Strabo, xiv. 1. 7, τὰ περὶ τὰς
 Τραγαίας νησία, placed by the ancient
 authorities near the Ionic coast; by
 Ross, *Inselreise*, I. p. 40, note 10, iden-
 tified with Makares between Naxos
 and Donussa. Kiepert marks Tragiae
 just south of Samos. — 8. στρατιώτι-
 δες: were properly transports (Böckh,
P. Ec. p. 380). See vi. 43. 6; viii. 62.
 6; called ὀπλιταγωγοί, vi. 25. 9; 31. 21;
 viii. 25. 5; 30. 10. — 9. ἀπὸ Μιλήτου:

they had made use of their recovered
 independence first in an attempt on
 their hated rival. See c. 115. 24.

12. κρατοῦντες: being superior; not
 by a battle; but the Samians with-
 drew behind their walls before supe-
 rior numbers. — ἐπολιόρκουν: pro-
 ceeded to besiege. — τρισὶ τείχεσι: i.e.
 a wall or perhaps a fort on each of
 the three land sides. — 14. ἀπὸ τῶν
 ἐφορμουσῶν: see on c. 112. 6. — 15.
 ἐπὶ Καύνου καὶ Καρίας: καὶ joins part
 to whole. Cf. iii. 51. 6. — ἐσαγγελθέν-
 των: see on c. 7. 2, and cf. Dem. L. 17;
 σημανθέντων, Xen. *Cyr.* i. 4. 18. GMT.
 110, 1, n. 3; H. 973 a; Kühn. 486, note
 2; Kr. *Spr.* 47, 4, 5. — 16. ἐπ' αὐτοὺς:
 against the Athenians; not as P. thinks,
 'to help the Samians.' See on c. 95. 8.
 But in fact ἐσαγγελθέντων is equiva-
 lent to ἐσήγγειλαν γὰρ τινες, which
 would require αὐτοὺς (not σφᾶς) in
 reference to the Athenians. — ὥχετο:
 cf. c. 28. 8 for this emphatic repeti-
 tion. — 17. Στησαγόρας: not else-

117 νίσσας. * ἐν τούτῳ δὲ οἱ Σάμιοι ἑξαπιναίως ἔκπλουν 1
 ποιησάμενοι ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντες τὰς
 τε προφυλακίδας ναῦς διέφθειραν καὶ ναυμαχοῦντες τὰς
 ἀνταναγομένας ἐνίκησαν, καὶ τῆς θαλάσσης τῆς καθ' ἑαυ-
 5 τοὺς ἐκράτησαν ἡμέρας περὶ τέσσαρας καὶ δέκα καὶ ἐσε-
 κομίσαντο καὶ ἐξεκομίσαντο ἃ ἐβούλοντο. ἐλθόντος δὲ 2
 Περικλέους πάλιν ταῖς ναυσὶ κατεκλήσθησαν. καὶ ἐκ
 τῶν Ἀθηνῶν ὕστερον προσεβοήθησαν τεσσαράκοντα μὲν
 αἱ μετὰ Θουκυδίδου καὶ Ἀγνωνος καὶ Φορμίωνος νῆες,
 10 εἴκοσι δὲ αἱ μετὰ Τληπολέμου καὶ Ἀντικλέους, ἐκ δὲ Χίου

where named.—ἐπὶ τὰς Φοινίσσας: *to bring up, fetch, the Phoenician ships.*

117. *After a short suspension of the rigour of the blockade, Pericles brings the siege of Samos to an end.*

2. τῷ στρατοπέδῳ: the sequel shows that this means the ships of the blockading squadron, probably ranged on the shore of the harbour; ἀφράκτῳ in pred. position, *not being protected*; they had not been sheltered by σταυρώματα. Cf. vi. 66. 8; vii. 25. 19; 38. 12.—τὰς προφυλακίδας ναῦς: *i.e.* ships moored afloat and ready manned, which lay off the camp as a sort of lookout or guard.—3. τὰς ἀνταναγομένας: *which put out to resist them.* See App. on c. 29. 18.—4. ἐνίκησαν: aor., *they won the victory.* The three following aors. are complexive, and state summarily the events of the interval named.

6. ἐλθόντος: = ἐπανελθόντος. Cf. c. 136. 11; iv. 16. 19; 65. 10.—7. πάλιν: belongs to κατεκλήσθησαν with the addition ταῖς ναυσί, because it was only ἐκ θαλάσσης (c. 116. 13) that the blockade had been interrupted. So Herbst, Philol. 1866, p. 618 f.—8. τεσσαράκοντα μὲν . . . Ἀντικλέους: *i.e.* in two divisions in succession, as the

preparations were completed. The repetition of αἱ implies that both squadrons formed parts of a whole. The five commanders named must no doubt be regarded as strategi; and, as none of them occurs in the list of eight strategi given by the Schol. on *Aristid.* III. p. 485 for the first year of the Samian war, they must have been chosen for the second year. Cl. agrees with Curtius (*Griech. Ges.* II⁴ p. 825, 61) that elections for the στρατηγία took place in the winter. But see K. F. Hermann, *Gr. Staatsalt.* § 152, 2; and Gilbert, *Inn. Gesch. Ath.* p. 12 ff., who gives strong grounds for thinking that the ἀρχαιρεσίαι occurred in the ninth Prytany, *i.e.* toward the end of Munychion, = Apr. The στρατηγοί thus elected would enter their office at the beginning of the Attic year; and we need not, therefore, with Cl., place the arrival of these reinforcements so late as the beginning of 439; though the siege may have ended then. The Thucydides here named is probably the son of Melesias, who, though ostracized in 444, may have been recalled. For the reasons against this, see Th. Hoffmann, *De Thuc. Mel. fil.* Hamb. 1867, p. 39. Others suppose

- καὶ Λέσβου τριάκοντα. καὶ ναυμαχίαν μὲν τινα βραχείαν 3
ἐποιήσαντο οἱ Σάμιοι, ἀδύνατοι δὲ ὄντες ἀντισχεῖν * ἔξε-
πολιορκήθησαν ἐνάτῳ μηνὶ καὶ προσεχώρησαν ὁμολογίᾳ,
τεῖχος τε καθελόντες καὶ ὁμήρους δόντες καὶ ναῦς παρα-
15 δόντες καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνους ταξά-
μενοι ἀποδοῦναι. ξυνέβησαν δὲ καὶ Βυζάντιοι ὥσπερ καὶ
πρότερον ὑπήκοοι εἶναι.
- 118 Μετὰ ταῦτα δὲ ἤδη γίγνεται οὐ πολλοῖς ἔτεσιν ὅστε- 1
ρον τὰ προειρημένα, τὰ τε Κερκυραϊκὰ καὶ τὰ Ποτειδαια-
τικὰ καὶ ὅσα πρόφασις τοῦδε τοῦ πολέμου κατέστη.
ταῦτα δὲ ξύμπαντα ὅσα ἔπραξαν οἱ Ἕλληνες πρὸς τε 2
5 ἀλλήλους καὶ τὸν βάρβαρον ἐγένετο ἐν ἔτεσι πεντήκοντα

the historian is meant. Certainty cannot be reached. *Hermes*, 12, p. 349, note 32; *Grote*, V. c. 47, p. 291. *Hagnon* (ii. 58. 1; 95. 16) and *Phormio* (ii. 29. 30; 68. 20; 80. 21; 84. 5; 90 ff.) are active in the Peloponnesian war. *Tlepolemus* and *Anticles* are not mentioned again.

11. βραχείαν: insignificant. Cf. c. 14. 11; 74. 22; ii. 22. 9; iii. 39. 38.—13. ἐνάτῳ μηνί: since the beginning of the siege, c. 116. 12, in summer of 440.—προσεχώρησαν ὁμολογίᾳ: = ὁμολόγησαν, c. 101. 12; 108. 12; and construed with the partic. aor. in the same way.—15. χρήματα τὰ ἀναλωθέντα: position as in c. 1. 6. The cost of the war acc. to *Isocr.* xv. 111, was 1000 tal.; acc. to *Nep. Timoth.* i., 1200; *Diod.* xii. 28, only 200. But here *Kr.* conjectures that *χιλίων* has fallen out.—κατὰ χρόνους: by instalments. *Kirchhoff*, *Gesch. d. Ath. Staatsschatzes*, p. 43 (*Abh. der Berl. Ak.* 1876).—ταξάμενοι: see on c. 99. 11. This Samian war was always regarded as one of the most critical for Athens; see viii. 76. 15. As to the wish of some Pelo-

ponnesian states to aid Samos, see c. 40. 18; 41. 8.—17. ὥσπερ καὶ πρότερον: see on c. 74. 25.—εἶναι: after *ξυμβαίνειν* without ὅστε. Cf. ii. 4. 31; iv. 54. 10.

118. Connexion with the earlier narrative. The Lacedaemonians consult the Delphian oracle.

1. οὐ πολλοῖς ἔτεσιν: only three years; for the first misunderstanding about Epidamnus occurred in 436. See c. 25.—2. τὰ τε κτέ.: *Corcyra*, c. 24-55; *Potidaea*, c. 56-65.—3. καὶ ὅσα κτέ.: beside these affairs the transactions in the Spartan assembly, c. 67-88.—πρόφασις: not 'pretext,' but *occasion*, as in c. 23. 23.

4. ταῦτα ξύμπαντα: c. 24-117.—πρὸς τε ἀλλήλους καὶ τὸν βάρβαρον: the later events, as nearer to the speaker, placed first, as in c. 97. 4. But in 6 the chronological order is observed in consequence of the express designation of time. This period, from 480 to 431, embraces what may with sufficient accuracy (*μάλιστα*, see on c. 13. 11) be said to have been 50 years, and so the old gramma-

μάλιστα μεταξὺ τῆς Ξέρξου ἀναχωρήσεως καὶ τῆς ἀρχῆς
 τοῦδε τοῦ πολέμου· ἐν οἷς Ἀθηναῖοι τὴν τε ἀρχὴν ἐγκρα-
 τεστέραν κατεστήσαντο καὶ αὐτοὶ ἐπὶ μέγα ἐχώρησαν δυ-
 νάμεως· οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλυνον
 10 εἰ μὴ ἐπὶ βραχύ, ἡσύχαζόν τε τὸ πλεόν τοῦ χρόνου, ὄντες
 μὲν καὶ πρὸ τοῦ μὴ ταχεῖς ἰέναι ἐς τοὺς πολέμους, εἰ
 μὴ ἀναγκάζονται, τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξειργό-
 μενοι, πρὶν δὴ ἡ δύναμις τῶν Ἀθηναίων σαφῶς ἦρητο
 καὶ τῆς ξυμμάχιας αὐτῶν ἥπτοντο. τότε δὲ οὐκέτι ἀνα-
 15 σχετὸν ἐποιοῦντο, ἀλλ' ἐπιχειρητέα ἐδόκει εἶναι πάσῃ προ-
 θυμῖα καὶ καθαιρετέα ἢ ἰσχὺς, ἣν δύνωνται, ἀραμένοις
 τόνδε τὸν πόλεμον.

rians applied the term πεντηκοντα-
 ετία or πεντηκονταετηρίς to it. — 7.
 ἐν οἷς: as in c. 89. 2, referring not
 merely to the period of πεντήκοντα
 ἔτη but to the events just summed up.
 — τὴν ἀρχήν: their empire regarded
 externally. — ἐγκρατεστέραν: with a
 firmer hold; pred. to κατεστήσαντο,
 as βεβαιότερα in iii. 18. 7. Cf. c. 76.
 6, ἄρχειν ἐγκρατῶς. The process is de-
 scribed in c. 99. — 8. αὐτοί: at home,
 by the development of their internal
 resources. — ἐπὶ μέγα δυνάμεως: see
 on c. 5. 10. — 10. ἐπὶ βραχύ: to a
 trifling extent. See on c. 117. 11. The
 reference is to the invasion of Attica
 in 445 (c. 114. § 2) and to their oppo-
 sition to the rebuilding of the walls,
 c. 90 ff. — μὴ ταχεῖς: the use of μὴ
 here seems so strange that Sh. writes
 οὐ instead, supposing, as Arn. had
 suggested, that οὐ was first lost be-
 cause of the preceding τοῦ; and when
 it was missed was supplied by the
 copyist after the usage of his own
 time, perhaps influenced by c. 132. 26.
 But μὴ ταχεῖς may be defended by
 regarding it as = τῶν μὴ ταχέων ὄντες.
 A descriptive phrase such as οἱ μὴ

ταχεῖς ὄντες when used as a pred.
 would lose its art. Cf. ἔξοιδα, παῖ,
 φύσει σε μὴ πεφυκότα, Soph. Phil. 79;
 ὃ χρὴ γὰρ οὐδείς μὴ χρεῶν θήσει ποτέ,
 Eur. H. F. 311; Antiphon, v. 82;
 ἐπεὶ ἔγνω ἐμαυτὸν μὴ ἰκανόν κτέ., Xen.
 Cyr. vii. 2. 22. See Gildersleeve, Justin
 Martyr, I. c. 9. 4.

11. ἰέναι: see on c. 78. 7. — 12.
 ἀναγκάζονται: opt. of repetition. Cf.
 c. 18. 28; 49. 14. — τὸ δέ τι: see on
 c. 107. 19. — οἰκείοις: see c. 101, 102.
 — ἐξειργόμενοι: sc. τοῦ τοὺς Ἀθηναίους
 κωλύειν. Cf. ii. 13. 35. — 13. πρὶν δὴ:
 until at last. Cf. c. 132. 28; iii. 29. 5;
 104. 42; vii. 39. 5. ἡσύχαζον in 10 is
 in effect a negative verb, "they took no
 actual steps," and so πρὶν takes the
 finite verbs regularly; here in the
 impf., "began to exalt itself," "under-
 took to lay hands upon." — 14. ξυμμα-
 χίας: in concrete sense, "the members
 of their alliance." Cf. c. 19. 8; 119. 4;
 ii. 7. 15; 9. 13, 21; v. 40. 4. — οὐκέτι...
 ἐποιοῦντο: occurs again ii. 21. 11. —
 15. ἐπιχειρητέα: see on c. 7. 2; 79. 6;
 ii. 3. 10. ἐδόκει is taken first impers.
 and then with subject ἡ ἰσχὺς. — 16.
 ἀραμένοις: agreeing with an under-

Αὐτοῖς μὲν οὖν τοῖς Λακεδαιμονίοις διέγνωστο λε- 3
 λύσθαι τε τὰς σπονδὰς καὶ τοὺς Ἀθηναίους ἀδικεῖν, πέμ-
 20 ψαντες δὲ ἐς Δελφοὺς ἐπηρώτων τὸν θεὸν εἰ πολεμοῦσιν
 ἄμεινον ἔσται. ὁ δὲ ἀνείλεν αὐτοῖς, ὡς λέγεται, κατὰ κρά-
 τος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἔφη ξυλλήψεσθαι
 119 καὶ παρακαλούμενος καὶ ἄκλητος. * αὐθις δὲ τοὺς ξυμμά- 1
 χους παρακαλέσαντες ψῆφον ἐβούλοντο ἐπαγαγεῖν εἰ χρῆ
 πολεμεῖν. καὶ ἐλθόντων τῶν πρέσβεων ἀπὸ τῆς ξυμμα-
 χίας καὶ ξυνόδου γενομένης οἳ τε ἄλλοι εἶπον ἃ ἐβούλοντο,
 5 κατηγοροῦντες οἱ πλείους τῶν Ἀθηναίων καὶ τὸν πόλεμον
 ἀξιοῦντες γενέσθαι, καὶ οἱ Κορίνθιοι δεηθέντες μὲν καὶ
 κατὰ πόλεις πρότερον ἐκάστων ἰδίᾳ ὥστε ψηφίσασθαι
 τὸν πόλεμον, δεδιότες περὶ τῇ Ποτειδαίᾳ μὴ προδια-

stood *σφίσιν*, agent to the verbal adjectives.

18. αὐτοῖς μὲν οὖν κτέ.: resumption of the narrative broken off in c. 87. § 6. αὐτοῖς, dat. as in c. 46. 1; 48. 1; 50. 20. This refers to the Lacedaemonian assembly, without their allies, who are summoned to assist in c. 119, αὐθις δὲ τοὺς ξυμμάχους κτέ.—20. ἐπηρώτων: often used of the consulting of oracles. Cf. c. 25. 3; ii. 54. 13; iii. 92. 19 (aor. ἐπῆροντο); Hdt. i. 53. 9; vii. 169. 4.—21. ἄμεινον: the opposite possibility omitted. Cf. c. 73. 7; 102. 16; vi. 9. 4. So often in oracular utterances. Cf. ii. 17. 9; Hdt. i. 187. 8.—κατὰ κράτος: with all their might. Cf. c. 64. 14; ii. 54. 14 (referring to this passage); iv. 23. 10; v. 116. 10; viii. 1. 20.—22. αὐτός: goes with ξυλλήψεσθαι. Cf. ii. 54. 15; iii. 27. 9.—23. παρακαλούμενος καὶ ἄκλητος: in reverse order in vi. 87. 9, οὐκ ἄκλητοι, παρακληθέντες δέ. ἄκλητος is short for ἀπαράκλητος; cf. ii. 98. 12. Cf. also Hor. Car. ii. 18. 40, vocatus atque non vocatus audit.

LAST DEBATES AND NEGOTIATIONS AT SPARTA AND ATHENS BEFORE THE OUTBREAK OF THE WAR, Chaps. 119–146; WITH THE EPISODES OF THE END OF PAUSANIAS AND OF THEMISTOCLES, Chaps. 128–138.

119. *Deliberation of the Peloponnesian allies at Sparta on the question of war.*

1. αὐθις . . . παρακαλέσαντες: with reference to c. 67. 3, 9; 87. 11.—2. ψῆφον ἐπαγαγεῖν: see on c. 87. 13.—3. ξυμμαχίας: see on c. 118. 14.—4. ἃ ἐβούλοντο: i.e. what they regarded as their interest, as in c. 67.—5. οἱ πλείους: appos. to οἱ ἄλλοι, though only a portion of the latter is meant. Cf. c. 2. 24; 18. 2.—7. ἐκάστων: depends on δεηθέντες, κατὰ πόλεις giving the principle of distribution; the separate allied states.—ὥστε: after δεηθέντες is pleonastic, but serves to emphasize the object to be attained. See App. on c. 28. 18. Cf. iii. 75. 4; vi. 88. 47; vii. 86. 14; viii. 79. 2. Kühn. 473, note 6.—8. δεδιότες: subord. to δεηθέντες as its motive. Cf. c. 31. 5; 67. 6; 75.

φθαρῇ, παρόντες δὲ καὶ τότε καὶ τελευταῖοι ἐπελθόντες
10 ἔλεγον τοιάδε·

120 “Τοὺς μὲν Λακεδαιμονίους, ὧ ἄνδρες ξύμμαχοι, οὐκ 1
ἂν ἔτι αἰτιασαίμεθα ὥς οὐ καὶ αὐτοὶ ἐψηφισμένοι τὸν
πόλεμόν εἰσι καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνήγαγον. χρὴ γὰρ
τοὺς ἡγεμόνας τὰ ἴδια ἐξ ἴσου νέμοντας τὰ κοινὰ προ-
5 σκοπεῖν, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται.
ἡμῶν δὲ ὅσοι μὲν Ἀθηναίοις ἤδη ἐνηλλάγησαν, οὐχὶ δι- 2

11. — μὴ προδιαφθαρῇ: see c. 65. § 3.
— 9. παρόντες . . . τότε: opp. to δεη-
θέντες . . . πρότερον, as they had before
appealed to individual states, so now
they came to the assembly to further
their object. παρόντες = παραγενό-
μενοι. Cf. iii. 3. 19; 69. 11; iv. 107.
13; 124. 26; vii. 1. 11; viii. 17. 14.
Ullrich, *Kr. Beitr.* III. 5 ff., proposes
παριόντες, but the sense would rather
require παρελθόντες; cf. c. 67. 16; 139.
23. In vi. 15. 1; viii. 68. 7, παριών
stands in definite relation to an impf.
— τελευταῖοι: so also c. 67. 16.—
ἐπ. λθόντες: see on c. 72. 15.

SPEECH OF THE CORINTHIAN ENVOYS. Chaps. 120–124.

120. *After the example of the Lacedaemonians, we ought all to declare for war without further hesitation, free equally from cowardly desire of repose and from excessive assurance of victory.*

1. τοὺς μὲν Λακεδαιμονίους: placed thus at the beginning to emphasize the change of sentiment, which no longer requires the rebukes of c. 68 ff., and in opp. to ἡμῶν δέ of 6.—3. καὶ ἡμᾶς ἐς τοῦτο ξυνήγαγον: this clause also depends on ὥς οὐ, referring especially to the reproach of the Corinthians, c. 69. 8. Το οὐδὲ ἐπὶ φανεροῖς there is here opp. ἐς τοῦτο, i.e. the distinct purpose τοῦ τὸν πόλεμον ψη-

φίσασθαι. See Stahl, *Jahrb.* 1863, p. 477. — γὰρ: introduces the reason for the commendation of the action just implied. Sh. renders it ‘of course.’ — 4. τὰ ἴδια: the special interests of particular members of the league (cf. c. 82. 26), including especially those of the Lacedaemonians themselves. — ἐξ ἴσου νέμοντας: administering impartially, without claiming any preference. Cf. iii. 12. 12; iv. 62. 21; 117. 14; and for νέμειν, viii. 70. 9; Hdt. i. 59. 34; v. 92. 33; and see on c. 71. 6. — 5. ὥσπερ . . . προτιμῶνται: in contrast with προσκοπεῖν. For the thought, cf. Xen. *An.* iii. 1. 37. “As on other occasions (meetings for counsel, conduct of war, etc.; cf. v. 29. 14) the foremost place is conceded to them by all.” For ἐκ = ὑπό, mostly Ion. and poetic, see Kühn. 430, 2, 3 c. See on c. 20. 10; iii. 69. 3; vi. 36. 9.

6. ἡμῶν: includes all the ξύμμαχοι, divided into ὅσοι μὲν . . . ἐνηλλάγησαν and τοὺς δὲ . . . κατῳκνημένους. — ἐνηλλάγησαν: not found elsewhere, though recognized by Thom. Mag. p. 80, 1, and by the Schol., who explains συνέμιξαν καὶ ὠμίλησαν. Since this verb elsewhere always means ‘exchange,’ Madvig, *Adv.* I. p. 308, proposes ἐν ἀλλαγῇ ἦσαν, in commercio fuerunt. — ἤδη: often used of an appeal to experience. See on ii. 77. 15. — 7.

δαχῆς δέονται ὥστε φυλάξασθαι αὐτούς· τοὺς δὲ τὴν
 μεσόγειαν μᾶλλον καὶ μὴ ἐν πόρῳ κατωκημένους εἰδέναι
 χρὴ ὅτι, τοῖς κάτω ἦν μὴ ἀμύνωσι, χαλεπωτέραν ἔξουσι
 10 τὴν κατακομιδὴν τῶν ὠραίων καὶ πάλιν ἀντίληψιν ὧν ἡ
 θάλασσα τῇ ἡπείρῳ δίδωσι, καὶ τῶν νῦν λεγομένων μὴ
 κακοὺς κριτὰς ὡς μὴ προσηκόντων εἶναι, προσδέχεσθαι
 δέ ποτε, εἰ τὰ κάτω προοῖντο, καὶν μέχρι σφῶν τὸ δεινὸν
 προελθεῖν, καὶ περὶ αὐτῶν οὐχ ἥσσουν νῦν βουλευέσθαι.
 15 διόπερ καὶ μὴ ὀκνεῖν δεῖ αὐτοὺς τὸν πόλεμον αὐτ' εἰρή- 3
 νης μεταλαμβάνειν. ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ

ὥστε: after διδαχῆς, as in viii. 45. 20 after διδάσκειν. See on c. 119. 7. — 7. τὴν μεσόγειαν . . . κατωκημένους: elsewhere κατωκῆσθαι has only adverbial designations of place. Cf. ii. 96. 7; 99. 20; iii. 34. 2; v. 83. 13. The acc. would properly require an act. form as in viii. 108. 19. v. H. proposes to insert κατά. — 8. ἐν πόρῳ: in the track of commerce, particularly on the coast. Cf. vi. 48. 8. — 9. τοῖς κάτω: Schol. τοῖς παραλίοις: placed for emphasis before the conj. Cf. c. 19. 4; and see on c. 77. 6. — χαλεπωτέραν κτέ.: a favorite turn of Thuc. for χαλεπωτέρα αὐτοῖς ἔσται, used often in expressions of change. Cf. c. 82. 18; ii. 62. 7; iii. 11. 16; 13. 36; 82. 16; iv. 10. 13; 62. 7; 92. 24; v. 69. 13; vii. 63. 10; 77. 18; viii. 45. 16. — 10. τὴν κατακομιδὴν: prop. of conveyance to the coast, implies also subsequent exportation; as also ἡ ἀντίληψις does importation. Both being necessary parts of commercial exchange, are included, with their gens. and the adv. πάλιν (which belongs closely to ἀντίληψιν), under one art. Cf. c. 54. 4; ii. 64. 26; iii. 2. 6; 56. 7; v. 5. 1; Dem. ii. 9. — τῶν ὠραίων: the products of the land. Cf. iii. 58. 18. — 11. μὴ κακοὺς . . .

εἶναι: and not to be careless judges of the things now said as if they concerned them not. μὴ with προσηκόντων from the imv. force of χρῆ. Cf. vii. 77. 35; Ar. Ran. 128, ὡς ὄντος γε μὴ βαδιστικοῦ. See Kühn. 515, 3. — 13. ποτε: belongs to ἂν προελθεῖν = ὅτι ἂν προέλθοι, the prot. being εἰ προοῖντο (cf. 17 and 22), the ideal form of the cond. sent. giving greater generality to the supposition than the anticipatory (with ἦν) would do, which might seem more natural here. See on 16. — τὸ δεινόν: the danger. Cf. c. 70. 11; 84. 8; iii. 22. 26. — 14. βουλευέσθαι: does not depend, as Cl. says, on χρῆ, but on a verb of thinking implied in προσδέχεσθαι. "They must understand that their own interests are at least as much involved in the present deliberation as those of others."

16. μεταλαμβάνειν: to take in exchange. Cf. vi. 18. 19; 87. 25. — ἀνδρῶν σωφρόνων: men of discretion. Cf. c. 40. 8. This term is not opp. to ἀγαθῶν ('courageous,' 'resolute'), but the latter is set forth as the higher quality. In the view of the Corinthians it is ἀδικία on the part of the Athenians to menace the interests of

μὴ ἀδικοῖντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν
 εἰρήνης πολεμεῖν, εὖ δὲ παρασχὼν ἐκ πολέμου πάλιν ξυμ-
 βῆναι, καὶ μήτε τῇ κατὰ πόλεμον εὐτυχία ἐπαίρεσθαι μήτε
 20 τῷ ἡσυχίῳ τῆς εἰρήνης ἡδόμενον ἀδικεῖσθαι. ὃ τε γὰρ 4
 διὰ τὴν ἡδονὴν ὀκνῶν τάχιστ' ἂν ἀφαιρεθείη τῆς ῥαστώ-
 νης τὸ τερπνὸν δι' ὅπερ ὀκνεῖ, εἰ ἡσυχάζοι, ὃ τε ἐν πο-
 λέμῳ εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστω
 ἐπαιρόμενος. πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων 5
 25 τῶν ἐναντίων τυχόντα κατωρθώθη, καὶ ἔτι πλέω ἂ καλῶς

the inland states. — 17. **εἰ μὴ ἀδικοῖντο**: this opt., for which, as P. says, **εἰάν** with subj. would be more usual, occurs chiefly in dependence on an inf., and is to be regarded as a relic of the epic use of the mood. See examples with rel. in Kühn. 560, 4; Kr. *Spr.* 54, 14, 4. Cf. c. 121. 13; iii. 10. 5. In 13 **εἰ προσοῖντο** appears formally regular through the apod. **κἂν προελθεῖν** = **ὅτι προέλθοι ἂν**, which is, however, merely an aoristic future. — **ἀδικουμένους**: not attracted to gen., the inf. not being that of a copulative verb. Kühn. 475, 2 a. — **ἐκ μὲν εἰρήνης**: **ἐκ** used of immediate transition from state to state. Cf. Dem. xix. 133, **ἐκ πολέμου ποιοῦμενος εἰρήνην**. — 18. **παρασχὼν**: **παρέσχευ** and **παρασχόσει** (in Hdt. also **παρέχει**, **παρέξει**, iii. 73. 2; 142. 10) impers. of an opportunity presenting itself. Cf. iv. 85. 8; vi. 86. 22; most freq. in abs. partic., v. 14. 11; 60. 25; 63. 3. GMT. 110, 2; H. 973. — 20. **τῷ ἡσυχίῳ κτέ.**: for neut. adj. as subst., see on c. 36. 3. **ἡσύχιος** (Hdt. i. 107. 13) expresses a constant and habitual tranquillity more than the commoner **ἡσυχος**. **ἡδόμενον** is for **ἡδομένους**, as if **τινα** had preceded; from the pleasure one takes in the tranquillity of peace to allow himself to be wronged. For this permissive

use of the pass., see Kr. *Spr.* 52, 11, 3. Cf. iii. 82. 51.

ὃ τε γὰρ κτέ.: the order of the clauses here is chiasmic to the preceding. — 21. **τῆς ῥαστώνης**: *undisturbed enjoyment*; in this sense rare in early writers. Plat. *Gorg.* 459 c; *Rep.* 460 d, 'facility'; Hdt. iii. 136. 8, 'compliance with.' — 22. **εἰ ἡσυχάζοι**: *if he give himself up to inactivity*, carrying out his character as **ὀκνῶν**. — 23. **πλεονάζων**: *presuming on*; probably here only in this sense; different in ii. 35. 12. — **ἐντεθύμηται**: with partic; cf. ii. 62. 5; vi. 78. 3. Usually with **ὅτι**, ii. 43. 9; v. 111. 4; vii. 64. 11. The pf. expresses the firm hold of a conviction. (Intensive pres. pf.; Curtius, *Verbum*, II. p. 156 ff.) Cf. Plat. *Phaed.* 86 b. — **θράσει ἀπίστω**: *ill-grounded self-confidence*.

25. **τυχόντα**: so Cobet (*ad Hyp.* p. 46), for **τυχόντων** of the best Mss., to which the preceding words might easily have led. "Many ill-contrived schemes have succeeded because by good luck they have had to deal with adversaries yet more ill-advised." But Herbst, *Philol.* 1866, p. 651, and Stahl. *Jahrb.* 1863, p. 412, decidedly prefer **τυχόντων** (with omitted **ὄντων**: see on c. 32. 9, and cf., for this omission even with gen. abs., Pind. *Pyth.*

δοκοῦντα βουλευθῆναι ἐς τοῦναντίον αἰσχροῦς περιέστη· ἐνθυμεῖται γὰρ οὐδεὶς ὁμοίᾳ τῇ πίστει καὶ ἔργῳ ἐπεξέρχεται, ἀλλὰ μετ' ἀσφαλείας μὲν δοξάζομεν, μετὰ δέους δὲ ἐν τῷ ἔργῳ ἐλλείπομεν.

121 “Ἡμεῖς δὲ νῦν καὶ ἀδικούμενοι τὸν πόλεμον ἐγείρο- 1
μεν καὶ ἱκανὰ ἔχοντες ἐγκλήματα, καὶ ὅταν ἀμυνώμεθα
'Αθηναίους, καταθησόμεθα αὐτὸν ἐν καιρῷ. κατὰ πολλὰ 2
δὲ ἡμᾶς εἰκὸς ἐπικρατῆσαι, πρῶτον μὲν πλήθει προύχον-
5 τας καὶ ἐμπειρία πολεμικῇ, ἔπειτα ὁμοίως πάντας ἐς τὰ

iv. 5, οὐκ ἀποδάμουν Ἀπόλλωνος τυχεόν-
τος). Herbst says that when τυχεῖν in
Thuc. means ‘hit,’ it implies previous
aim; cf. iii. 39. 42; 42. 18, 26; 82.
31; iv. 22. 13. — καταρθώθῃ: empir-
ic aor.; cf. c. 69. 31; 70. 24. The
mid. κατορθοῦσθαι only with thing as
subj., ii. 65. 28; iv. 76. 21; vi. 13. 7,
while the act. is used in same sense
of things (v. 111. 27; vi. 33. 26) and
persons (c. 140. 8; ii. 42. 20; 89. 8;
iii. 14. 5; 39. 39; 42. 28; vi. 11. 5;
12. 7; 17. 14; 38. 8; vii. 42. 34; 47.
4; 66. 7; 68. 9; viii. 2. 7; 109. 7). —
καὶ ἔτι πλέω (ἐστὶ) ᾧ: Cobet wrongly
omits ᾧ, connecting πλέω περιέστη di-
rectly. For thus πλέω and the oppo-
sition of καλῶς and αἰσχροῦς would be
less prominent. — 26. περιέστη: see
on c. 32. 15; 76. 21. — 27. ἐνθυμεῖται
γὰρ κτέ.: this clause gives the reason
of what immediately precedes. ἐνθυ-
μεῖσθαι is here, as in ii. 40. 9; 60. 20;
viii. 68. 6, form a plan (not, as usu-
al, ‘deliberate,’ ‘consider’); and to
this ἔργῳ ἐπεξέρχεσθαι is opposed (cf.
c. 84. 17). To both verbs belongs
ὁμοίᾳ τῇ πίστει: “no one forms a plan
and carries it out with unchanged con-
fidence.” See App. — 29. δοξάζομεν:
takes the place of ἐνθυμεῖσθαι in an
unfavourable sense, we form fallacious
notions, just as ἐν τῷ ἔργῳ ἐλλείπομεν

repeats what precedes with greater
distinctness.

121. We have excellent reasons in our
numbers and warlike experience to hope
for success; and we shall be able to meet
the Athenians at sea, if we resolutely use
the pecuniary means at our disposal.

1. ἡμεῖς δὲ κτέ.: the general state-
ment of c. 120. 17 (ἀγαθῶν δὲ . . .
ξυμβῆναι) is now shown to hold of the
Peloponnesians. On δέ introducing
a particular instance, see on c. 32. 7.
The two parties, ἀδικούμενοι and
ἔχοντες, together give the single rea-
son for τὸν πόλεμον ἐγείρομεν, by which
they are separated, as usual in Thuc.
(see on c. 91. 26). — πόλεμον ἐγείρομεν:
also in Hdt. viii. 142. 8, imitates ἐγείρο-
μεν ὅξυν Ἀρηα, which occurs five
times in Hom. (B 440; Δ 352; Θ 531;
Σ 304; T 237). — 2. ἀμυνώμεθα: aor.
subjv. — 3. καταθησόμεθα αὐτόν: will
bring the war to an end. Cf. iv. 20. 7;
Lys. xxxiii. 6; Dem. xix. 264; cf. the
simple τίθεσθαι in c. 82. 27; viii. 84. 19.
— ἐν καιρῷ: answers to εἰ παρασχόν,
c. 120. 18.

κατὰ πολλὰ: on many grounds; cf.
c. 33. 2; 123. 8. — 4. ἐπικρατῆσαι:
see on c. 81. 13. — 5. ἐμπειρία πολε-
μικῇ: with the implied limitation ἐν
τῷ πεζῷ, which is added by Phormio
in ii. 89. 8, and is really involved in

παραγγελλόμενα ἰόντας, ναυτικόν τε, ᾧ ἰσχύουσιν, ἀπὸ τῆς 3
 ὑπαρχούσης τε ἐκάστοις οὐσίας ἐξαρτυσόμεθα καὶ ἀπὸ
 τῶν ἐν Δελφοῖς καὶ Ὀλυμπίᾳ χρημάτων· δάνεισμα γὰρ
 ποιησάμενοι ὑπολαβεῖν οἰοί τ' ἔσμεν μισθῷ μείζονι τοὺς
 10 ξένους αὐτῶν ναυβάτας.¹ ὦνητή γὰρ Ἀθηναίων ἡ δύναμις
 μᾶλλον ἢ οἰκεία· ἡ δὲ ἡμετέρα ἦσσον ἂν τοῦτο πάθοι,
 τοῖς σώμασι τὸ πλεόν ἰσχύουσα ἢ τοῖς χρήμασι. μιᾷ τε 4
 νίκη ναυμαχίας κατὰ τὸ εἰκὸς ἀλίσκονται· εἰ δ' ἀντίσχοιεν,
 μελετήσομεν καὶ ἡμεῖς ἐν πλεονί χρόνῳ τὰ ναυτικά, καὶ
 15 ὅταν τὴν ἐπιστήμην ἐς τὸ ἴσον καταστήσωμεν, τῇ γε εὐ-
 ψυχία δῆπου περιεσόμεθα· ὁ γὰρ ἡμεῖς ἔχομεν φύσει
 ἀγαθόν, ἐκείνοις οὐκ ἂν γένοιτο διδαχῇ· ὁ δ' ἐκείνοι ἐπι-

the closely connected dat. πλήθει. —
 ὁμοίως πάντας: see on 93. 8; cf. ii.
 11. 39, πολλοὺς ὄντας ἐν κόσμῳ χρωμέ-
 νους. — τὰ παραγγελλόμενα: particu-
 larly used of military orders; cf. ii.
 11. 39; 84. 18; 89. 40; iv. 34. 23;
 and again with ἵεναι ἐς, iii. 55. 13.
 The expression well describes the
 κόσμος of the Dorian discipline. — 6.
 ναυτικόν τε: the third reason; see on
 c. 33. 2. Therefore δέ of the Vat. is
 to be rejected. — 7. ἐξαρτυσόμεθα:
 see on c. 13. 5. The confidence of
 the speaker in the result of his advice
 requires the fut. (as in 19, οἴσομεν),
 though most Mss. have ἐξαρτυσώμεθα.
 — 8. ἐν Δελφοῖς καὶ Ὀλυμπίᾳ: so in
 ii. 13. § 4 Pericles suggests a similar
 resource. We may perhaps infer
 from this that Delphi had again
 passed out of the hands of the Phoci-
 ans. See c. 112. § 5. — 9. ὑπολα-
 βεῖν: see on c. 68. 18. Cf. the reply
 to this in c. 143. § 1. — 10. ξένους:
 only here a complete adj.; in c. 143.
 3 it is τοὺς ξένους τῶν ναυτῶν. The
 sailors from the allied cities and
 islands serving in Attic ships are

meant. — ναυβάτας: a poetic word
 (Aesch. Pers. 375, 1011; Soph. Aj.
 348; Phil. 270), occurs again vii. 75.
 44; viii. 44. 3. Poll. i. 95 calls it τρα-
 γικώτερον. — ὦνητή: here, procured by
 money; so Soph. O. T. 1123; Eur. Hec.
 365; usually 'purchasable,' as in iii.
 40. 2. — 11. τοῦτο: i.e. loss of men
 through the temptation of higher pay.
 — 12. τοῖς σώμασι ἰσχύουσα: accord-
 ingly οἰκεία.

μιᾷ τε . . . ἀλίσκονται: and by a
 single victory at sea it is likely that Athens
 is (i.e. will be) taken. See Herbst, Philol.
 38, p. 582, who regards this as one indi-
 cation that this book was written after
 the battle of Aegospotami. ἀλίσκονται
 is here in effect a fut. pf. Cf. vi. 91.
 10, ἔχεται καὶ ἡ πᾶσα Σικελία. — 13. εἰ δ'
 ἀντίσχοιεν: and supposing they should
 still hold out. Cf. c. 7. 6; 65. 6; ii.
 64. 26. — 14. μελετήσομεν: expresses
 greater confidence than would the
 more regular μελετῶμεν ἂν; see on c.
 120. 17. For the contradiction of this
 sanguine hope, see c. 142. § 6. — 15. ἐς
 τὸ ἴσον καταστήσωμεν: have placed on
 a par. Cf. c. 39. 4. — 17. ὁ δ' . . . προῦ-

στήμη προύχουσι, καθαιρετέον ἡμῖν ἐστι μελέτη. χρήματα 5
 δ' ὥστ' ἔχειν ἐς αὐτὰ οἴσομεν· ἢ δεινὸν ἂν εἴη, εἰ οἱ μὲν
 20 ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν φέροντες οὐκ ἀπε-
 ροῦσιν, ἡμεῖς δ' ἐπὶ τῷ τιμωρούμενοι τοὺς ἐχθροὺς καὶ
 αὐτοὶ ἅμα σώζεσθαι οὐκ ἄρα δαπανήσομεν καὶ ἐπὶ τῷ
 μὴ ὑπ' ἐκείνων αὐτὰ ἀφαιρεθέντες αὐτοῖς τούτοις κακῶς
 πάσχειν.

122 “ὑπάρχουσι δὲ καὶ ἄλλαι ὁδοὶ πολέμου ἡμῖν, ξυμ- 1
 μάχων τε ἀπόστασις, μάλιστα παραίρεσις οὔσα τῶν προσ-

χοῦσι: not properly trans., but *δ* is acc. of measure, like πολὺ, c. 25. 20, and πλεῖστον, iv. 12. 18. It is, however, practically *what advantage they have*. — 18. καθαιρετέον: *we must master*. Cf. Hdt. vii. 50, μεγάλα πρήγματα μεγάλοισι κινδύνοισι θέλει καταϊρέσθαι. Eur. Sup. 749. The verb is a strengthened καταλαμβάνειν. Stahl, Jahrb. 1863, p. 412.

19. ἐς αὐτά: *for this purpose*, viz., the formation of a marine. Cf. c. i. 10; 22. 15; 26. 16; 97. 7. — οἴσομεν: of taxes. Cf. c. 19. 6; 80. 20; iv. 57. 21; vi. 84. 12. — δεινὸν ἂν εἴη κτέ.: see on c. 35. 4. Inconsistent thoughts may have their incongruity sufficiently indicated by simple juxtaposition with μὲν — δέ. Cf. Dem. xxxiv. 26–28. The neg. οὐ, which either might then take, may be retained as here, even when the pair (really the attempt to hold the two at the same time) forms the protasis of δεινὸν (ἄτοπον) ἂν εἴη (cf. Dem. ii. 24; xxvii. 28; xxxviii. 18; Lys. xx. 19; xxii. 13; xxx. 32; Hdt. vii. 9. 6); or εἰ may make itself felt, and suggest μή; and sometimes we have an opt. corresponding to ἂν εἴη of the apod. (cf. Lys. xxix. 9, 11; xxx. 16; xxxi. 31; Dem. xviii. 160; xxxiv. 47, 48; Isac. x. 23). The contrasted clauses, which Sh. calls ‘bimembered

sentences,’ sometimes have the inf. (cf. Dem. xxxiv. 43). — 20. δουλείᾳ τῇ αὐτῶν: see on c. i. 6. — 21. ἐπὶ τῷ κτέ.: the two objects to be gained are separated by οὐκ ἄρα δαπανήσομεν. καὶ is to be connected with ἅμα; the chastisement of their enemies and their own security go hand in hand. The inferential ἄρα serves here an ironical purpose; a thing is treated as reasonable and as a natural consequence, the exact opposite of which ordinary good sense would assume. To be stingy with our money in the present case would be just as absurd as the inference: ‘because the Athenian allies are never tired of subscribing for their own enslavement, we need not contribute anything to maintain our freedom.’ Cf. Plat. Apol. 34 c; 37 d; Rep. 600 d; Lys. xii. 36. So in vi. 76. 18, the clauses are in reverse order. — 23. αὐτά: and αὐτοῖς τούτοις refer to χρήματα; “that our property may not be used to our own ruin.”

122. The war itself may suggest other methods of assailing them. Anyhow, shame should prevent us from ever yielding to them.

1. ὁδοί: metaph. as in c. 69. 12. Cf. Tac. Ann. ii. 5, proeliorum vias. — 2. ἀπόστασις: revolt, from the intr. ἀποστήναι, yet no doubt con-

ὁδων αἷς ἰσχύουσι, καὶ ἐπιτειχισμὸς τῇ χώρᾳ, ἄλλα τε
 ὅσα οὐκ ἂν τις νῦν προῖδοι. ἦκιστα γὰρ πόλεμος ἐπὶ
 5 ῥητοῖς χωρεῖ, αὐτὸς δὲ ἀφ' αὐτοῦ τὰ πολλὰ τεχνᾶται
 πρὸς τὸ παρατυγχάνον· ἐν ᾧ ὁ μὲν εὐοργήτως αὐτῷ προσ-
 ομιλήσας βεβαιότερος, ὁ δὲ ὀργισθεὶς περὶ αὐτὸν οὐκ
 ἐλάσσω πταίει. ἐνθυμώμεθα δὲ καὶ ὅτι εἰ μὲν ἦσαν ἡμῶν 2
 ἐκάστοις πρὸς ἀντιπάλους περὶ γῆς ὄρων διαφοραί, οἷστον
 10 ἂν ἦν· νῦν δὲ πρὸς ξύμπαντάς τε ἡμᾶς Ἀθηναῖοι ἱκανοὶ
 καὶ κατὰ πόλιν ἔτι δυνατώτεροι· ὥστε εἰ μὴ καὶ ἀθρόοι
 καὶ κατὰ ἔθνη καὶ ἕκαστον ἄστν μιᾷ γνώμῃ ἀμυνόμεθα

ceived as brought about by their ene-
 mies, and so παραίσεις, 'withdrawal'
 (Plat. Rep. 573 e), stands as a strictly
 corresponding notion. A trans. mean-
 ing 'seduction' cannot be shown to
 belong to this or any other compound.
 Nearest is κατάστασις, viii. 72. 10.
 — μάλιστα οὔσα: showing its main
 effect in. Cf. iv. 12. 17. — 3. ἐπι-
 τειχισμός: or ἐπιτείχισις, the occupa-
 tion of a stronghold on the frontier or
 in the territory of an enemy; which
 was carried out in 413 at Decelea. See
 vi. 91. 25; 93. 6; vii. 18. 29; 28. 13. —
 τῇ χώρᾳ: governed by the verbal noun.
 Cf. c. 63. 9; 73. 1; 96. 10. — 4. ἐπὶ
 ῥητοῖς: on predetermined conditions, ac-
 cording to fixed laws. Cf. c. 13. 4; 65.
 7; 69. 9; 70. 10. The personification
 of ὁ πόλεμος is continued in the fol-
 lowing. — 5. τεχνᾶται: devises ways
 and means. Cf. iv. 26. 32. — 6. πρὸς τὸ
 παρατυγχάνον: according to circum-
 stances as they arise. παρα- has the
 effect of αἰεί, of what presents itself
 from time to time; therefore the sing.
 So the aor., iii. 82. 47; v. 38. 3. — ἐν
 ᾧ: wherein. See on c. 39. 11. — εὐοργή-
 τως κτέ.: in these phrases the personi-
 fication of war is maintained. Here
 ὀργή has the general meaning of pas-

sionate excitement, as in iii. 82. 19;
 viii. 83. 16. εὐόρητος, properly observ-
 ing due measure in passion, is nearly
 = σώφρων, 'discreet,' 'sedate.' It re-
 curs only in late writers. — 7. περὶ
 αὐτόν: with ὀργισθεὶς, as αὐτῷ with προ-
 σομιλήσας; who allows himself to be moved
 by passion in regard to war. To read περὶ
 αὐτόν in connexion with πταίει does not
 suit the sense, for mischances in war
 come from without; and we should
 have αὐτῷ. Cf. c. 69. 27; vi. 33. 30;
 Hdt. ix. 101. 13. — οὐκ ἐλάσσω πταίει:
 cf. iv. 18. 15; vi. 33. 30; fails not less (i.e.
 "is surer to fail"), sc. 'than another.'
 Cf. vi. 36. 16; vii. 28. 15. The same
 thought in iv. 18. § 4.

9. ἀντιπάλους: nearly matched, oppo-
 nents with whom we could cope. Cf.
 ii. 89. 20. — οἷστον: tolerable; classical
 only here and vii. 75. 46. — 11. καὶ
 κατὰ πόλιν: with this πρὸς ἡμᾶς is to
 be supplied from the former clause,
 τε — καὶ uniting the two clauses as
 wholes. — ἔτι δυνατώτεροι: = μάλλον
 ἔτι δυνατοί. Cf. c. 68. 2. — καὶ ἀθρόοι:
 καὶ is intensive, vel universi; this
 is expanded in καὶ κατὰ . . . ἄστν. —
 12. ἄστν: probably to be taken as a
 part of ἔθνος (cf. ii. 9. 16; iii. 92. 22);
 each particular town in Laconia, Boeo-

αὐτοὺς, δίχα γε ὄντας ἡμᾶς ἀπόνως χειρώσονται. καὶ τὴν
 ἦσαν, εἰ καὶ δεινόν τω ἀκοῦσαι, ἴστω οὐκ ἄλλο τι φέρου-
 15 σαν ἢ ἄντικρυς δουλείαν· ὃ καὶ λόγῳ ἐνδοιασθῆναι αἰσ- 3
 χρὸν τῇ Πελοποννήσῳ καὶ πόλεις τοσάσδε ὑπὸ μιᾶς κακο-
 παθεῖν· ἐν ᾧ ἢ δικαίως δοκοῖμεν ἂν πάσχειν ἢ διὰ δειλίαν
 ἀνέχεσθαι καὶ τῶν πατέρων χεῖρους φαίνεσθαι, οἳ τὴν
 Ἑλλάδα ἡλευθέρωσαν, ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαι-
 20 οῦμεν αὐτό, τύραννον δὲ ἐῷμεν ἐγκαθεστάναι πόλιν, τοὺς
 δ' ἐν μιᾷ μονάρχους ἀξιούμεν καταλύειν. καὶ οὐκ ἴσμεν 4

tia, etc.; or perhaps ἔθνος indicates the larger, and ἄστυ the smaller independent states, answering to καὶ μείζονι καὶ ἐλάσσονι πόλει in c. 125. 3. — 13. **δίχα**: cf. c. 64. 6; vi. 100. 4. On advs. so used, see Kühn. 353, note 2; Kr. *Spr.* 62, 2, 4. — 14. **οὐκ ἄλλο τι**: the retention of οὐ after the inv. is due to the fixity of the formula. — 15. **ἄντικρυς**: to be connected closely with δουλείαν, downright slavery. So λίθοι λογάδην, iv. 31. 13; ξυσταδὸν μάχαι, vii. 81. 25. In viii. 64. 23, we have ἢ ἄντικρυς ἐλευθερία, with the art. in the usual way. Cf. Ar. *Nub.* 1120. Kühn. 462 m.

δ': but that this (see on c. 10. 20; 33. 13; 35. 15). This forms the subj. of λόγῳ ἐνδοιασθῆναι, "that it should be represented even in words as a possible occurrence." ἐνδοιάζειν (from ἐνδοῖν, Hom. I 230, as dubitare from duo, zweifeln from zwei), to waver between two possibilities (cf. c. 36. 9; vi. 91. 20), and so to look upon as conceivable. — 17. ἐν ᾧ: cf. 6, here = εἰ δ' ὅμως τοῦτο ξυμβαλεῖ. — ἢ δικαίως πάσχειν: either to suffer it deservedly, on account of some unexpressed guilt. This, as hardly probable, is placed first in order to lay stress on the second, the imputation of cowardice, which is then dwelt upon. — δοκοῖμεν

ἂν: men would say of us χεῖρους φαίνεσθαι, that we showed ourselves worse. So there is no pleonasm in these verbs. — 19. **ἡμεῖς δέ**: is so directly opp. to οἳ, that the clauses should not, as usual, be separated by a colon. The thought of τῶν πατέρων χεῖρους is developed on both sides, the relation of which we should naturally express by rendering οἳ, for while they. Cf. c. 70. § 1; 74. § 1.

20. **αὐτό**: = τὸ ἐλευθέρων εἶναι or τὴν ἐλευθερίαν, from ἡλευθέρωσαν. Cf. c. 68. 9. — **τύραννον πόλιν**: cf. ἀνδρὶ τυράννῳ, vi. 85. 1. The usual order in which the general term precedes the special (cf. c. 124. 16) is here, as in c. 96. 6, inverted, not to make τύραννον a pred., but to lay greater stress on the opposition to αὐτό (= ἐλευθερίαν); and allow a despotic state to establish itself in Hellas (cf. c. 124. 15). To this is opposed in parataxis τοὺς δὲ . . . καταλύειν, "while we consider it our business," etc. Cf. c. 86. § 2. On the fact, see c. 18. 3. The Lacedaemonian policy is regarded as determining that of the whole confederacy. — 21. **μονάρχους**: this poetic word chosen probably as a variation of τυράννους. Cf. Aesch. *Prom.* 324; Ar. *Eq.* 1330; Plat. *Rep.* 575 a.

ὅπως τάδε τριῶν τῶν μεγίστων ξυμφορῶν ἀπήλλακται, ἀξυνεσίας ἢ μαλακίας ἢ ἀμελείας. οὐ γὰρ δὴ πεφευγότες ταῦτα ἐπὶ τὴν πλείστους δὴ βλάβασαν καταφρόνησιν κε-
25 χωρήκατε, ἢ ἐκ τοῦ πολλοὺς σφάλλειν τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται.

123 “Τὰ μὲν οὖν προγεγενημένα τί δεῖ μακρότερον ἢ ἐς 1 ὅσον τοῖς νῦν ξυμφέρει αἰτιᾶσθαι; περὶ δὲ τῶν ἔπειτα μελλόντων τοῖς παροῦσι βοηθοῦντας χρὴ ἐπιταλαιπωρεῖν (πάτριον γὰρ ὑμῖν ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι),
5 καὶ μὴ μεταβάλλειν τὸ ἔθος, εἰ ἄρα πλούτῳ τε νῦν καὶ ἐξουσίᾳ ὀλίγον προφέρετε (οὐ γὰρ δίκαιον ἂ τῇ ἀπορίᾳ ἐκτῆθῃ τῇ περιουσίᾳ ἀπολέσθαι), ἀλλὰ θαρσοῦντας ἰέναι

22. *τάδε*: such policy. — *τριῶν*: as *δυοῖν* in c. 33. 23, before a disjunctive enumeration leaves the choice open. It is different in iii. 40. 7 with conjunctive particles. — *ξυμφορῶν*: in the unusual sense of *faults* to which men are liable. — *ἀπήλλακται*: can be clear of. Cf. c. 143. 14; iii. 63. 17; viii. 2. 21. — 23. *οὐ γὰρ δὴ . . . κεχωρήκατε*: this sentence is not to be taken, as it usually is, as a serious assertion, “for it is not certainly an avoidance of these faults if you have betaken yourselves to contempt”; but just as *οὐ γὰρ δὴ* is used in v. 111. 3, it implies ironically under the appearance of disbelief a strong suspicion; “for it may be hoped that you have not, while avoiding these faults, fallen into the far worse one of despising your enemy.” — 24. *ἐπὶ τὴν . . . καταφρόνησιν*: cf. viii. 64. 23. For the *paronomasia*, cf. c. 33. 26; 37. 16. — 25. *τὸ ἐναντίον ὄνομα*: for the accusative, with a pass. verb of naming, cf. ii. 37. 3; iv. 64. 12. Kühn. 411, note 7. — 26. *μετωνόμασται*: has had its name changed, i.e. by those who judge rightly of the matter.

123. Our confidence is naturally increased by the favourable answer of the oracle.

* 1. *ἐς ὅσον*: = *ἐς τοσοῦτον ἐς ὅσον*. So *ὅσον* alone, iii. 11. 10. — 2. *τοῖς νῦν*: neut., opposed to *τὰ προγεγενημένα* and *τὰ μέλλοντα*. So in 3, *τοῖς παροῦσι*. Cf. c. 132. 8. — *ἔπειτα*: in the future, as in iii. 39. 43; often *ἐς (τὸ) ἔπειτα* in this sense. Cf. c. 130. 10; ii. 64. 27; iv. 64. 21. — 3. *τοῖς παροῦσι βοηθοῦντας*: through the support of what exists. So with dat. of thing, 13; c. 140. 8; ii. 63. 2. — *ἐπιταλαιπωρεῖν*: to labour yet more. Cf. Plat. *Rep.* 540 b. The force of *ἐπι-* as in *ἐπιχρησθαι*, c. 41. 4; *ἐπιτέχνησις*, c. 71. 12; *ἐπιμανθάνειν*, c. 138. 12; *ἐπικτᾶσθαι*, c. 144. 2; iv. 61. 2; *ἐπικρατῆσαι*, c. 121. 4. — 4. *ὑμῖν*: in reference to the character of the Dorian race, and especially of the Lacedaemonians. — *τὰς ἀρετὰς*: the fruits of virtue, whether in reputation, as in c. 33. 12, or in services to others, as in iii. 53. 20. — 5. *εἰ ἄρα*: even if it is really true that. — 6. *ἐξουσία*: such freedom of action as results from the possession of means. Cf. c. 38. 13;

κατὰ πολλὰ ἐς τὸν πόλεμον, τοῦ τε θεοῦ χρήσαντος καὶ
 αὐτοῦ ὑποσχομένου ξυλλήψεσθαι, καὶ τῆς ἄλλης Ἑλλάδος
 10 πάσης ξυναγωνιουμένης, τὰ μὲν φόβῳ, τὰ δὲ ὠφελίᾳ·
 σπονδὰς τε οὐ λύσετε πρότεροι, ἄς γε καὶ ὁ θεὸς κελεύ- 2
 ων πολεμεῖν νομίζει παραβεβάσθαι· ἡδικημέναις δὲ μάλ-
 λον βοηθήσετε· λύουσι γὰρ οὐχ οἱ ἀμυνόμενοι, ἀλλ' οἱ
 πρότεροι ἐπιόντες.

124 “Ὡστε πανταχόθεν καλῶς ὑπάρχον ὑμῖν πολεμεῖν, 1
 καὶ ἡμῶν τάδε κοινῇ παραινούντων, εἶπερ βεβαιότατον

iii. 45. 17. — **προφέρετε**: see on c. 93. 13; *sc. τῶν πατέρων*. — 7. **ἐκτῆθι**: this aor. always pass. Cf. ii. 36. 12. The pf. also is pass. in ii. 62. 22; vii. 70. 52. — 8. **κατὰ πολλὰ**: three reasons are given in τοῦ τε θεοῦ κτέ., καὶ τῆς ἄλλης κτέ., σπονδὰς τε κτέ. (cf. c. 33. § 1; 76. 12), though the last is in a changed construction. — **χρήσαντος**: see c. 118. 21. Thuc. uses the verb in this sense only in aor. Cf. c. 134. 19; ii. 102. 30; v. 16. 23; 32. 6; in iii. 96. 3, the pass. *χρησθέν*. — 9. **τῆς ἄλλης Ἑλλάδος**: including what is still free, as well as the subject-allies of the Athenians. To the former belongs φόβῳ (*ἵνα μὴ δουλωθῇ*, Schol.); to the latter, ὠφελίᾳ, *i.e.* of gaining their freedom. The dat. for ἐπ' ὠφελίᾳ (i. 73. 14; cf. κέρδει, vii. 57. 55) is due to analogy of φόβῳ.

11. **σπονδὰς**: without art. Cf. c. 53. 4. — 12. **παραβεβάσθαι**: this and similar pass. forms of compounds of *βαίνειν*, which are rare, or not found in other Attic writers, are freq. in Thuc. Cf. iii. 45. 13; 67. 25; iv. 23. 6; 30. 20; viii. 98. 13. — **ἡδικημέναις**: there is no example of *ἀδικεῖν σπονδὰς*, yet it is justified by the connexion = *ἀδίκως παραβαίνειν*. It is really a personification of *Σπονδαί*; “you will vindicate its insulted majesty.” This clause

is introduced parenthetically by way of encouragement, the following *λύουσι γὰρ κτέ.* giving the reason of what precedes.

124. *Everything, therefore, forces us to the resolution to break down the dangerous power of Athens in Greece, by courageously entering on the war.*

1. **ὑπάρχον**: acc. abs. (see on c. 2. 8; 76. 14; 120. 18) of the impers. *ὑπάρχει*, an opportunity offering itself. Cf. c. 82. 26; iii. 63. 6; 109. 20; vii. 63. 6; for *καλῶς*, see on c. 33. 1. — 2. **κοινῇ**: contains the gist of the argument; *in the interest of all* (cf. ii. 43. 14), with reference to the proof in c. 120. § 1, 2, that every state of the league is imperiled by the predominance of Athens. The following parenthetical sentence, *εἶπερ . . . εἶναι*, is intended to place the thought of *κοινῇ* in a clear light; but to do this it is necessary to read with Reiske *ταῦτά* for *ταῦτα*; for the speech has nowhere shown that the war (*πολεμεῖν* = *τάδε* = *ταῦτα*) will be of advantage to individuals as well as states, though identity of interests is of the greatest importance. But *καὶ πόλεσι καὶ ἰδιώταις* must be connected with *βεβαιότατον*, not with *ξυμφέροντα*, as Thuc. often separates words which in sense belong together; “if the surest

τὸ ταῦτὰ ξυμφέροντα καὶ πόλεσι καὶ ἰδιώταις εἶναι, μὴ
 μέλλετε Ποτειδαιάταις τε ποιεῖσθαι τιμωρίαν οὔσι Δωρι-
 5 εὔσι καὶ ὑπὸ Ἰώνων πολιορκουμένοις, οὗ πρότερον ἦν
 τοῦναντίον, καὶ τῶν ἄλλων μετελθεῖν τὴν ἐλευθερίαν, ὥς
 οὐκέτι ἐνδέχεται περιμένοντας τοὺς μὲν ἤδη βλάπτεσθαι,
 τοὺς δ', εἰ γνωσθησόμεθα ξυνελθόντες μὲν, ἀμύνεσθαι
 δὲ οὐ τολμῶντες, μὴ πολὺ ὕστερον τὸ αὐτὸ πάσχειν ἀλλὰ
 10 νομίσαντες ἐς ἀνάγκην ἀφίχθαι, ὧ ἄνδρες ξύμμαχοι, καὶ 2
 ἅμα τάδε ἄριστα λέγεσθαι, ψηφίσασθε τὸν πόλεμον, μὴ
 φοβηθέντες τὸ αὐτίκα δεινόν, τῆς δ' ἀπ' αὐτοῦ διὰ πλεί-
 ονος εἰρήνης ἐπιθυμήσαντες· ἐκ πολέμου μὲν γὰρ εἰρήνη
 μᾶλλον βεβαιοῦται, ἀφ' ἡσυχίας δὲ μὴ πολεμῆσαι οὐχ
 15 ὁμοίως ἀκίνδυνον. καὶ τὴν καθεστηκυῖαν ἐν τῇ Ἑλλάδι 3

guarantee for states and individuals is identity of interests." See App. — 4. μέλλετε: in this sense regularly takes pres. inf. — ποιεῖσθαι τιμωρίαν: = τιμωρεῖν with dat., *succour*. But in Dem. xxi. 26, = τιμωρεῖσθαι τινα, 'inflict vengeance on.' — 5. οὗ . . . τοῦναντίον: for the ascendancy of Dorians over Ionians was generally recognized. Cf. v. 9. 3; vi. 77. 9; vii. 5. 18. — 6. μετελθεῖν: to strive to win; here for others, as, in ii. 39. 8, for one's self. — 7. ὥς οὐκέτι ἐνδέχεται: impers., as in c. 140. 9; 142. 25; ii. 87. 11; iv. 18. 20; viii. 27. 15; since it is no longer admissible. On this an inf. like *περιορᾶν* should depend with *περιμένοντας*, which implies the subject *ἡμᾶς*, "we can no longer wait and quietly see that," etc. But instead of this the new inf. *βλάπτεσθαι* and *πάσχειν* (arranged in parataxis, as in c. 28. 15) are introduced as if depending on *ἐνδέχεται*, with which they have nothing to do. We have, therefore, here, as in c. 18. 21; 39. 15; 61. 9, a change of subject within the period;

for *περιμένοντας* with its subject *ἡμᾶς* has, in strictness, no relation to *τοὺς μὲν* (probably *τοὺς Ποτειδαιάτας*) and *τοὺς δέ* (*τοὺς ἄλλους ξυμμάχους*). — 9. οὐ τολμῶντες: the neg. retained, which would occur in the assumed thought of the Athenians, viz. *ξυνῆλθον μὲν, ἀμύνεσθαι δὲ οὐκ ἐτόλμων*.

10. ἐς ἀνάγκην ἀφίχθαι: impers., as in vii. 75. 38, *that things have now come to an extremity*, i.e. that war is necessary. — 11. ἄριστα: adj., not adv. Cf. c. 145. 2. — μὴ φοβηθέντες: μή from the impv. — 12. ἀπ' αὐτοῦ: i.e. τοῦ πολέμου, *coveting the more enduring peace which will result from it* (cf. τῆς δι' ὀλίγου μελέτης, ii. 85. 9). Cf. c. 12. 5; 23. 27. — 13. ἐκ πολέμου: denotes merely the transition from one state to the other. Cf. c. 120. 17; Hdt. i. 87, *ἐξ αἰθρίας τε καὶ νηνεμίας συνδραμέειν νέφεα*. — 14. ἀφ' ἡσυχίας: denotes the motive as well as the fact of change; *πολεμῆσαι*, aor. ingressive; *from love of repose to refuse to enter upon war*. — οὐχ ὁμοίως: i.e. as if peace were firmly established. Cf. c. 99. 6.

πόλιν τύραννον ἡγησάμενοι ἐπὶ πᾶσιν ὁμοίως καθεστάναι, ὥστε τῶν μὲν ἤδη ἄρχειν, τῶν δὲ διανοεῖσθαι. παραστησώμεθα ἐπελθόντες, καὶ αὐτοί τε ἀκινδύνως τὸ λοιπὸν οἰκῶμεν καὶ τοὺς νῦν δεδουλωμένους Ἑλληνας ἐλευ-
20 θερώσωμεν."

125 Τοιαῦτα οἱ Κορίνθιοι εἶπον, οἱ δὲ Λακεδαιμόνιοι, 1
ἐπειδὴ ἀφ' ἀπάντων ἤκουσαν γνώμην, ψῆφον ἐπήγαγον
τοῖς ξυμμάχοις ἅπασιν ὅσοι παρήσαν ἐξῆς καὶ μείζονι
καὶ ἐλάσσονι πόλει· καὶ τὸ πλήθος ἐψηφίσαντο πολεμεῖν.
5 δεδογμένον δὲ αὐτοῖς εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν 2
ἀπαρασκευόις οὖσιν, ἐκπορίζεσθαι δὲ ἐδόκει ἐκάστους ἅ
πρόσφορα ἦν καὶ μὴ εἶναι μέλλησιν. ὁμως δὲ καθιστα-

16. πόλιν τύραννον: see on c. 122.
20. τύραννον is not a pred., but καθεστηκυῖαν and καθεστάναι are purposely repeated in the pregnant sense of 'establishing itself.' — ἐπὶ πᾶσιν: with menace to all. Cf. c. 102. 19; iii. 63. 3.—17. διανοεῖσθαι: sc. ἄρχειν. Cf. c. i. 7.—18. παραστησώμεθα: see on c. 29. 22.—τε: after αὐτοί, though only in inferior Mss., is necessary, since the two subjvs. οἰκῶμεν and ἐλευθερώσωμεν are closely connected as the result of παραστησώμεθα.

125. War is decided on, and the preparations are begun.

1. τοιαῦτα . . . εἶπον: regularly μέν is used in this formula (cf. c. 36. 22; 72. 1), as δέ in summing up an opposing speech (cf. c. 44. 1; 79. 1). Here μέν is omitted by the best Mss. In ii. 65. 1; 72. 1; 75. 1; iv. 11. 1; 65. 1; 93. 1; 96. 1; 127. 1, which Cl. refers to as similar to the present case, the partic. const. forbids the use of μέν.—2. γνώμην: as ψῆφον in c. 87. 13, in collective sense without art. Cf. c. 128. 28; ii. 2. 24; 86. 17; iii. 92. 11; iv. 125. 20; vii. 72. 8. With

this ἀφ' ἀπάντων is to be more closely connected than with ἤκουσαν. Cf. iii. 36. 24; vi. 76. 3.—ἐπήγαγον: see on c. 87. 13.—4. ἐψηφίσαντο: with subj., τὸ πλήθος. Cf. c. 24. 9; 34. 5; 89. 14; vi. 4. 27.

5. δεδογμένον: see on c. 2. 8. The pf. partic. of a resolution adopted without causal connexion with what follows; δόξαν, when such a relation exists (cf. v. 65. 10; viii. 79. 2; 93. 7); δοκοῦν, used of an existing conviction which leads to no resolution (iv. 125. 3).—ἀδύνατα: see on c. 7. 2.—6. ἐκπορίζεσθαι: cf. c. 82. 11; vi. 83. 9.—ἐκάστους: this is Nattmann's conjecture for ἐκάστοις, adopted by Cl. because the resolution was taken by the collective body, which the particular states were to execute. But no other recent editor has adopted this conjecture.—7. πρόσφορα: to the purpose. Cf. ii. 46. 2; 65. 47; vii. 62. 10; rare in Attic prose.—μὴ εἶναι: cf. the pregnant use of εἶναι with neg., c. 2. 5; 49. 11; delay must not be allowed.—ὁμως δὲ κτέ.: "in spite of the resolution not to delay there was spent by

μένοις ὧν ἔδει ἐνιαυτὸς μὲν οὐ διетρίβη, ἔλασσον δέ, πρὶν
 ἐσβαλεῖν ἐς τὴν Ἀττικὴν καὶ τὸν πόλεμον ἄρασθαι φανερώς.
 126 Ἐν τούτῳ δὲ ἐπρεσβεύοντο τῷ χρόνῳ πρὸς τοὺς Ἀθη- 1
 ναίους ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη 2
 πρόφασις εἴη τοῦ πολεμεῖν, ἣν μή τι ἐσακούσωσι. καὶ 2
 πρῶτον μὲν πρέσβεις πέμψαντες οἱ Λακεδαιμόνιοι ἐκέ-
 5 λευον τοὺς Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ
 ἄγος ἦν τοιόνδε· Κύλων ἦν Ὀλυμπιονίκης ἀνὴρ Ἀθηναῖος 3
 τῶν πάλαι εὐγενῆς τε καὶ δυνατός· ἐγεγαμήκει δὲ θυγα-
 τέρα Θεαγένους Μεγαρέως ἀνδρός, ὃς κατ' ἐκείνους τὸν
 χρόνον ἐτυράννει Μεγάρων. χρωμένῳ δὲ τῷ Κύλῳ ἐν 4

them making needful preparations not indeed a full year, but somewhat less." Cf. Hdt. vii. 39, τὴν μὲν ἀξίαν οὐ λάμψαι, ἐλάσσω δὲ τῆς ἀξίης. If the twofold proceedings at Sparta (c. 67-87 and c. 118-125) are compressed as closely as possible after the battle at Potidaea (c. 62), in Sept. 432, the final resolution cannot be placed earlier than October; and since the invasion of Attica took place in June, 431 (see on ii. 2. 7; 19. 4), seven or eight months must have been spent in preparation. For καθισταμένοις = παρασκευαζομένοις, cf. ii. 6. 3; 94. 11; iii. 28. 17; v. 12. 5.—9. τὸν πόλεμον . . . φανερώς: in distinction from the partial breach of the truce by the Thebans in the attack on Plataea, which took place 80 days before (ii. 19. § 1). See Vömel, Frankf. Herbstpr. 1845, p. 8.

126. Meanwhile the Spartans demand the banishment of the descendants of those who had incurred pollution in the matter of Cylon's attempted usurpation. Narration of this event.

1. ἐπρεσβεύοντο: impf. as introducing the negotiations, which, with various digressions, occupy c. 126-138.

—2. ὅτι μεγίστη πρόφασις: the strongest possible excuse. Cf. c. 141. 4.—3. ἐσακούσωσι: cf. c. 82. 11.—4. πρῶτον μὲν: the correl. to this is ὕστερον δέ in c. 139. 3.—5. τὸ ἄγος ἐλαύνειν: a formula. Cf. c. 127. 1; 128. 2; 135. 3; ii. 13. 9; Soph. O. T. 97, μίasma ἐλαύνειν. τὸ ἄγος = τοὺς ἐναγείς, i.e. τοὺς ἐκγόρους τῶν δρασάντων τὸ ἄγος.—τῆς θεοῦ: sc. τῆς Ἀθηνᾶς.—6. Κύλων ἦν: for the abrupt form of the commencement, see on c. 24. 1; for the fact, cf. Hdt. v. 71. The ancient rhetoricians, admiring the clearness of this narration, said of this writer, λέων ἐγέλασεν ἐνταῦθα. Schol.—Ὀλυμπιονίκης: probably Ol. 35, B.C. 640; his attempt on the Acropolis, Ol. 42, B.C. 612. ἀνὴρ may belong to either the preceding or following word (cf. Hdt. v. 71), but the latter is more likely since Ὀλυμπιονίκης often stands abs. Cf. Plat. Rep. 465 d.—7. τῶν πάλαι: cf. ii. 35. 17.—8. Θεαγένους: on him, see Arist. Pol. viii. 4. 5 (1505 a, 24); Rhet. i. 2. 19; Grote, III. chap. 9, p. 43; Curtius, Hist. of Greece, I. p. 305. He was contemporary with Periander of Corinth.

9. χρωμένῳ: here only in Thuc. for

10 Δελφοῖς ἀνείλεν ὁ θεὸς ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ
καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν. ὁ δὲ παρά τε τοῦ 5
Θεαγένους δύναμιν λαβὼν καὶ τοὺς φίλους ἀναπείσας, ἔπει-
δὴ ἐπῆλθον Ὀλύμπια τὰ ἐν Πελοποννήσῳ, κατέλαβε τὴν
ἀκρόπολιν ὥς ἐπὶ τυραννίδι, νομίσας ἑορτὴν τε τοῦ Διὸς
15 μεγίστην εἶναι καὶ ἑαυτῷ τι προσήκειν Ὀλύμπια νενικηκότι.
εἰ δὲ ἐν τῇ Ἀττικῇ ἢ ἄλλοθί που ἡ μεγίστη ἑορτὴ εἴρητο, 6
οὔτε ἐκεῖνος ἔτι κατενόησε τό τε μαντεῖον οὐκ ἐδήλου
(ἔστι γὰρ καὶ Ἀθηναίοις Διάσια, ἃ καλεῖται Διὸς ἑορτὴ
Μειλιχίου μεγίστη, ἕξω τῆς πόλεως, ἐν ᾗ πανδημεὶ θίουσι,
20 πολλοὶ οὐχ ἱερεῖα, ἀλλὰ θύματα ἐπιχώρια). δοκῶν δὲ ὀρ-
θῶς γιγνώσκειν ἐπεχείρησε τῷ ἔργῳ. οἱ δ' Ἀθηναῖοι αἰσθό- 7
μενοι ἐβοήθησάν τε πανδημεὶ ἐκ τῶν ἀγρῶν ἐπ' αὐτοὺς
καὶ προσκαθεζόμενοι ἐπολιόρκουν. χρόνου δὲ ἐπιγιγνομέ- 8

inquiring of an oracle, and rare in Attic (Aeschin. III. 124), but freq. in Hdt.: i. 46; 47; 53; 85; iii. 57; iv. 150; 151; 157; vii. 141; 220. For this we have ἐπερωτᾶν in c. 25. 3; 118. 20. — 10. τῇ μεγίστῃ: for the art., cf. c. 23. 16.

13. ἐπῆλθον: the plur. with the name of the festival, perhaps as including a number of spectacles. So v. 75. 8, Καρνεῖα ἐτύγχανον ὄντα. But the sing. also occurs where merely a date is given, v. 49. 1; viii. 9. 3. Kühn. 365 b. — τὰ ἐν Πελοποννήσῳ: Schol., τοῦτο προσέθηκεν, ἐπειδὴ ἔστιν Ὀλύμπια καὶ ἐν Μακεδονίᾳ καὶ ἐν Ἀθήναις. — 14. ὥς ἐπὶ τυραννίδι: the personal end indicated by these words is expressed in Hdt. v. 71, ἐπὶ τυραννίδι ἐκόμησε, in the verb. — 15. ἑαυτῷ τι προσήκειν: had some special reference to him. Cf. ii. 29. 10; v. 66. 18. — Ὀλύμπια νενικηκότι: cf. Arist. Rhet. i. 2. 13; ἀναιρεῖν, Hdt. vi. 36; κρατεῖν καὶ ἐστέφθαι, Lucian. de merc. cond. 13; Olympia coronari, Hor. Epist. i. 1. 50.

16. εἴρητο: had been designated, was meant. — 17. οὔτε . . . κατενόησε: for the tense, cf. c. 66. 9; he had not gone on and considered. — τε . . . οὐκ: for οὔτε because the neg. belongs closely to the verb, "would not make plain." See on c. 5. 14. — 18. Διάσια: cf. Ar. Nub. 408, 864; celebrated in Anthesterion, Febr. A. Mommsen, Heortol. p. 19. — 19. Μειλιχίου: mentioned by Arist. de Mund. 7, among the general epithets of Zeus. Xen. An. vii. 8. 4; Pausan. i. 37. 4. — πανδημεὶ: as a general festival of the people, not in all demes. C. Wachsmuth, Rhein. Mus. 23, p. 178, note 31. — 20. θύματα ἐπιχώρια: Schol., τινὰ πέμματα εἰς ζώων μορφὰς τετυπωμένα. Kr. regards πολλοὶ . . . ἐπιχώρια as a gloss. This is not unlikely; but the addition more probably begins at ἕξω τῆς πόλεως. See App.

22. ἐπ' αὐτοὺς: sc. τοὺς ἀμφὶ Κύλωνα. — 23. ἐπιγιγνομένου: being spent over the siege. Cf. iv. 26. 11, ὁ χρόνος

νου οἱ Ἀθηναῖοι τρυχόμενοι τῇ προσεδρεΐᾳ ἀπῆλθον οἱ
 25 πολλοί, ἐπιτρέψαντες τοῖς ἐννέα ἄρχουσι τὴν φυλακὴν
 καὶ τὸ πᾶν αὐτοκράτορσι διαθεῖναι ἢ ἂν ἄριστα διαγι-
 γνώσκωσι· τότε δὲ τὰ πολλὰ τῶν πολιτικῶν οἱ ἐννέα ἄρ-
 χοντες ἔπρασσον. οἱ δὲ μετὰ τοῦ Κύλωνος πολιορκούμε- 9
 νοι φλαύρως εἶχον σίτου τε καὶ ὕδατος ἀπορία. ὁ μὲν 10
 30 οὖν Κύλων καὶ ὁ ἀδελφὸς αὐτοῦ ἐκδιδράσκουσιν· οἱ δ'
 ἄλλοι, ὥς ἐπιέζοντο καὶ τινες καὶ ἀπέθνησκον ὑπὸ τοῦ
 λιμοῦ, καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται τὸν ἐν τῇ ἀκρο-
 πόλει. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων ἐπι- 11
 τετραμμένοι τὴν φυλακὴν, ὥς ἐώρων ἀποθνήσκοντας ἐν

παρὰ λόγον ἐπιγιγνώμενος. — 24. τρυχόμενοι: in iv. 60. 13 and vii. 28. 23 we have the pf. partic. from stem τρυχο-; in iii. 93. 9 and vii. 48. 11 the fut. and aor. from ἐκτρυχο-: these are the only forms in Thuc. of this verb, which often occurs in Hom., the Attic poets (Soph. *Aj.* 604; *O. T.* 666; *Trach.* 110; Eur. *Hipp.* 147; *Hel.* 521; Ar. *Pax*, 989; *Ach.* 68), and in later writers. It is not used by Hdt., and is rare in Attic prose (Xen. *Hell.* v. 2. 4). — οἱ πολλοί: added for precision. Cf. c. 2. 24; 18. 2; 119. 5. — 25. τοῖς ἐννέα ἄρχουσι: at their head was Megacles. Plut. *Sol.* 12. — 26. αὐτοκράτορσι: with unlimited powers for this occasion; i.e. without consulting the people. — ἄριστα: a pred. adj. to an understood εἶναι with a general subj. supplied from what precedes, as is shown by vi. 26. 4. Cf. vi. 8. 15; viii. 67. 18. — 27. τότε δέ: i.e. before the legislation of Solon; from which time the administrative power of the Archons gradually decreased, and was restricted chiefly to judicial functions. Schömann, *Antiq. of Greece*, I. p. 389. Wecklein thinks that in these words we have a

correction of the statement of Hdt. v. 71, that οἱ πρυτάνεις τῶν ναυκράων, οἵπερ ἔνεμον τότε τὰς Ἀθήνας, were charged with the repression of Cylon. Perhaps these officers may have been subordinate to the Archons, and have acted as the agents of the Archon Eponymus in this affair. So Wachsmuth, *Hell. Alt.* I. p. 437. Grote, III. chap. 10, p. 53.

29. φλαύρως εἶχον: only here in Thuc.; cf. Hdt. iii. 129. Thuc. does not use the adj. φλαῦρος, but φαῦλος, though not φαύλως. — 32. καθίζουσιν ἰκέται: see on c. 24. 19. — τὸν βωμόν: of Athena. — 33. ἀναστήσαντες: the regular word for this action. Cf. c. 128. 3; 137. 1; iii. 28. 13; 75. 16, 24. — οἱ τῶν Ἀθηναίων . . . τὴν φυλακὴν: note the very unusual position of the part. gen. between art. and noun. See on c. 9. 4, and Kr. *Spr.* 47, 9, 11. The pass. subj. here from the dat. of person with act., the acc. of thing being retained. G. 197, s. 2; H. 819 b. But the acc. of thing is subj. in v. 31. 14. — 34. ὥς ἐώρων κτέ.: when they saw them near death; the reason of τὸ ἀναστήσαι being that the temple might not be

35 τῷ ἱερῷ, ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν· καθεζομένους δέ τινας καὶ ἐπὶ τῶν σεμνῶν θεῶν [ἐν τοῖς βωμοῖς] ἐν τῇ παρόδῳ διεχρήσαντο. καὶ ἀπὸ τούτου ἐναγείς καὶ ἀλιτήριοι τῆς θεοῦ ἐκεῖνοί τε ἐκαλοῦντο καὶ τὸ γένος τὸ ἀπ' ἐκείνων. ἤλασαν μὲν οὖν 12
40 καὶ οἱ Ἀθηναῖοι τοὺς ἐναγείς τούτους, ἤλασε δὲ καὶ Κλεομένης ὁ Λακεδαιμόνιος ὕστερον μετὰ Ἀθηναίων στασιαζόντων, τοὺς τε ζῶντας ἐλαύνοντες καὶ τῶν τεθνεώτων τὰ ὀστᾶ ἀνελόντες ἐξέβαλον· κατήλθον μέντοι ὕστερον, καὶ τὸ γένος αὐτῶν ἔστιν ἔτι ἐν τῇ πόλει.

127 Τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐκέλευον ἐλαύνειν δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν

polluted with corpses. — 35. ἐφ' ᾧ: see on c. 103. 2. This clause belongs to ἀναστήσαντες. — ἀπαγαγόντες: i.e. to execution. Cf. c. 128. 4; iii. 68. 12; Lat. ducere. — 36. ἐπὶ τῶν σεμνῶν θεῶν: the sanctuary of the Eumenides, which lay between the Acropolis and the Areopagus. Cf. Ar. Eq. 1312, καθῆσθαι μοι δοκῶ ἐπὶ τῶν σεμνῶν θεῶν. Probably Dobree is right in rejecting ἐν τοῖς βωμοῖς as a gloss; they fled to, not sat on, the altars (Plut. Sol. 12, τοῖς βωμοῖς προσφυγόντες). — 37. ἐν τῇ παρόδῳ: to be connected with καθεζομένους; some on the way to execution perceived what was to be their fate, and sought safety at the altars of the Eumenides. — διεχρήσαντο: cf. iii. 36. 15; vi. 61. 17; freq. in Hdt. — 38. ἀλιτήριοι τῆς θεοῦ: probably was the standing designation of those concerned in this crime. Cf. Ar. Eq. 445. The adj. expresses extreme outrage. Dem. xviii. 159; Aeschin. iii. 131. — 39. τὸ γένος: chiefly the Alcmaeonidae, from Megacles who was their head.

40. ἤλασε: note the anaphora. Cf. c. 28. 8; 30. 17; 47. 7; ii. 85. 7. — Κλεομένης κτέ.: after the fall of the Pisistratidae, he supported Isagoras against Clisthenes, the head of the Alcmaeonidae, and compelled him for a short time to flee; B.C. 508, Ol. 68. 1. Hdt. v. 70; Curtius, Hist. of Greece, I. p. 412 ff. So the στάσις here is that of the aristocratic faction. — 42. τοὺς τε ζῶντας: τε connects this with the preceding, and the following καὶ = even. But Kr. after P. brackets ἐξέβαλον. — 43. κατήλθον: see on c. 113. 14. — ὕστερον: probably in the same year, B.C. 508, in consequence of the adherence of the βουλὴ to the constitution. Hdt. v. 72; Grote, IV. chap. 31, p. 92.

127. This demand was specially directed against Pericles.

1. δῆ: so οἶν (c. 26. 1; 51. 1) and δ' οἶν (c. 3. 19; 10. 33; 63. 4), after a considerable digression; here referring to c. 126. 5. — 2. δῆθεν: as they pretended; see on c. 92. 3. Here and in iv. 99. 7 placed before the words

μητέρα καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ῥᾶον σφίσι προ-
 5 χωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. οὐ μέντοι τοσοῦτον ἤλ- 2
 πιζον παθεῖν ἂν αὐτὸν τοῦτο, ὅσον διαβολὴν οἴσειν αὐτῷ
 πρὸς τὴν πόλιν, ὥς καὶ διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέ-
 ρος ἔσται ὁ πόλεμος. ὦν γὰρ δυνατώτατος τῶν καθ' 3
 ἑαυτὸν καὶ ἄγων τὴν πολιτείαν ἡγαντιοῦτο πάντα τοῖς
 10 Λακεδαιμονίοις, καὶ οὐκ εἶα ὑπέικειν, ἀλλ' ἐς τὸν πόλε-
 μον ὥρμα τοὺς Ἀθηναίους.

128 Ἀντεκέλευον δὲ καὶ οἱ Ἀθηναῖοι τοὺς Λακεδαιμονί- 1
 οὺς τὸ ἀπὸ Ταινάρου ἄγος ἐλαύνειν. οἱ γὰρ Λακεδαιμό-
 νιοι ἀναστήσαντές ποτε ἐκ τοῦ ἱεροῦ τοῦ Ποσειδῶνος ἀπὸ

referred to; unusual, but cf. Soph. *Tr.* 382; Eur. *Or.* 1119. — *πρῶτον*: enhancement of the irony; *first of all*, potissimum. Cf. Eur. *Med.* 377; *Phoen.* 886. — *εἰδότες δέ*: from the position this means, *but in fact because they knew*. — 3. *προσεχόμενον αὐτῷ*: sc. *τῷ ἄγει*; an unusual expression, explained by Plut. *Per.* 33, *τὸ ἄγος, ᾧ τὸ μητρόθεν γένος τοῦ Περικλέους ἐνοχον ἦν*. His mother was Agariste, the niece of the Alcmaeonid Clisthenes. Hdt. vi. 131. — 4. *προχωρεῖν*: inf. pres. in sense of fut. after *νομίζοντες*. See on c. 82. 18; 93. 13. But St. reads *ῥᾶον ἂν σφίσι*, and so B., v. H. Sh. thinks the pres. inf. is retained from the dir. disc., comparing iv. 24. 12; viii. 27. 14. — 5. *τὰ ἀπὸ τῶν Ἀθηναίων*: *what they hoped from the Athenians*. Cf. iii. 4. 19; v. 37. 18; vii. 77. 17; viii. 48. 18; 51. 15; 56. 3.

5. *οὐ τοσοῦτον . . . ὅσον*: see on c. 88. 2. — 6. *παθεῖν ἂν . . . οἴσειν*: the former of the limited act of banishment, the latter of enduring disfavour. Cf. c. 140. 28; ii. 64. 21; iii. 13. 28; 38. 12. Herbst, Hamb. Progr., 1867, p. 14. Thuc. uses *φέρειν* in this sense

only with a *thing* for subj. (cf. c. 5. 10; 33. 11; ii. 37. 18; iv. 17. 4; vi. 16. 5); so here *τοῦτο τὸ πρᾶγμα* must be supplied. — 7. *τὴν πόλιν*: = *τοὺς πολίτας*. — *τὴν ἐκείνου ξυμφορὰν*: the Lacedaemonians profess to regard his connexion with the Alcmaeonidae as a misfortune. — *τὸ μέρος*: see on c. 74. 23. — 8. *ἔσται*: emphatic by its position. See on c. 2. 5.

ὦν: always with emphasis when it precedes (cf. c. 21. 5; 124. 4; 130. 2; ii. 2. 11; vi. 15. 9); *since he was undoubtedly the most influential man at that time in Athens*. — 9. *ἄγων*: cf. ii. 65. 34. — 10. *οὐκ εἶα*: cf. c. 28. 9; 52. 13; 133. 13; vi. 72. 7.

128. *Counter-demands of the Athenians. The plans and last fortunes of Pausanias. Chaps. 128-134.*

1, 6. *ἀντεκέλευον . . . ἐκέλευον*: marked anaphora in reference to c. 127. 1. Cf. c. 30. 17. — 2. *τὸ ἀπὸ Ταινάρου ἄγος*: i.e. the guilt which reached Sparta from thence. In 4, however, the expression is local, unless, indeed, it is repeated there by mistake. For the particulars, see Paus. iv. 24. 5, and on the chronology, Kr. *Stud.* I.

Ταινάρου τῶν Εἰλώτων ἰκέτας ἀπαγαγόντες διέφθειραν·
 5 δι' ὃ δὴ καὶ σφίσιν αὐτοῖς νομίζουσι τὸν μέγαν σεισμόν
 γενέσθαι ἐν Σπάρτῃ. ἐκέλευον δὲ καὶ τὸ τῆς Χαλκιοῖκου 2
 ἄγος ἐλαύνειν αὐτούς· ἐγένετο δὲ τοιόνδε· ἐπειδὴ Παν- 3
 σανίας ὁ Λακεδαιμόνιος τὸ πρῶτον μεταπεμφθεὶς ὑπὸ
 Σπαρτιατῶν ἀπὸ τῆς ἀρχῆς τῆς ἐν Ἑλλησπόντῳ καὶ κρι-
 10 θεὶς ὑπ' αὐτῶν ἀπελύθη μὴ ἀδικεῖν, δημοσίᾳ μὲν οὐκέτι
 ἐξεπέμφθη, ἰδίᾳ δὲ αὐτὸς τριήρη λαβὼν Ἑρμιονίδα ἄνευ
 Λακεδαιμονίων ἀφικνεῖται ἐς Ἑλλήσποντον, τῷ μὲν λόγῳ
 ἐπὶ τὸν Ἑλληνικὸν πόλεμον, τῷ δὲ ἔργῳ τὰ πρὸς βασιλέα
 πράγματα πράσσειν, ὥσπερ καὶ τὸ πρῶτον ἐνεχείρησεν,
 15 ἐφίεμενος τῆς Ἑλληνικῆς ἀρχῆς. εὐεργεσίαν δὲ ἀπὸ τοῦδε 4
 πρῶτον ἐς βασιλέα κατέθετο καὶ τοῦ παντὸς πράγματος
 ἀρχὴν ἐποιήσατο· Βυζάντιον γὰρ ἔλὼν τῇ προτέρᾳ πα- 5
 ρουσίᾳ μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν (εἶχον δὲ Μῆδοι
 αὐτὸ καὶ βασιλέως προσήκοντές τινες καὶ ξυγγενεῖς οἱ

152 ff. — 4. ἀπαγαγόντες: see on c. 126. 35. — 5. δι' ὃ δὴ: referring to a well-known fact. — σφίσιν αὐτοῖς: the direct reflexive used for the indirect. Kr. Spr. 51, 2, 7. Cf. ii. 21. 19. — σεισμόν: cf. c. 101. 5. — 6. τῆς Χαλκιοῖκου: sc. Ἀθηνᾶς, from her temple in the citadel, of which Paus., iii. 17. 2, says, τὸν τε ναὸν ὁμοίως καὶ τὸ ἄγαλμα ἐποίησαντο Ἀθηνᾶς χαλκοῦν. Curtius, Pelop. II. 227 ff.

8. τὸ πρῶτον: for the facts, cf. c. 95. § 3-6. — 11. ἄνευ Λακεδαιμονίων: = οὐ κελευσάντων αὐτῶν, c. 131. 3. — 13. τὸν Ἑλληνικὸν πόλεμον: not as in c. 112. 3, but the war still waged by the Greeks against the Persians. The expression is used with reference to the character which Pausanias, the former general of the Hellenes, would wish to give to his movements. Ullrich, Die hell. Kr. p. 22-31. — 14. πράσσειν: loosely connected with ἀφικνεῖ-

ται to express purpose (cf. c. 50. 3; 57. 12), though a different form has intervened, as in c. 72. 6. The verb implies, as often, secret management; here of his negotiations with the Persian king. — 15. τῆς Ἑλληνικῆς ἀρχῆς: the control of all Greece.

εὐεργεσίαν δὲ κτέ.: this is an explanation of ἐνεχείρησε. — ἀπὸ τοῦδε: "from the following circumstance," belongs to both the following members. — 16. κατέθετο: see on c. 33. 6. The aors. κατέθετο and ἐποιήσατο, as in c. 66. 9, to be rendered with 'had.' To the phrase εὐεργεσίαν κατέθετο corresponds, as its pass., κεῖται σοι εὐεργεσία in c. 129. 13. ἐς βασιλέα belongs to εὐεργεσίαν, as in c. 41. 8.

17. τῇ προτέρᾳ παρουσίᾳ: see c. 94. 7. The dat. of time, as in c. 44. 3; ii. 20. 3; iii. 54. 13. Kr. Spr. 48, 2, 9. — 19. προσήκοντες: partic. as subst. with adnominal gen. GMT.

20 ἐάλωσαν ἐν αὐτῷ τότε) τούτους οὓς ἔλαβεν ἀποπέμπει
 βασιλεῖ κρύφα τῶν ἄλλων ξυμμάχων, τῷ δὲ λόγῳ ἀπέ-
 δρασαν αὐτόν. ἔπρασσε δὲ ταῦτα μετὰ Γογγύλου τοῦ 6
 Ἑρετριέως, ᾧπερ ἐπέτρεψε τό τε Βυζάντιον καὶ τοὺς αἰχ-
 μαλώτους. ἔπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέ-
 25 ροντα αὐτῷ· ἐνεγέγραπτο δὲ τάδε ἐν αὐτῇ, ὡς ὕστερον
 ἀνευρέθη· “Πανσανίας ὁ ἡγεμὼν τῆς Σπάρτης τούσδε τέ 7
 σοι χαρίζεσθαι βουλόμενος ἀποπέμπει δορὶ ἐλών, καὶ
 γνώμην ποιοῦμαι, εἰ καὶ σοὶ δοκεῖ, θυγατέρα τε τὴν σὴν
 γῆμαι καὶ σοι Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα ὑποχέι-
 30 ριον ποιῆσαι. δυνατὸς δὲ δοκῶ εἶναι ταῦτα πράξαι μετὰ
 σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων ἀρέσκει, πέμπε
 ἄνδρα πιστὸν ἐπὶ θάλασσαν δι’ οὗ τὸ λοιπὸν τοὺς λό-
 129 γους ποιησόμεθα.” τοσαῦτα μὲν ἡ γραφὴ ἐδήλου. Ξέρ- 1

108, 2, N. 3. — οἱ . . . τότε: by placing
 τότε thus in connexion with what pre-
 cedes, instead of joining it with τού-
 τους, as is usually done, the rel. clause
 gets its full force; “and these were at
 that time taken prisoners.” Bekk.,
 Kr., and B. bracket οἱ on the ground
 that Thuc. uses ἔχειν in this sense
 with only a single subj. But the men-
 tion of προσήκοντες (connexions in gene-
 ral) and ξυγγενεῖς (blood-relations) after
 Μῆδοι is like that of the leaders with
 their troops. — 21. τῶν ἄλλων ξυμμά-
 χων: ἄλλος used as when it implies not
 identity of class with what precedes,
 but only extension of number. Cf.
 ii. 14. 3; 77. 12; iii. 19. 8; iv. 100. 12.
 Kr. Spr. 50, 4, 11. — τῷ λόγῳ: as he
 represented. Cf. ii. 65. 40. — 22. αὐτόν:
 so Hdt. ii. 182, ἀπεδίδρησκον τοὺς Ἀι-
 γύπτου παῖδας.

ἔπρασσε δέ: cf. c. 88. 1. — 23. ᾧπερ:
 with the Vat. Ms. for ᾧ, is very suit-
 able in reference to this important
 agent, the very man to whom. Cf. c.

89. 6. — 24. καὶ ἐπιστολὴν: the or-
 der similar to c. 9. 6; 11. 10; v. 7. 20;
 Dem. iii. 6. — 26. ἀνευρέθη: here
 only in Thuc.; freq. in Hdt., as i. 67;
 137; iv. 44; vii. 8. γ 3; ix. 12.

τούσδε τε: correlative to καὶ γνώ-
 μην ποιοῦμαι. — 27. ἀποπέμπει: the
 easy conjecture of ἀποπέμπω to cor-
 respond with ποιοῦμαι is refuted by a
 similar change of person in Xen. Hell.
 v. 1. 31. Cf. also c. 129. § 3, and the
 treaty in iv. 118. — δορὶ: old and
 poetic form for δόρατι; so in iv. 98.
 27. — 28. γνώμην ποιοῦμαι: form the
 design. Cf. ii. 2. 24; vii. 72. 8. — τὴν
 σὴν: for the order, see on c. i. 6. —
 31. ἀρέσκει: here only in Thuc. with
 acc., but pass. in c. 129. 14 (but freq.
 in Plat., as Theaet. 172 d; 202 c; so
 Soph. Aj. 584); with dat., c. 38. 8;
 iv. 113. 3; 121. 3; v. 37. 13; vi. 24.
 16; vii. 49. 18; viii. 43. 11; 48. 20. —
 32. ἐπὶ θάλασσαν: an oriental desig-
 nation of the coast of Asia Minor in-
 habited by the Greeks.

ξης δὲ ἥσθη τε τῇ ἐπιστολῇ καὶ ἀποστέλλει Ἀρτάβαζον
 τὸν Φαρνάκου ἐπὶ θάλασσαν καὶ κελεύει αὐτὸν τὴν τε
 Δασκυλίτιν σατραπείαν παραλαβεῖν Μεγαβάτην ἀπαλλά-
 5 ξαντα, ὃς πρότερον ἦρχε, καὶ παρὰ Πανσανίαν ἐς Βυζάν-
 τιον ἐπιστολὴν ἀντεπετίθει αὐτῷ ὡς τάχιστα διαπέμψαι
 καὶ τὴν σφραγίδα ἀποδείξαι, καὶ ἦν τι αὐτῷ Πανσανίας
 παραγγέλλη περὶ τῶν ἑαυτοῦ πραγμάτων, πράσσειν ὡς
 ἄριστα καὶ πιστότατα. ὁ δὲ ἀφικόμενος τά τε ἄλλα 2
 10 ἐποίησεν ὥσπερ εἶρητο καὶ τὴν ἐπιστολὴν διέπεμψεν·
 ἀντεγέγραπτο δὲ τάδε· “Ὡδε λέγει βασιλεὺς Ξέρξης Παν- 3
 σανία· καὶ τῶν ἀνδρῶν οὓς μοι πέραν θαλάσσης ἐκ Βυ-
 ζαντίου ἔσωσας κείταί σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ
 ἐς αἰὲ ἀνάγραφτος, καὶ τοῖς λόγοις τοῖς ἀπὸ σοῦ ἀρέ-
 15 σκομαι. καὶ σε μήτε νύξ μήθ’ ἡμέρα ἐπισχέτω ὥστε ἀνεί-

129. 2. Ἀρτάβαζον: the well-known general of Xerxes. Cf. Hdt. vii. 66; viii. 126 ff. — 4. Δασκυλίτιν: this satrapy, so called from Dascylium in Bithynia (Xen. *Hell.* iv. i. 15), comprehended the northern part of Asia Minor; that of Sardis, the southern. — ἀπαλλάξαντα: relieving, superseding. Cf. c. 90. 17. — 5. καὶ . . . ἀντεπετίθει αὐτῷ: and he charged him with a letter in reply (addressed) to Pausanias at Byzantium. As the following inf. depends on the sense of κελεύειν, the const. would have been more regular if ἀντεπετίθει had been expressed as partic. For a similar irregularity, see on c. 16. 2. παρὰ is used of the official address of Pausanias. — 7. τὴν σφραγίδα: i.e. the impression of the royal seal on the letter. Cf. Xen. *Hell.* vii. i. 39. — 8. ἑαυτοῦ: i.e. βασιλέως: here an indirect reflexive (cf. c. 128. 5), οὐδ being found only in Plato. Kr. *Spr.* 51, 2, 4 and 5.

11. ὧδε λέγει κτέ.: the same direct

beginning, without a χαίρειν in the letter of Amasis to Polycrates, Hdt. iii. 40. See Bernays, *Die Heraclit. Briefe*, p. 118. — 12. τῶν ἀνδρῶν: in regard to these men, depending loosely on εὐεργεσία. — 13. κείταί σοι εὐεργεσία: pf. pass. of (κατα)τίθεσθαι, c. 128. 16, the service is laid up, preserved; the execution of this is expressed in ἀνάγραφτος (accent as ἀνάδοτος, iii. 52. 9, and both in meaning of past partic.; Kühn. 147 c, B). Cf. Hdt. viii. 85, Φύλακος εὐεργέτης βασιλέος ἀνεγράφη. Such benefactors ὀροσάγγαι καλέονται Περσιστί. — 14. ἐς αἰὲ: cf. ἐς ἔπειτα, c. 130. 10; ἐς αἰῶνις, iv. 63. 8. — τοῖς ἀπὸ σοῦ: see on c. 37. 5. — 15. μήτε νύξ κτέ.: in oriental style. Cf. Hdt. v. 23. — ἐπισχέτω: trans. hinder. Cf. iv. 5. 5. Prob. aor. Kühn. 397, 3. The pres indic. ἐπίσχει in iii. 45. 15. — ἀνεῖναι: become slack in: usually with acc. of subst. Cf. iv. 27. 8, φυλακὴν. Xen. *Mem.* ii. i. 33, μεθιδᾶσι τὰ δέοντα πράττειν. —

ναι πράσσειν τι ὧν ἐμοὶ ὑπισχνεῖ, μηδὲ χρυσοῦ καὶ ἀργύρου δαπάνη κεκωλύσθω μηδὲ στρατιᾶς πλήθει, εἴ ποί δεῖ παραγίγνεσθαι, ἀλλὰ μετ' Ἀρταβάζου ἀνδρὸς ἀγαθοῦ, ὃν σοι ἔπεμψα, πράσσειε θαρσῶν καὶ τὰ ἐμὰ καὶ τὰ σὰ
 130 ὅπη κάλλιστα καὶ ἄριστα ἔξει ἀμφοτέροις." ταῦτα λαβὼν ὁ Πανσανίας τὰ γράμματα, ὧν καὶ πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν Πλαταιᾶσιν ἡγεμονίαν, πολλῶ τότε μᾶλλον ἦρτο καὶ οὐκέτι ἐδύνατο
 5 ἐν τῷ καθεστηκότι τρόπῳ βιοτεύειν, ἀλλὰ σκευὰς τε Μηδικὰς ἐνδυνάμενος ἐκ τοῦ Βυζαντίου ἐξῆι καὶ διὰ τῆς Θράκης πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρουν τράπεζάν τε Περσικὴν παρετίθετο, καὶ κατέχειν τὴν διάνοιαν οὐκ ἐδύνατο, ἀλλ' ἔργοις βραχέσι προυδήλου ἂ τῇ

16. ὑπισχνεῖ: this form of the second sing. mid. is rightly preferred by St. to -νῇ of Mss. So also in vi. 14. 1, ἡγεῖ should be written; the only instances in Thuc. of this person.—17. κεκωλύσθω: sc. τοῦτο, ὃ πράσσειν μέλλεις, unless the verb is to be taken impers., let there be no impediment. Cf. iv. 14. 14, and see on c. 46. 1.—19. ἔπεμψα: the past from the point of view of the reader. Cf. c. 23. 21. GMT. 17, 2, n. 5; H. 838; Kr. Spr. 53, 10, 1.

130. 2. τὰ γράμματα: = τὴν ἐπιστολήν, which is used with it in vii. 8. 12, 15. Cf. also c. 133. 1; 137. 20.—3. ὑπὸ τῶν Ἑλλήνων: ὑπό with ἀξίωμα in pass. sense. Cf. vi. 15. 10; and so with δόξασμα in c. 141. 34; with ἀρχή, ii. 65. 40; with φυγή in viii. 64. 14. The partic. ὧν (see on c. 127. 8) here and vi. 15. 9, of the impf., being held as he was before in high consideration, heightens the following climax.—Πλαταιᾶσιν: locative. G. 61, n. 2; H. 220.—4. ἦρτο: αἵρεσθαι, rare in Attic in metaphorical sense, = ἐπαίρεσθαι (c. 120. 19; iv. 18. 17), is freq. later.

Cf. Plut. Fab. 8; Aemil. 12; also the epigram in vi. 59. 16. There is no proper opposition here; for he grew not in the estimation of others, but in his own self-conceit: and οὐκέτι ἐδύνατο refers to the moral feebleness of vanity.—5. ἐν: within the limits of.—τῷ καθεστηκότι τρόπῳ: the style established and traditional among the Greeks. Cf. τὰ καθεστῶτα νόμιμα, c. 132. 9; iii. 9. 1; 56. 5.—σκευὰς Μηδικὰς: the rare pl. points to the various articles of Eastern costume (see on c. 2. 12), and the verb ἐνδύεσθαι probably to the ἀναξυρίδες (Xen. Cyr. viii. 3. 13) as well as to the κάλυδνς.—7. ἐδορυφόρουν: with acc. Cf. Hdt. ii. 168; iii. 127; Plat. Rep. 575 b.—8. τράπεζάν τε: the third member, not related to the following καί.—παρετίθετο: had placed before him, the mid. with causative meaning. G. 199, n. 2; H. 815; Kühn. 374, 7.—κατέχειν: cf. ii. 65. 33; iii. 62. 13; iv. 130. 27.—τὴν διάνοιαν: his real purpose. Cf. c. 132. 20; ii. 20. 19; iv. 52. 10.—9. βραχέσι: trifling,

- 10 γνώμη μειζόνως ἐς ἔπειτα ἔμελλε πράξειν. δυσπρόσοδόν 2
 τε αὐτὸν παρείχε καὶ τῇ ὀργῇ οὕτω χαλεπῇ ἐχρῆτο ἐς
 πάντας ὁμοίως ὥστε μηδένα δύνασθαι προσιέναι· διόπερ
 καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥκιστα ἡ ξυμμαχία μετέστη.
 131 οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι τό τε πρῶτον δι' αὐτὰ 1
 ταῦτα ἀνεκάλεσαν αὐτόν, καὶ ἐπειδὴ τῇ Ἑρμιονίδι νηὶ τὸ
 δεύτερον ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαί-
 νετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βία ὑπ' Ἀθηναίων
 5 ἐκπολιορκηθεὶς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς
 δὲ Κολωνὰς τὰς Τρωάδας ἰδρυθεὶς πράσσων τε ἐσηγγέλ-
 λετο αὐτοῖς πρὸς τοὺς βαρβάρους καὶ οὐκ ἐπ' ἀγαθῷ τὴν

Cf. c. 14. 11; 117. 11. Here these are innovations in his mode of life. — τῇ γνώμῃ: belongs to ἔμελλε, *what in his heart he purposed*. — 10. μειζόνως: so iv. 19. 16; vi. 27. 9. On a larger scale than was permitted by ordinary Hellenic relations. This is the only form of this adv., μεῖζον being probably always adj. Cf. other similar advs., μειόνως, Soph.; βελτιόνως, καλλιόνως, ἐλασσόνως, Plat.; κρείσσονως, Antiph.; ἐχθιόνως, Xen. See Kühn. 158, note 1. — ἐς ἔπειτα: see on c. 123. 2; usually ἐς τὸ ἔπειτα, ii. 64. 27; iv. 18. 22; 64. 21.

11. τε: inferential, *and so*. — ὀργῇ: in the old, chiefly poetic, sense of *temper*. Cf. c. 140. 3; iii. 82. 19; viii. 83. 15. — χαλεπῇ: *harsh, imperious*. — 12. δύνασθαι: *i.e.* without disagreeable consequences. Kr. proposes to omit δύνασθαι and bring προσιέναι from προσίημι, 'to admit to his presence.' But would not this rather be προσίσθαι? — 13. ἡ ξυμμαχία μετέστη: see c. 95. § 4, τοὺς ξυμμάχους μετατάξασθαι.

131. 1. αἰσθόμενοι: see on c. 95. 21. — τό τε πρῶτον: *not only the first time*; c. 95. 9. — 2. ἀνεκάλεσαν: *had*

they recalled him; though in parataxis, really a prot. to what follows. Cf. c. 126. 17; 128. 16. P. reads ἀνεκαλέσαντο with some Mss., which is less common; not used elsewhere by Thuc. in this sense. We have μεταπέμπεσθαι in c. 95. 9; 128. 8. — τῇ Ἑρμιονίδι: the art., because known from c. 128. 11. — 4. βία . . . ἐκπολιορκηθεὶς: *forcibly dislodged*. He was forced to retire from Byzantium, where he had established himself, c. 128. 17. We must not think of a regular siege. — 6. Κολωνάς: see Strab. xiii. i. 19; Pausan. x. 14. 1: with the fem. noun τὰς Τρωάδας used as adj. (cf. Ἰάς, iv. 61. 10; Ἑλλάς, vi. 62. 9, and see Kühn. 405, 1), to distinguish it from places in Phocis and Thessaly. — ἰδρυθεὶς: often used of troops taking up a position (cf. iii. 72. 8; iv. 42. 9; 44. 11; 131. 2), and then mostly with ἐπὶ with the gen. For ἐς, see on c. 87. 7. — πράσσων: and ποιούμενος in pers. const. with the pass. ἐσηγγέλλετο. Cf. iii. 16. 12; and see Kühn. 482, 4; 484, 17; Kr. Spr. 56, 7, 3. — 7. πρὸς: *with*, of negotiations. Cf. ii. 5. 32; iii. 28. 11; iv. 68. 14. As applied to a number of people, ἐς

μονήν ποιούμενος, οὕτω δὲ οὐκέτι ἐπέσχον, ἀλλὰ πέμψαν-
 τες κήρυκα οἱ ἔφοροι καὶ σκυτάλην εἶπον τοῦ κήρυκος μὴ
 10 λείπεσθαι, εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάτας προαγο-
 ρεύειν. ὁ δὲ βουλόμενος ὡς ἤκιστα ὑποπτος εἶναι καὶ 2
 πιστεύων χρήμασι διαλύσειν τῇ διαβολῇ ἀνεχώρει τὸ
 δεύτερον ἐς Σπάρτην. καὶ ἐς μὲν τὴν εἰρκτὴν ἐσπίπτει
 τὸ πρῶτον ὑπὸ τῶν ἐφόρων (ἔξεστι δὲ τοῖς ἐφόροις τὸν
 15 βασιλέα δρᾶσαι τοῦτο), ἔπειτα διαπραξάμενος ὕστερον
 ἐξῆλθε καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βουλομένοις
 132 περὶ αὐτὸν ἐλέγχειν. καὶ φανερόν μὲν εἶχον οὐδὲν οἱ 1
 Σπαρτιάται σημεῖον, οὔτε οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις,
 ὅτῳ ἂν πιστεύσαντες βεβαίως ἐτιμωροῦντο ἄνδρα γένους
 τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα
 5 (Πλείσταρχον γὰρ τὸν Λεωνίδου ὄντα βασιλέα καὶ νέον
 ἔτι ἀνεψιὸς ὦν ἐπετρόπευεν), ὑποψίας δὲ πολλὰς παρεῖχε 2

may also be used. Cf. c. 132. 21. — ἐπ' ἀγαθῷ: cf. c. 34. 4; 126. 14. — 8. οὕτω δὲ: see on c. 49. 30. — ἐπέσχον: intr., delay. Cf. c. 90. 20; iv. 78. 29. See on c. 129. 15. — 9. σκυτάλην: Schol., ξύλον στρογγύλον ἐξεσμένον ἐπίμυκας, which by means of a strap wound around it and then written on, served the Spartans as a means of secret communication. Plut. Lys. 19; Nep. Paus. 3. 4; A. Gell. xvii. 9. 6. Pausanias was still in possession of the staff, probably as guardian of the young king Plistarchus. — εἶπον: = first ἐκέλευον and then ἀπήγγειλαν. Cf. προεἶπον, c. 26. 20. — μὴ λείπεσθαι, not to remain behind. More usual ἀπολείπεσθαι. — 10. εἰ δὲ μή: see on c. 28. 10.

12. διαλύσειν: cf. iii. 83. 5; iv. 118. 36. διαλύεσθαι with pl. subject and reciprocal operation, c. 140. 17; 145. 6; v. 80. 2. — 13. ἐσπίπτει: pass. to ἐσβάλλειν, after analogy of ἐκπίπτειν,

c. 2. 23; ii. 27. 7; iii. 68. 17. Cobet, Mnem. 12, p. 129 ff. — 14. τὸν βασιλέα: of course, therefore, the guardian of the king. — 15. δρᾶσαι: see on c. 5. 12. ποιεῖν is more common with a double acc. — ἔπειτα: the next step after τὸ πρῶτον; ὕστερον, after some while. — διαπραξάμενος: the object to be supplied out of the result itself (ἐξῆλθε). Cf. iii. 82. 66; v. 89. 7. Schol., διακρουσάμενος τὴν κατηγορίαν. Grote, V. chap. 44, p. 125, with the Schol., thinks by bribery. — 16. ἐξῆλθε καὶ καθίστησιν: on the change of tense, see Kühn. 386, 6. — τοῖς βουλομένοις: pl.; so in iv. 118. 9; usually sing. Cf. c. 26. 3, 20; ii. 34. 10; iii. 66. 2; iv. 26. 15. — 17. περὶ αὐτόν: as in c. 135. 6, τῶν περὶ Πανσανίαν ἐλέγχων.

132. 3. ὅτῳ ἂν κτέ.: ἂν belongs to ἐτιμωροῦντο (would have undertaken to punish), βεβαίως to πιστεύσαντες. — 4. τοῦ βασιλείου: on the order, see on c. 1. 6. — 6. ἀνεψιὸς ὦν: see on c. 94. 1. —

τῇ τε παρανομία καὶ ζηλώσει τῶν βαρβάρων μὴ ἴσος βού-
 λεσθαι εἶναι τοῖς παροῦσι, τά τε ἄλλα αὐτοῦ ἀνεσκόπουν
 εἴ τί πού ἐξεδεδιήτητο τῶν καθεστώτων νομίμων καὶ ὅτι
 10 ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ
 Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἠξίωσεν ἐπιγράψα-
 σθαι αὐτὸς ἰδία τὸ ἐλεγείον τόδε·

Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,

Παυσανίας Φοῖβῳ μνήμ' ἀνέθηκε τόδε.

15 τὸ μὲν οὖν ἐλεγείον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθύς 3

ἐπετρόπευεν: has the acc. in Attic writers (Ar. *Eq.* 212; Plat. *Rep.* 519 b), the gen. in Hdt. i. 65. — ὑποψίας: grounds for suspicion, opp. to φανερόν σημείον. For pl. of abstracts, see Kühn. 348, 3 c; Kr. *Spr.* 44, 3, 4. — 7. παρανομία: violation rather of custom than of law. So vi. 15. 15; 28. 13, of Alcibiades. — ζηλώσει: united to παρανομία by the single art. (see on c. 120. 10) as defining it; though in strictness τε after τῇ demands a second art. — ἴσος εἶναι τοῖς παροῦσι: to acquiesce in things as they were, the established arrangements. Cf. vi. 16. 18; viii. 89. 24. παροῦσι is neut., as in c. 123. 3. — 8. τά τε ἄλλα: τε stands here as copulative conj. and also as correl. to the following καί. But Ullrich, *Beitr.*, 1862, p. 34, inserts καί before τά. This, Stahl adopts, and B. approves. P. regards τε as only the copula. — αὐτοῦ: in him. Cf. c. 68. 7, τῶν λεγόντων. — ἀνεσκόπουν: of inquiry into the past. Cf. vii. 42. 24. — 9. ἐξεδεδιήτητο: in pf. and plpf. the double aug. probably without exception (cf. vii. 77. 10; Dem. xxi. 85), but not so consistently in aor.; διήτησα and ἐδιήτησα, διητήθην (vii. 87. 15) and ἐδιητήθην. — τῶν νομίμων: gen. depending on ἐξεδεδιήτητο, imitated by Dion. H. *A. R.* v. 74, μηδὲν ἐκδικαιώμενος τῶν πα-

τρίων. — 10. τὸν τρίποδα: cf. Hdt. ix. 81, ὁ τρίπους ὃ χρύσεος, ὃ ἐπὶ τοῦ τρικάρηνου ὕφιος τοῦ χαλκεύου ἐπεστεῶς. The gold tripod was carried off by the Phocians in the sacred war (Pausan. x. 13. 5), but the bronze pillar of three intertwined snakes was removed by Constantine to Byzantium, and placed in the hippodrome, the modern Atmeidan. Gibbon, chap. 17, note 48. This remarkable monument, completely brought to light in 1856, contains the names of all the Greek states which took part in the Persian war. The ἐλεγείον (acc. to Pausan. iii. 8. 1, composed by Simonides) was probably on the tripod itself, while the Lacedaemonians ἐπέγραψαν (16) on the pillar. O. Frick, *N. Jahrb. Spplbd.* 3, Heft 4, 1859; Hicks, *Inscr.* p. 11. — 11. ἀπὸ τῶν Μήδων: short for ἐκ τῶν Μηδικῶν λαφύρων. — ἀκροθίνιον: pl. in Hdt. i. 86; 90; viii. 121; 122; sing. in Eur. *Phoen.* 282; Plut. *Mar.* 23; the choice part of the booty. — ἠξίωσεν ἐπιγράψασθαι: he presumed (an exaggeration of the meaning of c. 22. 9) to have inscribed; mid. as in c. 130. 8; 134. 23. — 12. ἰδία: without authority of the state, opp. to δημοσία, as c. 128. 11; ii. 65. 6; iv. 121. 6.

15. ἐξεκόλαψαν: like the simple κολάπτειν applied to erasure from

τότε ἀπὸ τοῦ τρίποδος τοῦτο καὶ ἐπέγραψαν ὀνομαστὶ
 τὰς πόλεις ὅσαι ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ
 ἀνάθημα¹ τοῦ μέντοι Πausανίου ἀδίκημα καὶ τότε ἔδόκει
 εἶναι, καὶ ἐπειδὴ ἐν τούτῳ καθειστήκει, πολλῷ μᾶλλον
 20 παρόμοιον πραχθῆναι ἐφαίνετο τῇ παρούσῃ διανοίᾳ.
 ἐπυνθάνοντο δὲ καὶ ἐς τοὺς Εἰλωτας πράσσειν τι αὐτόν, 4
 καὶ ἦν δὲ οὕτως· ἐλευθέρωσίν τε γὰρ ὑπισχνεῖτο αὐτοῖς
 καὶ πολιτείαν, ἣν ξυνεπαναστῶσι καὶ τὸ πᾶν ξυγκατερ-
 γάσσονται. ἀλλ' οὐδ' ὥς οὐδὲ τῶν Εἰλώτων μηνυταῖς 5
 25 τισι πιστεύσαντες ἠξίωσαν νεώτερόν τι ποιεῖν ἐς αὐτόν,
 χρώμενοι τῷ τρόπῳ ᾧπερ εἰώθασιν ἐς σφᾶς αὐτούς, μὴ
 ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου ἄνευ ἀναμφισβητή-
 των τεκμηρίων βουλευσαί τι ἀνήκεστον, πρὶν γε δὴ αὐτοῖς,
 ὥς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπιστολὰς
 30 πρὸς Ἀρτάβαζον κομιεῖν, ἀνὴρ Ἀργίλιος, παιδικά ποτε
 ὢν αὐτοῦ καὶ πιστότατος ἐκείνῳ, μηνυτῆς γίγνεται, δεί-

metal or from stone. — 17. ξυγκαθε-
 λούσαι: Hdt. viii. 82, of the same fact
 says, ἐν τοῖσι τὸν βάρβαρον κατελοῦσι.
 — 18. τοῦ μέντοι Πausανίου: in opp.
 to his action; though the inscription
 could be erased, yet he was not him-
 self free from guilt. The subj. of
 ἔδόκει is the before-mentioned action,
 τὸ ἐπιγράψασθαι ἰδίᾳ κτέ., to which ἀδί-
 κημα εἶναι is pred. We must therefore
 read καὶ τότε for καὶ τοῦτ'. See App.
 — 19. ἐν τούτῳ: Schol., ἐν τῇ κατη-
 γορίᾳ τοῦ Μηδισμοῦ. — 20. παρόμοιον:
 see on c. 80. 8. — πραχθῆναι: with
 allusion to his secret intrigues. — δια-
 νοία: as in c. 130. 8.

21. ἐς ... πράσσειν: see on c. 65. 12;
 131. 7. — 22. καὶ ἦν δὲ οὕτως: in this
 combination of particles (cf. ii. 36. 2;
 iv. 24. 5; vi. 71. 12; vii. 56. 10; viii.
 67. 19) καὶ is not the copula, but even,
 here emphasizing the fact as opp. to

conjecture, and δέ, now, expegetic. —
 23. τὸ πᾶν: his whole plan. Cf. c.
 72. 6; 126. 26; v. 30. 6.

24. οὐδὲ ... πιστεύσαντες: explains
 οὐδ' ὥς, since so far the source of their
 knowledge has not been named. —
 25. νεώτερόν τι ποιεῖν: = νεωτερίζειν,
 c. 58. 3. Cf. ii. 6. 7; iv. 51. 3. — 26.
 ᾧπερ εἰώθασιν: sc. χρῆσθαι. — μὴ τα-
 χεῖς εἶναι: not to be over-hasty; with
 inf. as in c. 118. 11. — 27. ἀνδρὸς
 Σπαρτιάτου: of the Dorian stock. —
 28. τι ἀνήκεστον: a euphemism for
 capital punishment. Cf. iii. 39. 40; iv.
 20. 2. — πρὶν γε δὴ: more forcible than
 πρὶν δὴ, c. 118. 13, with which accords
 the pres. γίγνεται. GMT. 67, 1; H. 924
 a. — 29. βασιλεῖ: dat. with ἐπιστολὰς.
 Cf. c. 5. 6, τοῖς ἀσθενέσι τροφῆς. — ἐπι-
 στολὰς: of a single letter. Cf. viii.
 39. 15. — 30. Ἀργίλιος: from Argilos
 in Chalcidice. — 31. πιστότατος: i.e.

σας κατὰ ἐνθύμησίν τινα ὅτι οὐδεὶς πω τῶν πρὸ ἑαυτοῦ
 ἀγγέλων πάλιν ἀφίκετο, καὶ παραποιησάμενος σφραγίδα,
 ἵνα, ἣν ψευσθῇ τῆς δόξης ἢ καὶ ἐκείνός τι μεταγράψαι
 35 αἰτήσῃ, μὴ ἐπιγνῶ, λύει τὰς ἐπιστολάς, ἐν αἷς ὑπονοήσας
 τι τοιοῦτο προσεπεστάλθαι καὶ αὐτὸν εὗρεν ἐγγεγραμμέ-
 133 νον κτείνειν. τότε δὴ οἱ ἔφοροι δείξαντος αὐτοῦ τὰ γράμ- 1
 ματα μᾶλλον μὲν ἐπίστευσαν, αὐτήκοοι δὲ βουλευθέντες
 ἔτι γενέσθαι αὐτοῦ Πausανίου τι λέγοντος, ἀπὸ παρα-
 σκευῆς τοῦ ἀνθρώπου ἐπὶ Ταίναρον ἰκέτου οἰχομένου καὶ
 5 σκηνησαμένου διπλὴν διαφράγματι καλύβην, ἐς ἣν τῶν [τε]

up to this time; fear for his own safety first changed him. — ἐκείνω: after αὐτοῦ on account of the change of case, to avoid the repetition of the same word. Cf. c. 138. 29; iv. 29. 17; v. 30. 22; vi. 61. 21; Plat. Prot. 310 d; Phaed. 60 d; 111 b. — μνηστῆς γίνε-ται: assumes the part of an informer, a stronger μνηστῆς. See on c. 35. 12. After this statement of the essential fact, the narrative returns in δείσας . . . ἀφίκετο to the motive of it; and since this suggested the mention of the immediate results, we have with a second finite verb (λύει τὰς ἐπιστολάς) a report of what was really antecedent in time. Cf. a similar violation of the order of time in c. 9. § 2. — 32. κατὰ ἐνθύμησίν τινα: because he had observed with misgiving. — 34. τι μεταγράψαι: to change something in the letter. But in iv. 50. 7 the mid. means 'to translate.' — 35. ἐν αἷς ὑπονοήσας τι κτέ.: in which, as he had conjectured that some such special instruction was enjoined, he actually found himself set down for death. καὶ is to be referred rather to the whole following clause than to αὐτόν alone, though this is accentuated by its position and by the reference to earlier messen-

gers. — 36. ἐγγεγραμμένον: masc. in agreement with αὐτόν, for κτείνειν = interficiendum. Cf. παρέχω ἑμαυτὸν ἐρωτᾶν, praebeo me interrogandum. Kühn. 473, 7; Kr. Spr. 55, 3, 14, 20.

133. 1. τότε δὴ: so with Vat. better than δέ, pointing back to c. 132. 28, πρὶν γε δὴ . . . γίγνεται. — 2. μᾶλλον μὲν ἐπίστευσαν: cf. 132. 24, οὐδὲ . . . ἐπίστευσαν. — 3. Πausανίου: governed by αὐτήκοοι, like ἀκούειν. Kühn. 417, note 6; Kr. Spr. 47, 26, 1. — ἀπὸ παρασκευῆς: by agreement, ex composito. Cf. iv. 130. 20, ἀπὸ προεξη-μένον τινός. — 4. ἰκέτου οἰχομένου: to be taken in close connexion, as c. 24. 19, ἰκέται καθεδόμενοι. — 5. σκηνησα-μένου: from σκηνεῖσθαι (or σκηνᾶσθαι), elsewhere probably intr. (cf. ii. 52. 9; Plat. Rep. 621 a; Legg. 866 d; the word does not occur in Hdt., and only in active forms in Xen., An. iv. 5. 33; vii. 3. 15; Cyr. iv. 2. 11; Hell. iv. 6. 7, but always intr.), must here be taken trans., having prepared for temporary occupation. But the conjecture of Madvig (Adv. I. 309), σκευασαμένοι, which Sh. also proposed, would be simpler and easier. — διπλὴν διαφράγματι καλύβην: a hut divided in two

ἐφόρων ἐντός τινας ἔκρυψε, καὶ Πανσανίου ὡς αὐτὸν ἐλ-
θόντος καὶ ἐρωτῶντος τὴν πρόφασιν τῆς ἱκετείας ἦσθον-
το πάντα σαφῶς, αἰτιωμένου τοῦ ἀνθρώπου τά τε περὶ
αὐτοῦ γραφέντα καὶ τὰλλ' ἀποφαίνοντος καθ' ἕκαστον,
10 ὡς οὐδὲν πώποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις
παραβάλοιτο, προτιμηθείη δ' ἐν ἴσῳ τοῖς πολλοῖς τῶν
διακόνων ἀποθανεῖν, κακείνου αὐτὰ ταῦτα ξυνομολογοῦν-
τος καὶ περὶ τοῦ παρόντος οὐκ ἐώντος ὀργίζεσθαι, ἀλλὰ
πίστιν ἐκ τοῦ ἱεροῦ διδόντος τῆς ἀναστάσεως καὶ ἀξιού-
15 τος ὡς τάχιστα πορεύεσθαι καὶ μὴ τὰ πρασσόμενα δια-
134 κωλύειν. ἀκούσαντες δὲ ἀκριβῶς τότε μὲν ἀπῆλθον οἱ 1
ἔφοροι, βεβαίως δὲ ἤδη εἰδότες ἐν τῇ πόλει τὴν ξύλλη-
ψιν ἐποιοῦντο. λέγεται δ' αὐτὸν μέλλοντα ξυλληφθῆσε-
σθαι ἐν τῇ ὁδῷ, ἐνὸς μὲν τῶν ἐφόρων τὸ πρόσωπον προσ-

by an intervening partition. — τῶν [τε] ἐφόρων: the τε though found in all Mss. should be rejected with St. and P.; so Kr. and v. H. The two participial clauses, βουλευθέντες κτέ. and Πανσανίου . . . ἐλθόντος κτέ. form a proper antecedent to ἦσθοντο κτέ., which τε only obscures. — 6. ἐντός: proleptically used with ἐς ἦν . . . ἔκρυψε, the position which is the result of the action being anticipated. Cf. iv. 129. 16, ἐξεστρατοπεδευμένοι ἔξω τῆς πόλεως, where, however, Cl. in his text omits ἐξ. — 8. πάντα: as elucidated in the following participial clauses. — σαφῶς: placed at the end for emphasis, no more doubt remaining. Cf. c. 77. 19. — αἰτιωμένου: with acc. Cf. c. 123. 2; v. 30. 5. — 11. παραβάλοιτο: like the Homeric παρατίθεσθαι (β 237; γ 74), to place at hazard — lit., on the table where dice are thrown —; in mid., at one's own cost or by one's own fault; so to bring into danger, compromise. Cf. ii. 44. 16; iii. 14. 5;

65. 12. — προτιμηθείη: by its position strongly contrasts service with payment, with bitter irony; *his preferment was to die just like the ruck of his servants*. — 12. αὐτὰ ταῦτα: *the very fact*. Bekk., seeing no reason for this emphasis, conjectured αὐτὰ ταῦτα τε; easier would be αὐτῷ ταῦτα, or with Tilmanns, αὐτοῦ ταῦτα. — 13. οὐκ ἐώντος: *urging him not*. Cf. c. 127. 10; vi. 72. 7. — 14. διδόντος: *offering, promising*. Cf. c. 33. 25; iv. 86. 8. — τῆς ἀναστάσεως: (cf. c. 126. 33) depends on πίστιν, “an assurance of safety in his quitting,” and explained by ἐκ τοῦ ἱεροῦ, which is so placed for emphasis. It was all-important to Pausanias to put an end to this strange ἱκετεία. — 15. τὰ πρασσόμενα: *i.e. πρὸς βασιλέα* (c. 131. 6), not ἐς τοὺς Εἰλωτας (c. 132. 21).

134. 2. βεβαίως: *i.e. with sure grounds of proof, which were wanting* in c. 132. 1. — 3. ἐποιοῦντο: *impf., as in c. 26. 23; 48. 2; 107. 11;*

5 *ιόντος* ὡς εἶδε, γνῶναι ἐφ' ᾧ ἐχώρει, ἄλλου δὲ νεύματι
 ἀφανεῖ χρησαμένου καὶ δηλώσαντος εὐνοία, πρὸς τὸ ἱερὸν
 τῆς Χαλκιοίκου χωρῆσαι δρόμῳ καὶ προκαταφυγεῖν ἦν
 δὲ ἐγγὺς τὸ τέμενος. καὶ ἐς οἶκημα οὐ μέγα ὃ ἦν τὸ
 ἱεροῦ ἐσελθόν, ἵνα μὴ ὑπαίθριος τάλαιπωροίη, ἡσύχαζεν.
 10 οἱ δὲ τὸ παραντίκα μὲν ὑστέρησαν τῇ διώξει, μετὰ δὲ 2
 τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφείλον καὶ τὰς θύ-
 ρας, ἔνδον ὄντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἴσω,
 ἀπωκοδόμησαν, προσκαθεζόμενοι τε ἐξεπολιόρκησαν λιμῶ.
 καὶ μέλλοντος αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῷ οἰκῇ- 3
 15 ματι, αἰσθόμενοι τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνουν
 ὄντα καὶ ἐξαχθείς ἀπέθανε παραχρήμα. καὶ αὐτὸν ἐμέλ- 4
 λησαν μὲν ἐς τὸν Καιάδαν οὐπὲρ τοὺς κακούργους ἐμβάλ-

113. 7; *they made preparations for.* — 5. ὡς εἶδε: for this position of the conj., see on c. 77. 4. — ἐφ' ᾧ: of purpose, as c. 3. 9; 34. 4; 126. 14; 131. 8; iii. 63. 3; vi. 28. 10. — 6. ἀφανεῖ: *i.e. hardly perceptible to any one else.* — δηλώσαντος: cf. c. 82. 4; 90. 10; *giving him to understand their purpose.* — 7. τῆς Χαλκιοίκου: see on c. 128. 6. — προκαταφυγεῖν: *outran his pursuers and escaped.* Lycurg. *Leocr.* 128, φθάσαι καταφυγόντα. — 8. οἶκημα: this must have been, as the subsequent treatment of it shows, a building subordinate to the temple, not a part of the temple itself. Cf. ii. 4. 24; iv. 47. 9. — 9. ὑπαίθριος: *adv. meaning expressed by local, as often by temporal adj.* See on c. 12. 3; 61. 18.

11. τὸν ὄροφον: in iv. 48. 10, Thuc. uses τὴν ὀροφήν. — 12. ἔνδον ὄντα τηρήσαντες: cf. ii. 83. 8; vi. 100. 10; viii. 108. 22; he might leave the chamber whether, as Schol. says, ἐξῆει εἰς τὸ ἱερὸν πολλάκις, or for other purposes. — ἀπολαβόντες εἴσω: *i.e. cutting him off after he had got within.* But Cobet

brackets these words, thinking that εἴσω is used for ἔνδον, which “*nunquam apud bonos scriptores legitur.*” — 13. ἀπωκοδόμησαν: cf. vii. 73. 8. — προσκαθεζόμενοι τε: (the third particular) cf. c. 11. 14; 26. 19; 61. 8; 126. 23. — ἐξεπολιόρκησαν λιμῶ: they starved him out; different from c. 94. 6; 131. 5.

14. ἀποψύχειν: *to expire; rare in Attic prose.* Hom. ω 348; Soph. *Aj.* 1031 with βίον. — ὥσπερ εἶχεν: *just as he was; an expression indicating immediate action, generally with the implication that something more might have been expected.* Cf. ii. 4. 28; iii. 30. 3; vi. 57. 10; viii. 42. 1; sometimes, as viii. 41. 16, strengthened by εὐθύς. — 15. αἰσθόμενοι: see on c. 95. 21. The particles τε — καὶ distinguish markedly the last particulars; he was brought out still living, and died immediately after. See Herbst, *Philol.* 16, p. 306 ff. — ἔτι ἔμπνουν: cf. v. 10. 52.

17. Καιάδαν: a cleft in the mountains not far from the city, probably

λειν· ἔπειτα ἔδοξε πλησίον που κατορύξαι. ὁ δὲ θεὸς ὁ
 ἐν Δελφοῖς τὸν τε τάφον ὕστερον ἔχρησε τοῖς Λακεδαι-
 20 μονίοις μετενεγκεῖν οὐπὲρ ἀπέθανε (καὶ νῦν κεῖται ἐν τῷ
 προτεμενίσματι, ὃ γραφῇ στήλαι δηλοῦσι), καὶ ὡς ἄγος
 αὐτοῖς ὃν τὸ πεπραγμένον δύο σώματα ἀνθ' ἑνὸς τῇ
 Χαλκιοίκῳ ἀποδοῦναι. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδρι-
 135 άντας δύο ὡς ἀντὶ Πausανίου ἀνέθεσαν. οἱ δὲ Ἀθηναῖοι, 1
 ὡς καὶ τοῦ θεοῦ ἄγος κρίναντος, ἀντεπέταξαν τοῖς Λακε-
 δαιμονίοις ἐλαύνειν αὐτό.

Τοῦ δὲ μηδισμοῦ τοῦ Πausανίου Λακεδαιμόνιοι 2
 5 πρέσβεις πέμψαντες παρὰ τοὺς Ἀθηναίους ξυνεπηγιῶντο
 καὶ τὸν Θεμιστοκλέα, ὡς ἡῦρισκον ἐκ τῶν περὶ Πausανίαν
 ἐλέγχων, ἡξίουν τε τοῖς αὐτοῖς κολάζεσθαι αὐτόν. οἱ δὲ 3
 πεισθέντες * (ἔτυχε γὰρ ὠστρακισμένος καὶ ἔχων δίαιταν

near the modern Mistra, into which, in early times prisoners, in later, the corpses of criminals, were thrown. Strab. viii. 5. 7; Paus. iv. 18. 3; Curtius, *Pelop.* II. 252. — οὐπὲρ τοὺς κακούργους: ἐμβάλλουσιν is to be supplied. Some inferior Mss. read εἰώθεσαν, but this is a gloss, as the three words probably are. — 18. πλησίον που: sc. τοῦ Καιάδα. — 19. ἔχρησε: see on c. 123. 8. — 20. οὐπὲρ: = ἐκεῖσε οὐπὲρ. — 21. προτεμενίσματι: Schol., ἐν τῷ προφυλαίῳ, ἐν τῷ πρὸ τοῦ ἱεροῦ προστείῳ. But the latter statement can hardly be correct, since the temple was in the middle of the town (Curtius, *Pelop.* II. p. 227) and Paus. iii. 14. 1 saw the tomb of Pausanias τοῦ θεάτρον ἀπαντικρὺ. The προτεμένισμα was "a sort of lodge or entrance to the sacred ground." Arn. — ὁ: refers to the previous statement, that he was buried in the space before the temple. — γραφῇ: rare in this sense; in ii. 43. 19, στήλων ἐπιγραφῇ; vi. 59. 12, ἐπίγραμ-

μα. — ὡς . . . τὸ πεπραγμένον: contains the judgment of the god; for the acc. abs. (not here impers.) with ὡς, cf. iv. 5. 3; vi. 24. 10; vii. 31. 19; viii. 66. 20. GMT. 110, n. 1; H. 974; Kühn. 488 d. — 23. ποιησάμενοι: having caused to be made. See on c. 130. 8. — ἀνδριάντας δύο: i.e. δύο εἰκόνας Πausανίου, as Pausanias, iii. 17. 7, saw them by the altar of Athena Chalcioecus.

135. *The last fortunes of Themistocles.* Chaps. 135-138.

1. οἱ δὲ Ἀθηναῖοι κτέ.: continued from c. 128. 1. ἀντεπέταξαν answers to ἀντεκέλευον there. — 5. ξυνεπηγιῶντο: and ἡξίουν, 7, impf., as in c. 134. 3. But ἡῦρισκον of the gradual development of proof. Cf. Plut. *Them.* 23, ἐπιστολαὶ τινες ἀνευρεθεῖσαι καὶ γράμματα. — 7. τοῖς αὐτοῖς: i.e. θανάτῳ. τε is inferential.

8. ἔτυχε γὰρ κτέ.: see on c. 31. 7. This gives the reason of the following πέμπουσι. — ἔχων δίαιταν: = διαιτώμε-

μὲν ἐν Ἀργεῖ, ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόν-
 10 νησον) πέμπουσι μετὰ τῶν Λακεδαιμονίων ἐτοίμων ὄντων
 ξυνδιώκειν ἄνδρας οἷς εἴρητο ἄγειν ὅπου ἂν περιτύχωσιν.
 136 * ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοπον- 1
 νήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης. δεδιέναι δὲ φα-
 σκόντων Κερκυραίων ἔχειν αὐτὸν ὥστε Λακεδαιμονίοις καὶ
 Ἀθηναίοις ἀπέχθесθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν
 5 ἡπειρον τὴν καταντικρὺ. καὶ διωκόμενος ὑπὸ τῶν προσ- 2
 τεταγμένων κατὰ πύστιν ἢ χωροίη, ἀναγκάζεται κατὰ τι
 ἄπορον παρὰ Ἀδμητον τὸν Μολοσσῶν βασιλέα ὄντα αὐτῷ
 οὐ φίλον καταλύσαι. καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν, ὁ 3
 δὲ τῆς γυναικὸς ἱκέτης γενόμενος διδάσκεται ὑπ' αὐτῆς
 10 τὸν παῖδα σφῶν λαβὼν καθέζεσθαι ἐπὶ τὴν ἐστίαν. \ καὶ 4

nos, living, abiding. Cf. ii. 14. 7; 52. 5. — 11. εἴρητο: cf. c. 129. 10; iii. 52. 6; v. 58. 20; vi. 30. 4. — ἄγειν: = λαβόντας ἄγειν, to which ὅπου κτέ. is naturally joined. Cf. iv. 39. 12.

136. 2. αὐτῶν: *sc. τῶν Κερκυραίων. Cf. c. 24. 9; 34. 5. — εὐεργέτης: either because he took their part in a strife with Corinth (Plut. Them. 24), or (Schol.) excused their absence in the Persian war (Hdt. vii. 168). It is probable (Hermes, 14, 152) that a right of asylum had been decreed to him as εὐεργέτης. — 3. ἔχειν αὐτόν: to keep him with them; the object of fear in inf. Cf. iv. 110. 13; v. 105. 12. GMT. 46, n. 8. — ὥστε . . . ἀπέχθесθαι: the result of ἔχειν; by which they would become odious. ἀπέχθесθαι here and ἀπήχθесθε, ii. 63. 6, are plainly aor. in sense; but by the evidence of Mss. the inf. (like καθέζεσθαι) seems to have kept the accent of the pres. Buttmann, Gram. II.² p. 141(1), 187; Kühn. I. p. 827.*

5. τῶν προστεταγμένων: *those ap-*

pointed thereto. Cf. v. 75. 23; vi. 31. 31; vii. 70. 21; viii. 8. 13. — 6. ἢ χωροίη: depends on κατὰ πύστιν, opt. of repetition: they were to pursue him in whatever direction their inquiries told them he had gone. — κατὰ τι ἄπορον: what this difficulty was is left unmentioned; a similar reticence in c. 72. 3. The conjecture τὸ ἄπορον is unnecessary. — 8. καταλύσαι: aor., 'to take up one's quarters' παρὰ τινα: καταλύνειν, 'to dwell as a guest' παρὰ τινι. Cf. Plat. Prot. 311 a; Dem. xviii. 82. — 10. τὸν παῖδα σφῶν: she would say, τὸν παῖδα ἡμῶν. Cf. v. 71. 14, δέισας Ἁγίς μὴ σφῶν κυκλωθῇ τὸ εὐώνυμον. — καθέζεσθαι: so we must write even against the Mss. for καθίζεσθαι. For Thuc., with Attic writers generally, uses only active forms of καθίζω. Cf. c. 126. 32; iii. 28. 13; 75. 15, 21. On the other hand, the mid. forms καθεζόμεν, καθεζόμενος, καθέζωμαι (c. 24. 20; vi. 49. 16; vii. 67. 13; 77. 22), and the inf. (see on 3), are always true aors. in sense.

ἐλθόντος οὐ πολλὸν ὕστερον τοῦ Ἀδμήτου δηλοῖ τε ὅς ἐστι
καὶ οὐκ ἀξιοῖ, εἴ τι ἄρα αὐτὸς ἀντίπεν αὐτῷ Ἀθηναίων
δεομένῳ, φεύγοντα τιμωρεῖσθαι. καὶ γὰρ ἂν ὑπ' ἐκείνου
πολλῷ ἀσθενεστέρου ἐν τῷ παρόντι κακῶς πάσχειν, γεν-
15 ναῖον δὲ εἶναι τοὺς ὁμοίους ἀπὸ τοῦ ἴσου τιμωρεῖσθαι.
καὶ ἅμα αὐτὸς μὲν ἐκείνῳ χρείας τινὸς καὶ οὐκ ἐς τὸ
σῶμα σῶζεσθαι ἐναντιωθῆναι, ἐκείνῳ δ' ἂν εἰ ἐκδοίῃ
αὐτόν (εἰπὼν ὑφ' ᾧν καὶ ἐφ' ᾧ διώκεται), σωτηρίας ἂν
137 τῆς ψυχῆς ἀποστερηῆσαι. ὁ δὲ ἀκούσας ἀνίστησί τε αὐτὸν 1
μετὰ τοῦ ἑαυτοῦ υἱέος (ὥσπερ καὶ ἔχων αὐτὸν ἐκαθέζετο,
καὶ μέγιστον ἦν ἰκέτευμα τοῦτο) καὶ ὕστερον οὐ πολλῷ
τοῖς Λακεδαιμονίοις καὶ Ἀθηναίοις ἐλθοῦσι καὶ πολλὰ
5 εἰποῦσιν οὐκ ἐκδίδωσιν, ἀλλ' ἀποστέλλει βουλόμενον ὡς
βασιλέα πορευθῆναι ἐπὶ τὴν ἐτέραν θάλασσαν πεζῇ ἐς
Πύδναν τὴν Ἀλεξάνδρου. * ἐν ᾗ ὀλκάδος τυχῶν ἀναγο- 2

11. ὅς ἐστι: qui sit; the rule is to say οἶδά σε ὅς εἰ, and οὐκ οἶδά σε ὅστις εἰ, quis sis. But ὅστις is not seldom found after an affirmative (cf. c. 137. 11; Kühn. 562, 4), and ὅς sometimes after a negative. Kr. *Dial.* 61, 6, 1. — 12. οὐκ ἀξιοῖ: like οὐ φάναι, οὐκ ἔαν, with an appeal to the sense of honour: = οὐκ ἄξιον εἶναι φησι. Cf. c. 133. 13, and see on c. 102. 17. — εἴ τι ἄρα: ἄρα implies the naturalness of the inference that former injury justifies revenge. See on c. 121. 22. — 13. δεομένῳ: the circumstances are not known. The Schol. merely conjectures περὶ ξυμμαχίας δεήσεως. — καὶ γὰρ ἂν . . . τιμωρεῖσθαι: gives the reason of what precedes, particularly of οὐκ ἀξιοῖ. All the better Mss. read ἀσθενεστέρου; "he could in his present state be harmed by a far weaker man than Admetus; but a generous man will avenge himself only on persons who are on a par

with him." See App. — 15. τοὺς ὁμοίους: wrongly suspected by Cobet, is the object, and ἀπὸ τοῦ ἴσου denotes the position of the subject. See on c. 77. 8. — 16. χρείας τινός: in the matter of some petition. Kr. *Spr.* 47, 21, 1; Kühn. 419 g. A similar gen. with ἐναντιοῦσθαι, Xen. *An.* vii. 6. 5. — ἐς τὸ σῶμα σῶζεσθαι: the art. belongs to the inf. σῶμα = life, as c. 85. 4, and requires no expressed art. Kr. *Spr.* 50, 2, 13. — 18. εἰπὼν: inserted as δέξας, c. 87. 8. — ἐφ' ᾧ: see on c. 134. 5. — ἂν: repeated after the parenthesis. Cf. c. 36. 15; 76. 19.

137. 1. ἀνίστησι: see on c. 126. 33. — 2. υἱέος: see on c. 13. 26. — ὥσπερ καὶ ἔχων: cf. c. 74. 25; 117. 17. καὶ emphasizes the identity of the present with the earlier situation. — 3. μέγιστον: surest, most constraining. Cf. c. 126. 2. — οὐ πολλῷ: by Thuc. often placed after ὕστερον. Cf. c. 18. 21; ii. 27. 6; 30. 10; viii. 95. 34. — 6. ἐτέ-

μένης ἐπ' Ἰωνίας καὶ ἐπιβὰς καταφέρεται χειμῶνι ἐς τὸ
 Ἀθηναίων στρατόπεδον ὃ ἐπολιόρκει Νάξον. καί (ἦν
 10 γὰρ ἀγνώως τοῖς ἐν τῇ νηί) δείσας φράζει τῷ ναυκλήρῳ
 ὅστις ἐστὶ καὶ δι' αὐτὸν φεύγει, καὶ εἰ μὴ σώσει αὐτὸν, ἔφη
 ἔρεῖν ὅτι χρήμασι πεισθεὶς αὐτὸν ἄγει· τὴν δὲ ἀσφάλειαν
 εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεὼς μέχρι πλοῦς γένηται·
 πειθομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἀξίαν. ὁ δὲ
 15 ναύκληρος ποιεῖ τε ταῦτα καὶ ἀποσαλεύσας ἡμέραν καὶ
 νύκτα ὑπὲρ τοῦ στρατοπέδου ὕστερον ἀφικνεῖται ἐς Ἑφε-
 σον. καὶ ὁ Θεμιστοκλῆς ἐκείνόν τε ἐθεράπευσε χρημάτων 3
 δόσει (ἦλθε γὰρ αὐτῷ ὕστερον ἔκ τε Ἀθηνῶν παρὰ τῶν
 φίλων καὶ ἐξ Ἀργούς αὐτὸν ὑπεξέκειτο), καὶ μετὰ τῶν κάτω
 20 Περσῶν τινος πορευθεὶς ἄνω ἐσπέμπει γράμματα ἐς βα-

ραν: the Aegaeon. — 7. τὴν Ἀλε-
 ξάνδρου: sc. πόλιν, which is easily to be
 supplied here, though rarely omitted.
 He was then king of Macedonia,
 called ὁ φιλέλλην, son of Amyntas, and
 father of Perdikkas. Cf. c. 57. 4;
 Hdt. v. 19; viii. 121; 136; ix. 44.

ἀναγομένης: see App. on c. 29. 18.
 — 8. ἐπ' Ἰωνίας: gen., as in c. 116.
 3. — 9. Νάξον: the siege of c. 98. §
 4, B.C. 466. — ἦν γάρ: see on c. 31. 7;
 135. 8. — 11. ὅστις . . . φεύγει: see on
 c. 136. 11. Cf. vi. 34. 40, ὁπόσοι τ'
 ἐσμὲν καὶ ἐν ᾧ χωρίῳ. — 12. τὴν ἀσφά-
 λειαν: the indispensable means of safety.
 With such preds. the subj. inf. often
 omits the art. Cf. ii. 45. 9; iii. 58.
 13. Kr. *Spr.* 50, 6, 5; Kühn. 473, 5. —
 13. μέχρι: with subjv. without ἄν, of
 a future event; as μέχρι οὗ in iii. 28.
 15; iv. 16. 16; 41. 2; 46. 12; ἔως,
 Soph. *Aj.* 555; *Trach.* 148; *Phil.* 764;
 πρὶν, vi. 10. 19; 29. 9; 38. 9; viii. 9.
 3, 14; the rel. pron., iii. 43. 17; iv. 17.
 6; 18. 13. Kühn. 398, note 2. —
 πλοῦς: opp. to ἀπλοία; fair weather.
 Cf. iii. 3. 23; Hes. *Op.* 630. — 14. χά-

ριν ἀπομνήσεσθαι: not elsewhere in
 prose. Hes. *Theog.* 504; Eur. *Alc.* 299.
 Kr. prefers ἀπομεμνήσεσθαι, saying
 that μνήσεσθαι is not Attic; and St.
 after L. Dindorf writes ἀπομνησθή-
 σεσθαι. But μνήσει, fut. second sing.,
 occurs in Eur. *I. A.* 667. So freq. in
 Hdt. See Veitch, *Greek Verbs*, p. 452.
 — 15. ἀποσαλεύσας: cf. Dem. L. 22,
 ἀναγκαῖον ἦν ἐπ' ἀγκύρας ἀποσαλεύειν
 τὴν νύκτα μετεώρους. Here it is prob-
 ably simply "having ridden out the
 gale in the open sea." — 16. ὑπὲρ τοῦ
 στρατοπέδου: cf. c. 112. 9.

17. ἐθεράπευσε: applied to any
 kindly, generous dealing. Cf. c. 9.
 16; iii. 12. 3; v. 43. 12; viii. 52. 14.
 — 18. αὐτῷ: see on c. 13. 12. — 19.
 αὐτὸν ὑπεξέκειτο: plpf. pass. of ὑπεκτι-
 θέναι, c. 89. 15; what had been conveyed
 there for safety. Cf. viii. 31. 15. —
 κάτω, ἄνω: referring as usual to
 the coast and the interior. — 20. ἐς
 βασιλέα: so the best Mss., not ὡς or
 πρὸς. The reference is to the king's
 palace, expressed also by αἱ θύραι βα-
 σιλεῶς, Xen. *An.* i. 9. 3. Cf. ἐς θεόν,

σιλέα Ἀρταξέρξην τὸν Ξέρξου νεωστὶ βασιλεύοντα. ἐδή- 4
λου δ' ἡ γραφὴ ὅτι "Θεμιστοκλῆς ἤκω παρὰ σέ, ὃς κακὰ
μὲν πλείστα Ἑλλήνων εἵργασμαι τὸν ὑμέτερον οἶκον, ὅσον
χρόνον τὸν σὸν πατέρα ἐπιόντα ἐμοὶ ἀνάγκη ἡμυνόμην,
25 πολὺν δ' ἔτι πλείω ἀγαθὰ, ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν
ἐμοί, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ πάλιν ἡ ἀποκομιδὴ ἐγί-
γνετο. καὶ μοι εὐεργεσία ὀφείλεται (γράψας τὴν ἐκ Σαλα-
μῖνος προάγγελσιν τῆς ἀναχωρήσεως καὶ τὴν τῶν γεφυρῶν,
ἣν ψευδῶς προσεποιήσατο, τότε δι' αὐτὸν οὐ διάλυσιν),
30 καὶ νῦν ἔχων σε μεγάλα ἀγαθὰ δρᾶσαι πάρεμι διωκόμε-

Pind. *Ol.* vii. 32. So also Ar. *Plut.* 237, where Dind. now reads *ὥς*, as Bekk., St., and v. H. do here. — 21. *νεωστί*: acc. to Kr., *St.* I. p. 31 and 52 ff., B.C. 473, against Diod. xi. 69. But see Curtius, *Hist. of Greece*, II. p. 399, note 45, p. 659, who assigns as the date B.C. 465. See on c. 104. 4, and Am. J. of Ph. VII. p. 325.

ἐδήλου: cf. c. 129. 1. — 22. ὅτι: introducing oratio recta. Also in iv. 38. 16; v. 10. 20; viii. 53. 20. Kühn. 551, 4. Very rarely is *ὥς* so used. Cf. Dem. xxi. 151; Dinarch. i. 12, 102. — 24. ἐπιόντα ἐμοί: see on c. 83. 2. Themistocles speaks of himself as the representative of Hellas. Cf. iv. 64. 1. — 25. ἐν τῷ . . . ἐμοί: we must supply the pred. ἐγίγνετο with a general subj., as the neut. pl. in c. 7. 2; 93. 14; 125. 5. — 26. πάλιν: though before the art. in near relation to ἀποκομιδῇ, as in iv. 10. 14 to ἀναχωρήσεως. This connexion of πάλιν with a verbal subst. seems more natural when the art. precedes, as in vii. 44. 42, τῆς ἀπὸ τῶν Ἐπιπολῶν πάλιν καταβάσεως, or where a noun of the contrary notion is opposed to it, c. 120. 10; v. 5. 1; vii. 38. 16. Herbst, *Philol.* 1866, p. 619 f. — 27. καὶ μοι

κτέ.: stands in relation to 30, καὶ νῦν ἔχων κτέ. He connects his services in the past with promises for the future. — γράψας: inserted, as c. 87. 8; 136. 18, but more freely related to the introducing words, 21, ἐδήλου ἡ γραφή. — τὴν προάγγελσιν τῆς ἀναχωρήσεως: the advice given to Xerxes (Hdt. viii. 110) to retreat before it was too late. Grote, IV. chap. 41, p. 474, refers this to the message (Hdt. viii. 75) that the Greeks were intending to flee from Salamis. — ἐκ Σαλαμῖνος: acc. to Hdt. viii. 108, the second message was sent from Andros. But the detail is unimportant, and the former designation was clearer for a Greek reader. — 29. ἣν ψευδῶς προσεποιήσατο: Cobet, *Mnem.* 11, 375, wishes to erase these words. Most of the commentators find in them a contradiction of the statement of Hdt. But Hdt., viii. 108, says that Them. strongly urged the destruction of the bridge and was resisted by Eurybides and the Peloponnesian commanders, and that only after this failure did he oppose (viii. 109) independent action on the part of the Athenians, ἀποθήκην μέλλων ποιήσεσθαι ἐς τὸν Πέρσην, ἵνα . . . ἔχῃ ἀποστροφὴν. — τὴν . . .

νος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν φιλίαν. βούλομαι δ'
 138 ἐνιαυτὸν ἐπισχὼν αὐτός σοι περὶ ᾧ ἤκω δηλῶσαι." βα- 1
 σιλεὺς δέ, ὡς λέγεται, ἐθαύμασέ τε αὐτοῦ τὴν διάνοιαν
 καὶ ἐκέλευε ποιεῖν οὕτως. ὁ δ' ἐν τῷ χρόνῳ ὃν ἐπέσχε
 τῆς Περσίδος γλώσσης ὅσα ἐδύνατο κατενόησε καὶ τῶν
 5 ἐπιτηδευμάτων τῆς χώρας. * ἀφικόμενος δὲ μετὰ τὸν ἐνι- 2
 αὐτὸν γίγνεται παρ' αὐτῷ μέγας καὶ ὅσος οὐδεὶς πω Ἑλ-
 λήνων διὰ τε τὴν προϋπάρχουσαν ἀξίωσιν καὶ τοῦ Ἑλλη-
 νικοῦ ἐλπίδα ἣν ὑπετίθει αὐτῷ δουλώσειν, μάλιστα δὲ
 ἀπὸ τοῦ πείραν διδοὺς ξυνετὸς φαίνεσθαι. † ἦν γὰρ ὁ 3
 10 Θεμιστοκλῆς, βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας, καὶ

τότε δι' αὐτὸν οὐ διάλυσιν: note this
 free use of an adverbial qualification,
 "the non-destruction." Cf. iii. 95. 12;
 v. 35. 6; 50. 17; vii. 34. 26. Kühn.
 461, 6. — 31. τὴν σὴν φιλίαν: objec-
 tive, on account of my friendship to
 you. Cf. c. 33. 19, 21; 69. 30; 77. 21.

138. 2. αὐτοῦ: see on c. 30. 14.
 — τὴν διάνοιαν: power of mind direct-
 ed to definite objects (cf. c. 130. 9;
 132. 20; ii. 20. 19; iv. 52. 10), indica-
 tions of which were in his letter. To
 these, and not merely to ἐνιαυτὸν ἐπι-
 σχεῖν, refer the words, ποιεῖν οὕτως. —
 3. ὃν ἐπέσχε: the rel. is here not
 assimilated (φ), in order not to ob-
 scure the expression of duration of
 time. — 4. ὅσα ἐδύνατο: cf. the ex-
 travagant exaggeration of Nepos,
Them. 10, ut multo commodius
dicatur apud regem verba
fecisse quam hi poterant qui
in Perside erant nati. — κατε-
 νόησε: learned; usually only of the
 apprehension of particular things.
 Cf. c. 126. 17; ii. 3. 7; iii. 66. 5.

5. ἀφικόμενος: i.e. at the King's
 court. — μετὰ τὸν ἐνιαυτὸν: after the
 year agreed upon. — 6. γίγνεται μέ-

γας: cf. Hdt. vi. 30. — Ἑλλήνων:
 Schol., Ἰστιάδος καὶ Ἰππίας καὶ Δημάρα-
 τος καὶ ἄλλοι. — 7. καὶ . . . ἐλπίδα: the
 art. τὴν is not as in c. 132. 7 to be re-
 peated in thought, but is omitted be-
 cause its place is supplied by ἣν ὑπετί-
 θει (see on c. 85. 1) as elsewhere by
 adj. and partic. with the art. Cf. c.
 139. 12, ἀνδραπόδων τῶν ἀφισταμένων.
 See on c. 1. 6. — τοῦ Ἑλληνικοῦ: placed
 by prolepsis in gen. with ἐλπίδα, though
 in sense it is obj. of δουλώσειν. See
 on c. 61. 1. Kühn. 600, 5. — 9. πείραν
 διδοὺς: partic. impf.; by the repeated
 proofs which he gave of it.

ἦν γάρ: to be joined with ἕξις
 θαυμάσαι, of which βεβαιότατα . . . δη-
 λώσας contains the justification; and
 so καὶ before διαφερόντως is intensive,
 as in c. 91. 3 before σαφῶς, in c. 3. 5
 before πάνν. For in fact (this is the
 force of the position of ἦν) Themisto-
 cles, having given the surest proofs of the
 strength of his native powers, was in the
 very highest degree worthy of admiration
 in that respect. To join ἦν with δηλώ-
 σας (so St. and GMT. 108, n. 6) would
 be contrary to the usage of Thuc.,
 who employs only pres. or pf. participles.

διαφερόντως τι ἐς αὐτὸ μᾶλλον ἐτέρου ἄξιος θαυμάσαι·
οἰκεία γὰρ ξυνέσει, καὶ οὔτε προμαθῶν ἐς αὐτὴν οὐδὲν
οὔτ' ἐπιμαθῶν, τῶν τε παραχρῆμα δι' ἐλαχίστης βουλῆς
κράτιστος γνώμων καὶ τῶν μελλόντων ἐπὶ πλείστον τοῦ
15 γενησομένου ἄριστος εἰκαστής· καὶ ἃ μὲν μετὰ χεῖρας
ἔχοι, καὶ ἐξηγήσασθαι οἷός τε, ὧν δὲ ἄπειρος εἴη, κρῖναι
ικανῶς οὐκ ἀπήλλακτο, τό τε ἄμεινον ἢ χεῖρον ἐν τῷ
ἀφανεῖ ἔτι προεώρα μάλιστα. καὶ τὸ ξύμπαν εἰπεῖν,
φύσεως μὲν δυνάμει, μελέτης δὲ βραχύτητι κράτιστος δὴ
20 οὗτος αὐτοσχεδιάζειν τὰ δέοντα ἐγένετο. νοσήσας δὲ τε- 4
λευτᾷ τὸν βίον· λέγουσι δέ τινες καὶ ἐκούσιον φαρμάκῳ

in periphrasis with εἶναι. Cf. c. 38. 8; 99. 7; ii. 12. 6; 80. 15; iii. 3. 1.—11. ἐς αὐτό: cf. c. 68. 9; 74. 3; 84. 6; 122. 20.—μᾶλλον ἐτέρου: see on c. 84. 7.—θαυμάσαι: so usually the act. inf. See Kühn. 473, note 14.—12. οἰκεία ξυνέσει: with an intelligence all his own, inborn as well as self-cultivated. This is enforced from the negative side, οὔτε προμαθῶν, i.e. before his entrance into public life, οὔτε ἐπιμαθῶν, by which obligation to others is excluded. αὐτὴν is explained by the Schol. as = τὴν ἰσχὺν τῆς φύσεως, but more probably = ξύνεσιν.—13. τῶν τε παραχρῆμα: = τῶν παρόντων to be construed with γνώμων as the opposite τῶν μελλόντων is with εἰκαστής, so that δι' ἐλαχίστης βουλῆς answers to ἐπὶ πλείστον τοῦ γενησομένου. v. H. inserts ἦν after γνώμων.—δι' ἐλαχίστης βουλῆς: with the shortest deliberation; διά with gen. both temporal and instrumental. Cf. viii. 95. 23.—14. γνώμων: rare for κριτής. Cf. Aesch. Ag. 1130.—15. εἰκαστής: only in Thuc. and late writers. See on these formations c. 70. 10. See App.—μετὰ χεῖρας: cf. Hdt. vii. 16; Aeschin. i. 77. In Hom. χ 10, μετὰ χερσίν. From this, μετα-

χειρίζεσθαι.—16. ἔχοι . . . εἴη: opt. as in c. 50. 2; 99. 14.—καὶ ἐξηγήσασθαι: also to set forth, λόγοις not ἔργῳ. Cf. v. 26. 31; vii. 50. 32; in ii. 60. 18, ἐρμηνεύσαι.—ἄπειρος: not so much 'without experience' as 'without being in direct contact with.'—17. οὐκ ἀπήλλακτο: litotes, he came not short of = οὐκ ἀδύνατος ἦν, and so with inf. The pf. occurs again in c. 122. 22; 143. 14; iii. 63. 17.—τό τε ἄμεινον: the third fact, in which τῷ ἀφανεῖ ἔτι forms the new point.—18. ἔτι: to be joined with ἐν τῷ ἀφανεῖ. Cf. c. 30. 20; iii. 13. 5; iv. 26. 20; vii. 84. 10.—τὸ ξύμπαν εἰπεῖν: cf. vii. 49. 18. The abs. inf. in parenthetical phrase. GMT. 100; H. 956.—19. φύσεως . . . βραχύτητι: parallel structure of clauses, though each pair has a different relation; δύναμις an essential quality, βραχύτης an accidental one.—20. οὗτος: resumes the whole personality. Cf. c. 33. 10; ii. 51. 8; 64. 33.—αὐτοσχεδιάζειν κτέ.: instantly to hit upon what was needed, in act as in word. The ἐτοίμως λέγειν of the Schol. is too narrow.—21. καὶ ἐκούσιον: the particle connected with the fact instead of the notice of it (λέγουσί τινες).—

ἀποθανεῖν αὐτόν, ἀδύνατον νομίσαντα εἶναι ἐπιτελέσαι
 βασιλεῖ ἃ ὑπέσχετο. μνημεῖον μὲν οὖν αὐτοῦ ἐν Μαγνη- 5
 σία ἐστὶ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἦρχε τῆς
 25 χώρας, δόντος βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον, ἣ
 προσέφερε πεντήκοντα τάλαντα τοῦ ἐνιαυτοῦ, Λάμψακον
 δὲ οἶνον (ἐδόκει γὰρ πολυοινότατον τῶν τότε εἶναι), Μυ-
 οῦντα δὲ ὄψον. τὰ δὲ ὅσῳ φασι κομισθῆναι αὐτοῦ οἱ 6
 προσήκοντες οἴκαδε κελεύσαντος ἐκείνου καὶ τεθῆναι κρύ-
 30 φα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν ὥς
 ἐπὶ προδοσίᾳ φεύγοντος. τὰ μὲν κατὰ Πausανίαν τὸν
 Λακεδαιμόνιον καὶ Θεμιστοκλέα τὸν Ἀθηναῖον λαμπρο-
 τάτους γενομένους τῶν καθ' ἑαυτοὺς Ἑλλήνων οὕτως ἐτε-
 λεύτησεν.

139 Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας 1
 τοιαῦτα ἐπέταξαν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐνα-
 γῶν τῆς ἐλάσεως· * ὕστερον δὲ φοιτῶντες παρ' Ἀθηναί-

φαρμάκῳ: for the various accounts, see Cic. *Brut.* 11. 43; Plut. *Them.* 31; Diod. xi. 58; Ar. *Eq.* 83. — 24. τῇ Ἀσιανῇ: that on the Maeander (Diod. xi. 57), not that near Mt. Sipylus. — τῆς χώρας: the district belonging to the town. — 25. δόντος βασιλέως: cf. Hdt. i. 92; vii. 135; ix. 107. — ἄρτον... οἶνον... ὄψον: these preds. attached directly to the names answer to the Eastern mode of expression; though εἰς (inserted by Cobet) is found in Plut. *Them.* 29; Hdt. ii. 98; Xen. *An.* i. 4. 9. Athen. i. p. 29, adds, Περκώτην καὶ τὴν Παλαίσκηψιν εἰς στρωμνὴν καὶ ἱματισμόν. — 26. προσέφερε: rare for the simple φέρειν, corresponding to προσιέναι (ii. 13. 23; vii. 28. 30) and πρόσσδος. — 27. πολυοινότατον: neut. adj. with name of town also in c. 10. 1; iv. 76. 15. The district is thought of.

28. φασὶ... οἱ προσήκοντες: Thuc. evidently doubts the truth of the statement. The words of Nepos, *Them.* 10, ossa eius clam in Attica ab amicis sepulta, seem to rest on a misconception of our passage. — αὐτοῦ: ἐκείνου. See on c. 132. 31. — 30. οὐ γὰρ ἐξῆν: cf. Xen. *Hell.* i. 7. 22. — ὥς... φεύγοντος: depending on τὰ ὅσῳ. — 31. τὰ κατὰ: with acc. of person or thing to express the connected occurrences. Cf. c. 110. 15; iii. 68. 7.

139. New demands of the Lacedaemonians on the Athenians, who call an assembly for final deliberation.

1. ἐπὶ: on the occasion of. Cf. ii. 2. 3; vi. 34. 59. — 2. ἐπέταξαν: c. 126. § 2; ἀντεκελεύσθησαν, c. 128. § 1. — 3. τῆς ἐλάσεως: governed by περὶ. On the order, see c. 32. 8; 84. 13. — ὕστερον δέ: these discussions fall in the winter of

ους Ποτειδαίας τε ἀπανίστασθαι ἐκελευον καὶ Αἴγιναν
 5 αὐτόνομον ἀφιέναι, καὶ μάλιστά γε πάντων καὶ ἐνδηλό-
 τατα πρὸς τὸ περὶ Μεγαρέων ψήφισμα καθελοῦσι
 μὴ ἂν γενέσθαι πόλεμον, ἐν ᾧ εἴρητο αὐτοὺς μὴ χρῆσθαι
 τοῖς λιμέσι τοῖς ἐν τῇ Ἀθηναίων ἀρχῇ μηδὲ τῇ Ἀττικῇ
 ἀγορᾷ. οἱ δ' Ἀθηναῖοι οὔτε τᾶλλα ὑπήκουον οὔτε τὸ 2
 10 ψήφισμα καθήρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι
 τῆς γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου καὶ ἀνδραπόδων ὑπο-
 δοχὴν τῶν ἀφισταμένων. τέλος δὲ ἀφικομένων τῶν τελευ- 3
 ταίων πρέσβων ἐκ Λακεδαίμονος, Ῥαμφίου τε καὶ Μελη-
 σίππου καὶ Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν οὐδὲν
 15 ὦν πρότερον εἰώθεσαν, αὐτὰ δὲ τάδε ὅτι Λακεδαιμόνιοι

432-1; Ol. 87. 1.—4. Ποτειδαίας: cf. c. 64. § 3.—ἀπανίστασθαι: of raising a siege; so c. 140. 19.—Αἴγιναν: cf. c. 67. § 2.—6. πρὸς τὸ: here and in προαγορεύειν (c. 140. 22; iv. 97. 18) not temporal 'in advance,' but of solemn, emphatic declaration, which accounts for the following μή, as in c. 140. 25. Cf. c. 26. 20; ii. 8. 15; iii. 66. 2; iv. 26. 14; 80. 12; v. 30. 31.—τὸ περὶ Μεγαρέων ψήφισμα: in c. 140. 20, the simple gen. in same sense. For the facts, see c. 67. § 4. The date of this was probably the summer of 432, shortly after the battle near Sybota. Ullrich, *Meg. Pseph.* p. 34.—καθελοῦσι . . . πόλεμον: in direct speech, εἰ καθέλοιτε, οὐκ ἂν γένοιτο πόλεμος.—7. αὐτοὺς: after verbs of 'saying' used for 'commanding' the dat. or acc. of the person is admitted as with παραγγέλλειν. Kühn. 475, note 2; Kr. *Spr.* 55, 3, 13.—8. ἀρχῇ: i.e. the whole Attic confederacy. Cf. c. 67. § 4.

10. ἐπικαλοῦντες: cf. ii. 27. 3; iii. 36. 8; iv. 23. 8; v. 56. 4.—ἐπεργασίαν: the extension of tillage beyond

certain limits. Cf. Xen. *Cyr.* iii. 2. 23; Plat. *Legg.* 843 c; and see on c. 2. 5. Here the tillage of land partly dedicated to the Eleusinian goddesses, partly still in dispute, and therefore ἀόριστος, not yet marked by boundaries. The spurs of Cithaeron, called κέρατα (Strab. ix. 1. 11; Plut. *Them.* 13) formed the natural limit. Grote, V. chap. 48, p. 340.—11. ἀνδραπόδων ὑποδοχὴν: such reception proved disastrous to the Athenians in the Deceleian war, vii. 27. 22. Ar. *Ach.* 525 ff. after his manner distorts the facts. Yet his story of the theft of certain female slaves of Aspasia's has passed into later narratives. Plut. *Per.* 30; Athen. xiii. p. 570. How much truth there may be in this cannot be told. W. Vischer, *Kl. Schr.* I. 480 f.; Müller-Strübing, *Arist.* p. 48.—12. ἀφισταμένων: as of the Helots, c. 101. 7; iii. 54. 18.

14. ἄλλο μὲν οὐδὲν ὦν: ὦν depends on οὐδὲν, not on ἄλλο, which is opp. to what follows. Cf. viii. 67. 9; Hdt. viii. 30. Kr. *Spr.* 50, 4, 10.—15. αὐτὰ τάδε: only this. Cf. v. 60. 4; vi. 37. 9.—

βούλονται τὴν εἰρήνην εἶναι, εἷη δ' ἂν εἰ τοὺς Ἑλληνας
 αὐτονόμους ἀφείτε, ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι
 γνώμας σφίσιν αὐτοῖς προυτίθεσαν, καὶ ἐδόκει ἅπαξ
 περὶ ἀπάντων βουλευσαμένους ἀποκρίνασθαι. καὶ παρι- 4
 20 όντες ἄλλοι τε πολλοὶ ἔλεγον, ἐπ' ἀμφότερα γιγνόμενοι
 ταῖς γνώμαις καὶ ὥς χρὴ πολεμεῖν καὶ ὥς μὴ ἐμπόδιον
 εἶναι τὸ ψήφισμα εἰρήνης, ἀλλὰ καθελεῖν, καὶ παρελθὼν
 Περικλῆς ὁ Ξανθίππου, ἀνὴρ κατ' ἐκείνον τὸν χρόνον
 πρῶτος Ἀθηναίων, λέγειν τε καὶ πράσσειν δυνατώτατος,
 25 παρῆγει τοιάδε·

140 “Τῆς μὲν γνώμης, ὧ Ἀθηναῖοι, ἀεὶ τῆς αὐτῆς ἔχο- 1
 μαι μὴ εἵκειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς ἀνθρώ-
 πους οὐ τῇ αὐτῇ ὀργῇ ἀναπειθομένους τε πολεμεῖν καὶ

ὅτι: see on c. 137. 22.—16. εἶναι: so ii. 75. 5. Often in this sense with a neg.; see on c. 2. 5; 25. 2.—17. ποιήσαντες: see on c. 67. 11.—18. γνώμας προυτίθεσαν: cf. iii. 36. 21; 42. 1; vi. 14. 3; and in iii. 38. 2, λέγειν προτιθέναι, properly to give every one free right of speech. Since here, instead of οἱ ἐν τέλει or ὁ πρύτανις, the collective οἱ Ἀθηναῖοι appears, we have σφίσιν αὐτοῖς instead of Ἀθηναίοις as in vi. 14. 4.—ἐδόκει: the general opinion was; therefore the impf.; the conclusion follows in c. 145. 2 with the aor. ἐψηφίσαντο.

20. ἐπ' ἀμφότερα γιγνόμενοι: the use of γίγνεσθαι explained on c. 37. 13, and like δίχα γίγνεσθαι of c. 64. 6, expressing opposing opinions. The details are introduced by καὶ — καὶ (not τε — καί), the clauses introduced by ὥς being mutually exclusive. For a similar const., see on c. 27. 7.—21. χρῆ: to be repeated with the following infs. The second ὥς, which Kr. wishes to strike out, cannot be dispensed with, considering the opposition of the two

clauses.—24. πρῶτος Ἀθηναίων: this decisive judgment is not added to, but only elucidated by the following words, which are therefore without conj.—25. παρῆγει: introduces a direct speech, also vi. 8. 23; 15. 21; 32. 22.

SPEECH OF PERICLES.

Chaps. 140–144.

140. *I am now, as always, against yielding to the Peloponnesians, and expect that those who vote with me will also share the responsibility for this policy.* § 1. *Instead of appealing to arbitration, the Lacedaemonians present demands, the concession of any of which would be an admission of fear.* § 2–5.

1. τῆς μὲν γνώμης: his own conviction, placed thus in opp. to the advice to be given to others, 5, ὁρῶ δὲ καὶ κτέ., where the stress lies on *ξυμβουλευτέα*. τῆς αὐτῆς: cf. c. 127. 9.—ἔχομαι: cf. c. 22. 6; iv. 66. 10; v. 49. 21; viii. 81. 2.—2. μὴ εἵκειν: that we should not yield; depending on γνώμης, and representing the imv.—3. τῇ αὐτῇ ὀργῇ: with the same temper or zeal. See

ἐν τῷ ἔργῳ πράσσοντας, πρὸς δὲ τὰς ξυμφορὰς καὶ τὰς
 5 γνώμας τρεπομένους. ὁρῶ δὲ καὶ νῦν ὁμοῖα καὶ παρα-
 πλήσια ξυμβουλευτέα μοι ὄντα, καὶ τοὺς ἀναπειθομένους
 ὑμῶν δικαίῳ τοῖς κοινῇ δόξασιν, ἣν ἄρα τι καὶ σφαλλώ-
 μεθα, βοηθεῖν, ἢ μηδὲ κατορθοῦντας τῆς ξυνέσεως μετα-
 ποιεῖσθαι. ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων
 10 οὐχ ἥσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀν-
 θρώπου· διόπερ καὶ τὴν τύχην, ὅσα ἂν παρὰ λόγον ξυμ-
 βῇ, εἰώθαμεν αἰτιᾶσθαι. Λακεδαιμόνιοι δὲ πρότερόν τε 2
 δῆλοι ἦσαν ἐπιβουλεύοντες ἡμῖν καὶ νῦν οὐχ ἥκιστα. εἰ-
 ρημένον γὰρ δίκας μὲν τῶν διαφόρων ἀλλήλοις διδόναι
 15 καὶ δέχεσθαι, ἔχειν δὲ ἐκατέρους ἂ ἔχομεν, οὔτε αὐτοὶ

on c. 130. 11; iii. 45. 18.—4. ἐν τῷ ἔργῳ: *when it comes to action*. See on c. 120. 27.—πρὸς τὰς ξυμφορὰς: *cf.* iii. 82. 18; vi. 34. 47; Dem. i. 11. Here and in 9 = *eventus*, whether in good or in bad sense. *Cf.* ii. 64. 32; Soph. *O. T.* 33.—5. τρεπομένους: *pass.*, as iv. 106. 12, γνώμας being *acc.* of specification, as in ii. 59. 4; iv. 106. 2.—ὁμοῖα καὶ παραπλήσια: two *adjs.* for emphasis, without important difference of meaning. *Cf.* Dem. iii. 27; and see on c. 27. 4.—7. δικαίῳ: as appealing rather to duty than to honour; stronger than ἀξιῶ. *Cf.* iv. 64. 7.—τοῖς κοινῇ δόξασιν: = *τούτοις ἃ ἂν κοινῇ δόξη*.—ἣν ἄρα τι καί: *if after all we do, etc.*; each particle helps to reject the probability of failure.—8. βοηθεῖν: see on c. 123. 3.—ἢ . . . μεταποιεῖσθαι: *or, in case of success, they must not claim a share either in the credit of good judgment.* ἢ = εἰ δὲ μή. See on c. 78. 13; ii. 63. 3; v. 63. 11. With κατορθοῦντας the subject is changed imperceptibly. See on c. 18. 21; 39. 15. On μεταποιεῖσθαι, *cf.* ii. 51. 20.—9. ἐνδέχεται

γάρ: *for it may happen, even if it is not likely, referring to ἣν . . . σφαλλώμεθα*. See on c. 124. 7. Note that οὐχ ἥσσον follows ἐνδέχεται here (not as in c. 142. 25) from the fixity of the formula.—10. ἀμαθῶς χωρῆσαι: *take an unforeseen course*, one not reckoned upon; ἀμαθῶς here in the rare *pass.* meaning (not as in c. 84. 13). Grote, V. chap. 48, p. 371, understands ἀμαθῶς in connexion with διανοίας in its usual active sense, 'ignorant,' 'deficient in reason.' There is probably no such play of meaning.—ἢ καί: *καί* placed as in *rel.* sentences. See on c. 74. 25.—τὰς διανοίας: *purposes, plans*. *Cf.* c. 84. 17; 144. 5; vi. 11. 23; 31. 6.—τοῦ ἀνθρώπου: *of a man*; *art.* generic; more usually in *pl.* *Cf.* Xen. *An.* ii. 6. 10.—11. ὅσα: *in everything which*.

12. Λακεδαιμόνιοι δέ: transition from the general to the particular, as in c. 32. 7, *but now, etc.*—13. εἰρημέων: *acc. abs.* See on c. 2. 8, and *cf.* vii. 18. 14. For the fact, see c. 78. 12.—14. τῶν διαφόρων: not *διαφορῶν* with P. and Kr. *Cf.* c. 56. 2; 78. 12.—

δίκας πω ἤτησαν οὔτε ἡμῶν διδόντων δέχονται, βούλον-
 ται δὲ πολέμῳ μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύε-
 σθαι, καὶ ἐπιτάσσοντες ἤδη καὶ οὐκέτι αἰτιώμενοι πά-
 ρεισι. Ποτειδαίας τε γὰρ ἀπανίστασθαι κελεύουσι καὶ Αἴ- 3
 20 γιναν αὐτόνομον ἀφιέναι καὶ τὸ Μεγαρέων ψήφισμα κα-
 θαιρεῖν· οἱ δὲ τελευταῖοι οἶδε ἦκοντες καὶ τοὺς Ἑλληνας
 προαγορεύουσιν αὐτονόμους ἀφιέναι. ὑμῶν δὲ μηδεὶς 4
 νομίση περὶ βραχέος ἂν πολεμεῖν, εἰ τὸ Μεγαρέων ψή-
 φισμα μὴ καθέλοιμεν, ὅπερ μάλιστα προύχονται εἰ κα-
 25 θαιρεθείη, μὴ ἂν γίγνεσθαι τὸν πόλεμον, μηδ' ἐν ὑμῖν
 αὐτοῖς αἰτίαν ὑπολίπησθε ὥς διὰ μικρὸν ἐπολεμήσατε·
 τὸ γὰρ βραχὺ τι τοῦτο πᾶσαν ὑμῶν ἔχει τὴν βεβαίωσιν 5
 καὶ πείραν τῆς γνώμης· οἷς εἰ ξυγχωρήσετε, καὶ ἄλλο τι
 μείζον εὐθὺς ἐπιταχθήσεσθε ὥς φόβῳ καὶ τοῦτο ὑπα-

15. ἔχειν ἃ ἔχομεν: regular descrip-
 tion of the status quo. Cf. iv. 65.
 3; 118. 14. — 16. διδόντων: cf. c. 33.
 25; 35. 22. — 17. διαλύεσθαι: see on
 c. 131. 12; here trans. with acc., but
 intr. in c. 145. 6. — 18. ἐπιτάσσοντες:
dictating, like masters; abs.; rare in
 prose; with dat. in vi. 82. 11. Cf.
 Soph. *O. C.* 839; *Ant.* 668; Theocr.
 xv. 90. — αἰτιώμενοι: *expostulating* like
 equals. Cf. c. 69. 33.

19. ἀπανίστασθαι: cf. c. 139. 4. —
 20. Μεγαρέων: short for περὶ Μεγαρέ-
 ων, c. 139. 6. Cf. the gen. in c. 129.
 12. Kr. *Spr.* 47, 7, 6. — 21. τελευ-
 ταῖοι: adv. to ἦκοντες. See on c. 12.
 3; 61. 18. — 22. προαγορεύουσιν: see
 on c. 139. 6.

23. περὶ βραχέος: cf. c. 78. 1. —
 24. ὅπερ: grammatically object of
 προύχονται, taken by prolepsis from
 the subj. of καθαιρεθείη. Cf. c. 82.
 26; 88. 3. Kr. makes ὅπερ nom. and
 subj. of καθαιρεθείη, saying that such

prolepsis is not found before a condi-
 tional particle. But cf. Plat. *Phaed.*
 95 b, ταῦτα δὴ οὐκ ἂν θαυμάσαιμι καὶ
 τὸν τοῦ Κάδμου λόγον εἰ πάθοι. For μή,
 see on c. 139. 7. — 26. αἰτίαν: *re-*
proach; with ὑπολίπησθε (in your own
 thoughts) as with ἐπιφέρειν, iii. 46. 26;
 81. 20; v. 75. 9; vi. 76. 17.

27. τὸ βραχὺ τι τοῦτο: τι thus
 added to the repeated βραχὺ adds to
 the notion of triviality. — ἔχει: *con-*
tains. See on c. 97. 13. — 28. οἷς: on
 the rel. in this position, see on c. 68.
 15; and cf. c. 35. 15; 69. 20; 95. 21.
 The forcible effect of ὅπερ μάλιστα
 προύχονται, 24, which controls all that
 follows, appears to permit the pron.
 οἷς to refer to the subj. of προύχονται,
 and the demand itself to be obj. of
 ξυγχωρήσετε. For a similar free ref.
 of the rel., cf. iv. 26. 12. The con-
 jecture of J. Steup, ὅ ἴστε (for οἷς)
 is, therefore, not necessary. — 29.
 ἐπιταχθήσεσθε: pass., from ἐπιτάσσειν

30 κούσαντες· ἀπισχυρισάμενοι δὲ σαφὲς ἂν καταστήσαιτε
 141 αὐτοῖς ἀπὸ τοῦ ἴσου ὑμῖν μᾶλλον προσφέρεισθαι. αὐτό- 1
 θεν δὴ διανοήθητε ἢ ὑπακούειν πρὶν τι βλαβῆναι, ἢ εἰ
 πολεμήσομεν, ὥς ἔμοιγε ἄμεινον δοκεῖ εἶναι, καὶ ἐπὶ με-
 γάλῃ καὶ ἐπὶ βραχείᾳ ὁμοίως προφάσει μὴ εἴζοντες μηδὲ
 5 ξὺν φόβῳ ἔζοντες ἂ κεκτῆμεθα. τὴν γὰρ αὐτὴν δύναται
 δούλωσιν ἢ τε μεγίστη καὶ ἐλαχίστη δικαίωσις ἀπὸ τῶν
 ὁμοίων πρὸ δίκης τοῖς πέλας ἐπιτασσομένη.

τινί. See on c. 2. 18.—30. ἀπισχυ-
 ρισάμενοι: short for ἰσχυρῶς (βεβαίως)
 ἀπώσάμενοι.—σαφὲς ἂν καταστήσαιτε:
will make them understand clearly. Cf.
 c. 32. 6; vii. 44. 26. The inf. προσφέ-
 ρεσθαι represents the dependent inv.,
 as μὴ εἴκειν in 2. The aor. opt. with
 ἂν points more distinctly than the
 simple fut. to the effect now to be
 produced. See on c. 127. 6. Madvig,
Adv. I. p. 309, proposes σαφὲς ἐγκα-
 ταστήσετε.—31. ἀπὸ τοῦ ἴσου: *as*
equal to equal. Cf. c. 99. 7.—προσφέ-
 ρεσθαι: with dat., v. 111. 23; with
 πρὸς τινα, v. 105. 17.

141. Therefore a quick decision
 should be taken. § 1. If war comes,
 as I hold it to be advisable, it will be
 found that we have the advantage of the
 Peloponnesians in means, in varied
 adaptation to events, and in unity of
 interest. § 2-7.

The first section gives the conclu-
 sion to be drawn from c. 140. § 2-5.
 With § 2 begins the discussion of
 points unfavourable to the Peloponne-
 sians, which continues to c. 143. § 2.
 Then are mentioned the advantages on
 the side of the Athenians, to c. 144. § 1.

1. αὐτόθεν: temporal, as in vi. 21.
 9; prop. 'from the spot,' and there-
 fore like ὥσπερ εἶχεν, c. 134. 14, imme-
 diately, on the spot.—2. διανοήθητε:
 see on c. 18. 18.—3. ἐπὶ: with dat.

causal, as in c. 138. 31.—4. ὁμοίως:
 places the two notions on the same
 level, strengthening καὶ . . . καί, used
 as in c. 139. 21. Cf. c. 39. 4.—εἴζοντες
 . . . ἔζοντες: though the const. is
 changed, these partic., as above the
 inf. ὑπακούειν, denote the obj. of δια-
 νοήθητε. A similar const. in vi. 78. 5,
 ἐνθυμηθῆτω μαχοῦμενος. Sh. supplies
 πολεμεῖν, which P. suggests. "The
 intercalated ὥς causes the shift, as
 if ὥς μὴ εἴζοντες κτέ." B. L. G. P.
 thinks also that the partic. might
 depend on some appropriate verb im-
 plied in διανοήθητε, comparing vii. 68.
 3, νομίσωμεν . . . εἶναι . . . ἐκγενησό-
 μενον. Kühn. 484, note 4.—5. δύνα-
 ται: *valet, means, implies.* Cf. iii.
 46. 10; vi. 36. 9. But here only with
 a subst. as obj.—6. δούλωσιν (iii. 10.
 15) . . . δικαίωσις (iv. 86. 21; v. 17.
 11): Thucydidean nouns; the latter
 'a demand based on a claim of right'
 (see on c. 140. 7); to which, there-
 fore, the notion of indecent arrogance
 is given by ἀπὸ τῶν ὁμοίων ἐπιτασ-
 σομένη. The last words we must take
 with Kr. and Herbst (*Gegen Cobet*, p.
 51) as masc. (so viii. 89. 27) though
 Bonitz, p. 24, and Sh. think neut. The
 pl. makes this case different from c.
 77. 16.—7. πρὸ δίκης: 'before,' i.e.
 really without proceeding by way of
 arbitration.

Τὰ δὲ τοῦ πολέμου καὶ τῶν ἐκατέροις ὑπαρχόντων 2
 ὥς οὐκ ἀσθενέστερα ἔξομεν γνῶτε καθ' ἕκαστον ἀκούον-
 10 τες. αὐτουργοί τε γάρ εἰσι Πελοποννήσιοι, καὶ οὔτε ἰδίᾳ 3
 οὔτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς, ἔπειτα χρονίων πο-
 λέμιων καὶ διαποντίων ἄπειροι διὰ τὸ βραχέως αὐτοὶ ἐπ'
 ἀλλήλους ὑπὸ πενίας ἐπιφέρειν. καὶ οἱ τοιοῦτοι οὔτε 4
 ναῦς πληροῦν οὔτε πεζὰς στρατιάς πολλάκις ἐκπέμπειν
 15 δύνανται, ἀπὸ τῶν ἰδίων τε ἅμα ἀπόντες καὶ ἀπὸ τῶν
 αὐτῶν δαπανῶντες καὶ προσέτι καὶ θαλάσσης εἰργόμενοι.

8. τὰ δὲ . . . ὑπαρχόντων: placed at the beginning of the period as the theme of the following exposition as regards both sides. From this must the advantage of one side, τὰ ἡμῶν ὑπάρχοντα, be supplied as obj. to οὐκ ἀσθενέστερα ἔξομεν. The following description of the position and warlike resources of the Peloponnesians is so plainly opposed to that of the Corinthians, c. 121, 122, that we can see plainly the literary use made by Thuc. of the thoughts of Pericles, which are no doubt truly stated. See the *Introd.* p. 44 ff.

10. αὐτουργοί τε γὰρ κτέ.: to appreciate the following reasoning we must observe that in § 3 three characteristics of the Peloponnesians of an unfavourable tendency are joined by τε, καί, ἔπειτα. In § 4, 5, these are illustrated by their necessary results in reverse (chiastic order). Thus: (1) 13, καὶ οἱ τοιοῦτοι κτέ. expands ἔπειτα χρονίων κτέ.; (2) 17, αἱ δὲ περιουσίαι κτέ. enforces καὶ οὔτε ἰδίᾳ κτέ.; (3) 18, σώμασί τε κτέ. repeats αὐτουργοί τε γὰρ κτέ. — αὐτουργοί: properly those who use their own hands, not those of slaves, in work; then, from the prevailing application of ἔργα to agriculture, those who till their own land, =

γεωργοί of c. 142. 18. — 12. διαποντίων: here only in Thuc.; Xen. *Hell.* vi. 2. 16; freq. in Polyb., Dion., Plut. — βραχέως: for a short time; in this sense only here; elsewhere 'in brief,' of speeches. Cf. c. 97. 12; iii. 61. 2; v. 9. 4. — 13. ἐπιφέρειν: sc. πολέμους or ὅπλα, which occurs in iv. 16. 5; 78. 23; v. 18. 12; vii. 18. 15. If βραχεῖς (so v. H.) were read for βραχέως, two unusual features would be removed.

14. πληροῦν: so v. H. and St.; which gives a simpler const. than πληροῦντες of Mss. But the other editors, as Cl. formerly, make ναῦς as well as στρατιάς obj. of ἐκπέμπειν, retaining πληροῦντες (neither ships, manning them), which emphasizes the point wherein the Peloponnesians would naturally come short. This seems preferable. — 15. ἀπὸ τῶν ἰδίων: away from. Cf. c. 7. 6; 76. 7; 99. 10. — ἀπὸ τῶν αὐτῶν: with. Cf. c. 74. 18; 91. 28. Here only Thuc. uses τὰ αὐτῶν for τὰ σφέτερα, ii. 20. 12; iii. 95. 14; 107. 12; iv. 66. 4. The Peloponnesian soldier had to maintain himself; ἅμα calls attention to the difficulty of doing this while farms were left without cultivation. — 16. θαλάσσης εἰργόμενοι: (cf. ii. 85. 4; iii. 86. 15; 115. 10) by the superior skill

αἱ δὲ περιουσίαι τοὺς πολέμους μᾶλλον ἢ αἱ βίαιοι ἐσφο-
 ραὶ ἀνέχουσι· σώμασί τε ἐτοιμότεροι οἱ αὐτουργοὶ τῶν 5
 ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν ἔχοντες
 20 ἐκ τῶν κινδύνων καὶ περιγενέσθαι, τὸ δὲ οὐ βέβαιον μὴ
 οὐ προαναλώσειν, ἄλλως τε καὶ παρὰ δόξαν, ὅπερ εἰκός,
 ὁ πόλεμος αὐτοῖς μηκύνηται. μάχη μὲν γὰρ μιᾷ πρὸς 6
 ἅπαντας Ἑλλήνας δυνατοὶ Πελοποννήσιοι καὶ οἱ ξύμμα-
 χοι ἀντισχεῖν, πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπαρα-
 25 σκευὴν ἀδύνατοι, ὅταν μήτε βουλευτηρίῳ ἐνὶ χρώμενοι
 παραχρημὰ τι ὀξέως ἐπιτελῶσι, πάντες τε ἰσόψηφοι ὄν-

of their adversaries. — 17. αἱ περιου-
 σίαι: *sc. χρημάτων*; *cf. c. 7. 2; 8. 15*,
 referring probably to the reserved
 fund of the Athenians. See *ii. 13.*
 25. — βίαιοι ἐσφοραί: extraordinary
 taxes, imposed in times of necessity,
 as the Corinthians had advised, *c. 121.*
 19. In *vi. 20. 6* we have βίαιος δου-
 λεία, and in *iii. 82. 18* war is called
 βίαιος διδάσκαλος. — 18. ἀνέχουσι:
 Schol., βαστάζουσι, αὐξάνουσι, *keep up*,
support; probably without an exact
 parallel. *Cf. Aristid. Panath. p. 182*,
πάντας ἀνθρώπους . . . τῇ καλλίστῃ τῶν
εὐεργεσιῶν ἀνέχετε.

σώμασι: *with life and limb*; often
 opp. to χρήματα. *Cf. c. 85. 4; 121.*
 12. Here τὸ μὲν refers to τὰ σώματα,
 τὸ δὲ to τὰ χρήματα, and both are
 objs. of ἔχοντες. In the connected
 expressions πιστὸν ἔχοντες, οὐ βέβαιον
 (ἔχοντες) the objective thought (to
 possess a thing) passes into the sub-
 jective, 'to have a confident hope,' 'to
 have no assurance'; and then τὸ μὲν,
 τὸ δὲ are on the one hand to be con-
 strued as objs. of ἔχοντες; on the other,
 to be connected closely with the infs.
 ἂν περιγενέσθαι and προαναλώσειν, with
 the former as acc. of specification
 (since αὐτοί is to be supplied there),

with the latter as obj. The sense is,
 "people who till their lands with their
 own hands are more inclined to risk
 their lives in war than their property;
 for, as to their lives, they have a
 good hope that they will pass safely
 through the dangers of war; but
 they feel no confidence that they will
 not use up their property before the
 war comes to an end." *Cf. the quite*
different inference from the same
premises in c. 121. § 3, 4. — 20. μὴ οὐ:
 instead of μὴ with inf. depending on
 a negatived verb. *Cf. viii. 60. 5; 71.*
5. GMT. 95, 2, n. 1 b; H. 1034.
Kühn. 516, 5; Kr. Spr. 67, 12, 6. —
 22. αὐτοῖς: see on *c. 6. 8; 48. 9.*

24. ἀντισχεῖν: aor. in reference to
 μάχη μιᾷ (*cf. c. 117. 12; vi. 91. 9*);
 πολεμεῖν, pres., of protracted war. —
 μὴ κτέ.: = οὐ δύνανται ἐὰν μὴ πρὸς
 ὁμοίαν ἀντιπαρασκευὴν πολεμῶσι, imply-
 ing that the Athenians were furnished
 in a quite different fashion. See on
c. 91. 28. — 25. ὅταν: introduces a
 confident reason in form of an un-
 certain assumption, *so long as, while.*
Cf. ἔως ἂν, Plat. Phaed. 74 c. — βου-
 λευτηρίῳ ἐνὶ: an indirect justification
 of the Athenian hegemony in opp. to
 the Spartan demand, τοὺς ξυμμάχους

τες καὶ οὐχ ὁμόφυλοι τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ· ἐξ
 ὧν φιλεῖ μηδὲν ἐπιτελὲς γίγνεσθαι. καὶ γὰρ οἱ μὲν ὡς
 μάλιστα τιμωρήσασθαι τινα βούλονται, οἱ δὲ ὡς ἥκιστα
 30 τὰ οἰκεία φθεῖραι. χρόνιοί τε ξυνιόντες ἐν βραχεὶ μὲν ἑ-
 μορίῳ σκοποῦσί τι τῶν κοινῶν, τῷ δὲ πλέονι τὰ οἰκεία
 πράσσουσι· καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν
 οἶεται βλάψειν, μέλειν δέ τινι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι
 προῖδεῖν, ὥστε τῷ αὐτῷ ὑπὸ ἀπάντων ἰδία δοξάσματι
 142 λανθάνειν τὸ κοινὸν ἀθρόον φθειρόμενον. μέγιστον δὲ ἡ
 τῇ τῶν χρημάτων σπάνει κωλύσονται, ὅταν σχολῇ αὐτὰ

αὐτονόμους ἀφιέναι. — 27. οὐχ ὁμόφυ-
 λοι: they are not all Dorians, but
 some Thebans, Achaeans, Arcadians.
 οὐ retained, though after ὅταν, as the
 regular neg. for contradicting a single
 notion. See on c. 78. 1. — τὸ ἐφ' ἑαυ-
 τόν: we should expect (*cf.* c. 17. 2)
 ἑαυτῶν or ἑαυτοῦ. *Cf.*, however, iv.
 28. 5; viii. 48. 41; *Soph. Ant.* 889. —
 ἕκαστος: after the pl. subj. makes
 the verb sing. *Cf.* ii. 16. 11. — σπεύ-
 δῃ: with acc. *Cf.* v. 16. 7; vi. 10. 15;
 79. 14. — 28. φιλεῖ: see on c. 78. 5.
 Here, like iv. 125. 7 and probably vii.
 80. 12, to be taken impers. This will
 explain the neg. μηδέν, as in c. 142.
 26, after ἐνδέχεται. Kühn. 514, 2 b;
Kr. Spr. 67, 7, 1. — ἐπιτελὲς γίγνεσθαι:
 only here in Thuc. *Hdt.*, i. 124, who
 often uses ἐπιτελὲς ποιεῖν, as iii. 141;
 iv. 4; v. 107. — 29. τινα: designating
 any object at pleasure, like οἱ πέλας.
Cf. c. 37. 12; 69. 17.

30. χρόνιοι (c. 140. 21) ξυνιόντες:
 and when at last they do come together
 for consultation. *Cf.* the complaint
 of the Corinthians, c. 69. 8. — ἐν βρα-
 χεὶ μορίῳ: after χρόνιοι the ellipse of
 χρόνου is easy. *Cf.* c. 85. 3. Also
 with τῷ πλέονι (and which the force of

ἐν is continued) χρόνῳ, not μορίῳ, is to
 be supplied. But *Kr.* supplies τῆς
 ξυνόδου with μορίῳ. *St.*, *Jahrb.* 1863,
 p. 478, explains the two expressions,
 'to a small degree,' 'mainly.' — 32.
 παρὰ: with acc., in consequence of;
 freq. in *Dem.*, as in iv. 11; xviii. 232,
 239. — 33. μέλειν δέ τινι καὶ ἄλλῳ: but
 that of course some one else is taking care.
 — 34. ὑπὸ ἀπάντων ἰδία: joined with
 δοξάσματι as with a pass. partic. See
 on c. 95. 16; 130. 3.

142. *The attempt to establish them-
 selves in our country will not help them;
 and at sea, in spite of all their efforts,
 they can never match us.*

1. μέγιστον δέ: = ὅπερ δὲ μέγιστόν
 ἐστὶ, regularly with the art. *Cf.* ii.
 65. 9; iii. 63. 10; iv. 70. 18; 108. 28;
 viii. 76. 35; 92. 34: 96. 9; without
 art. c. 35. 19; vi. 69. 25. But μέγι-
 στον may here agree with the inner
 object of κωλύσονται; they will experi-
 ence their greatest hindrance. *Cf.* *Plat.*
Phaed. 60 a, ὅστατον δὴ σε προσερούσι;
 and see Kühn. 410, note 5. — 2. κωλύ-
 σονται: fut. mid. with pass. meaning,
 as ἐασόμενοι, 19. Kühn. 376, 4. —
 ὅταν: see on c. 141. 25. — σχολῇ:

ποριζόμενοι διαμέλλωσι· τοῦ δὲ πολέμου οἱ καιροὶ οὐ
μενετοί.

- 5 “Καὶ μὴν οὐδ’ ἡ ἐπιτείχισις οὐδὲ τὸ ναυτικὸν αὐτῶν 2
ἄξιον φοβηθῆναι. τὴν μὲν γὰρ χαλεπὸν καὶ ἐν εἰρήνῃ 3
πόλιν ἀντίπαλον παρασκευάσασθαι, ἥ που δὴ ἐν πολε-
μῷ τε καὶ οὐχ ἥσσον ἐκείνοις ἡμῶν ἀντεπιτετειχισμένων·
φρούριον δ’ εἰ ποιήσονται, τῆς μὲν γῆς βλάβοιεν ἂν τι 4
10 μέρος καταδρομαῖς καὶ αὐτομολίαις, οὐ μέντοι ἱκανόν γε
ἔσται ἐπιτειχίζειν τε κωλύειν ἡμᾶς πλεύσαντας ἐς τὴν
ἐκείνων καί, ἥπερ ἰσχύομεν, ταῖς ναυσὶν ἀμύνεσθαι.

opp. to ταχύ, as iii. 46. 10.—3. οὐ
μενετοί: act.; *apt to stay*, = οὐχ οἶοι
μένειν. Cf. Ar. Av. 1620; Dem. iv.
37, οἱ τῶν πραγμάτων οὐ μένουσι καιροὶ
τὴν ἡμετέραν βραδυτῆτα καὶ εἰρωνεῖαν.

5. οὐδ’ ἡ ἐπιτείχισις κτέ.: refers
to c. 122. 3.—6. φοβηθῆναι: act.
sense with ἄξιον, as c. 138. 11, ἄξιός
θαυμάσαι.—τὴν μὲν γάρ: the acc.
thus placed at the beginning, stands
in no exact const. with the following
words (see on c. 32. 18); it is neither
subj. nor obj., but seems to introduce
the matter in hand; *as regards the*
first, viz. the ἐπιτείχισις. The second
point comes in at 15, τὸ δὲ τῆς θαλάσ-
σης κτέ. (With παρασκευάσασθαι a
general subject must be supplied.)
Epiteichisis consisted either in the
founding of a permanent settlement
at a point dangerous to the enemy (as
Heracleia, iii. 92), or in the establish-
ment of a fort from which sallies
might be made (as Deceleia, vii. 19).
So πόλιν and φρούριον are species to
the genus τὴν μὲν (ἐπιτείχισιν).—7.
ἡ που δὴ: of course therefore. Cf. vi.
37. 15.—πολεμῷ: sc. γῆ. Cf. ii. 11.
20; iii. 58. 24; v. 64. 18.—8. οὐχ
ἥσσον: the neg. belongs only to the
adv. The inf. would take μή. See

on c. 141. 28.—ἡμῶν ἀντεπιτετειχι-
σμένων: it is best to understand this
pf. not with Cl., of the assurance
the speaker feels that the Athenians
will be beforehand with the Spartans
in adopting this measure, but with
Sh. (and apparently St.), “much more
in time of war when our city is a
counter-ἐπιτείχισμα against their in-
fant colony.” Athens itself is rep-
resented, and not, as Kr. and B.
think, other existing fortresses as
Oenoe. This allusion to the ἐπι-
τείχισις is probably put into the
mouth of Pericles as one of τὰ δέοντα
(c. 22. 5) by Thuc. writing at the
end of the war, with the knowledge
of the occupation of Pylos, Cythera
(vii. 26. 10), and Deceleia. Herbst,
Philol. 38, p. 581.

9. βλάβοιεν ἂν: after fut. GMT.
54, 1 a; H. 901 a.—10. αὐτομολίαις:
i.e. of slaves. Cf. vii. 27. § 5; viii.
40. 11.—11. ἐπιτειχίζειν: depends on
κωλύειν. GMT. 95, 2 a; H. 963.—12.
ἥπερ ἰσχύομεν: cf. ii. 13. 18.—ἀμύ-
νεσθαι: to retaliate, not here ‘to defend
ourselves.’ Cf. c. 42. 2; ii. 67. 28;
iv. 63. 11. He refers to attacks by
sea on the Peloponnesus, which also
would be attended by καταδρομαῖς ἀνδ

πλέον γὰρ ἡμεῖς ἔχομεν τοῦ κατὰ γῆν ἐκ τοῦ ναυτικοῦ 5
 ἐμπειρίας ἢ ἐκείνοι ἐκ τοῦ κατ' ἡπείρου ἐς τὰ ναυτικά.
 15 τὸ δὲ τῆς θαλάσσης ἐπιστήμονας γενέσθαι οὐ ραδίως 6
 αὐτοῖς προσγενήσεται. οὐδὲ γὰρ ὑμεῖς, μελετῶντες αὐτὸ 7
 εὐθύς ἀπὸ τῶν Μηδικῶν, ἐξείργασθέ πω· πῶς δὴ ἄνδρες
 γεωργοὶ καὶ οὐ θαλάσσιοι, καὶ προσέτι οὐδὲ μελετῆσαι
 ἐασόμενοι διὰ τὸ ὑφ' ἡμῶν πολλαῖς ναυσὶν ἀεὶ ἐφορμεί-
 20 σθαι, ἄξιον ἄν τι δρῶεν; πρὸς μὲν γὰρ ὀλίγας ἐφορμού- 8
 σας καὶ διακινδυνεύσειαν πλήθει τὴν ἀμαθίαν θρασύνον-
 τες, πολλαῖς δὲ εἰργόμενοι ἡσυχάσουσι, καὶ ἐν τῷ μὴ
 μελετῶντι ἀξυνετώτεροι ἔσονται καὶ δι' αὐτὸ καὶ ὀκνηρό-
 τεροι. τὸ δὲ ναυτικὸν τέχνης ἐστίν, ὥσπερ καὶ ἄλλο τι, 9
 25 καὶ οὐκ ἐνδέχεται, ὅταν τύχη, ἐκ παρέργου μελετᾶσθαι,

αὐτομολίαι. Cf. vii. 26. § 2. — 13. πλέον γὰρ ἡμεῖς ἔχομεν κτέ.: πλέον ἔχομεν means as usual (cf. c. 37. 18; 42. 15; 76. 15; iii. 43. 12; iv. 59. 7; 62. 16; vii. 36. 6; viii. 99. 12), *we have the advantage*, though here the comp. retains its full const. with ἢ ἐκείνοι. The gen. τοῦ κατὰ γῆν, as regards operations on land, is like c. 22. 14; 36. 11; Hdt. i. 32, μετρίως ἔχοντες βίου: and ἐκ governs ἐμπειρίας with its obj. gen. placed before it, *from our experience in naval matters*, as in c. 32. 8; 84. 13; 107. 26; 139. 2, and its article is omitted, as in c. 3. 1; 11. 2; 23. 20; 36. 11; 107. 26.

15. τὸ δὲ τῆς θαλάσσης κτέ.: refers to c. 121. 14. — 17. ἐξείργασθέ πω: *have as yet brought it to perfection*. This remark answers so well to the thought of Pericles that the particle πω, though wanting in the best Mss., can hardly be dispensed with; it might easily drop out before the following πῶς. — 18. οὐδὲ . . . ἐασόμενοι: expressed with the same confidence as 8 above: "we will leave them no time to prac-

tise." The pass. sense is rare. Cf. Eur. I. A. 331; Dem. 11. 16, ἔωμενοι διατρίβειν; viii. 59, ἄγειν ἡσυχίαν ἐᾶσθαι. — 19. ἐφορμείσθαι: cf. viii. 20. 3; pass. of ἐφορμεῖν with dat. See on c. 2. 18; 140. 29.

21. διακινδυνεύσειαν: *force their way through*. Cf. iv. 29. 8; v. 46. 11. — 22. τῷ μὴ μελετῶντι: see on c. 36. 3; *the lack of practice*. — 23. δι' αὐτό: *just for this reason*. Cf. c. 68. 9; 74. 3. — 24. τέχνης: *a matter of acquired skill*. Cf. c. 83. 4. — ὥσπερ καὶ ἄλλο τι: *as much as anything else whatever*. Cf. vi. 18. 38; Xen. An. i. 3. 15, ὥς τις καὶ ἄλλος. Kr. Spr. 69, 32, 13. — 25. ὅταν τύχη: *at any chance time*, without plan. So τυχεῖν, pers. and impers., is used in various relative turns to express accidental circumstances of time, place, fact. No doubt a grammatical supplement is to be assumed as original, but is not present to the mind of the speaker. Cf. ὥς, ὅπως ἔτυχε, iv. 25. 7; v. 20. 9; 56. 15; viii. 95. 21; ὁπόθεν τύχοιεν, iv. 26. 20; with rel. pron., iii. 43. 18; viii. 48. 36. — ἐκ παρέργου: and

143 ἀλλὰ μᾶλλον μὴδὲν ἐκείνῳ πάρεργον ἄλλο γίνεσθαι. εἴ 1
 τε καὶ κινήσαντες τῶν Ὀλυμπίασιν ἢ Δελφοῖς χρημάτων
 μισθῷ μείζονι πειρῶντο ἡμῶν ὑπολαβεῖν τοὺς ξένους τῶν
 ναυτῶν, μὴ ὄντων μὲν ἡμῶν ἀντιπάλων ἐσβάντων αὐτῶν
 5 τε καὶ τῶν μετοίκων δεινὸν ἂν ᾦν· νῦν δὲ τόδε τε ὑπάρ-
 χει καί, ὅπερ κράτιστον, κυβερνήτας ἔχομεν πολίτας καὶ
 τὴν ἄλλην ὑπηρεσίαν πλείους καὶ ἀμείνους ἢ πᾶσα ἡ
 ἄλλη Ἑλλάς. καὶ ἐπὶ τῷ κινδύνῳ οὐδεὶς ἂν δέξαιτο τῶν 2
 ξένων τὴν τε αὐτοῦ φεύγειν καὶ μετὰ τῆς ἡσσοῦς ἅμα
 10 ἐλπίδος ὀλίγων ἡμερῶν ἔνεκα μεγάλου μισθοῦ δόσεως ἐκεί-
 νοις ξυναγωνίζεσθαι.

ἐν παρέργῳ, as a by-work, a holiday task. Cf. vi. 69. 27; vii. 27. 20.—26. μὴδὲν . . . γίνεσθαι: sc. δεῖ from ἐνδέχεται. See on c. 141. 28.

143. Nor will they be able to seduce our sailors by money, for the best of them are Athenian citizens. § 1, 2. Our superiority at sea will enable us to endure for a time even the loss of our own country. § 3–5.

εἴ τε καί: the third point (in reference to c. 121. § 3), after the ἐπιτείχις, c. 142. 6, and the ναυτικόν, c. 142. 15.—2. κινήσαντες: see on c. 93. 8. The obj. is the part. gen. τῶν χρημάτων, like vi. 70. 20. See on c. 30. 8; 58. 15.—Δελφοῖς: without ἐν because under the influence of the locative Ὀλυμπίασιν (see Kühn. 336, note). Conversely, in c. 121. 8, Ὀλυμπία is controlled by ἐν.—3. ὑπολαβεῖν: see on c. 68. 18.—4. μὴ ὄντων ἡμῶν κτέ.: this gen. abs. makes the prot. to δεινὸν ἂν ᾦν, being = εἰ μὲν μὴ ἀντίπαλοι ᾦμεν. The second ἐσβάντων . . . μετοίκων is subord. to the former, = “supposing we ourselves (i.e. citizens of the two lower Solonian classes, see iii. 16. 6) and the metics went on board and

served.”—5. νῦν δέ: but as it is. Cf. c. 68. 14; 71. 8.—τόδε ὑπάρχει: = ἀντίπαλοι ἐσμεν.—6. κυβερνήτας: pred., we have citizens for steersmen.—7. τὴν ἄλλην ὑπηρεσίαν: the rest of our crews. Cf. vi. 31. 21. This noun being collective, the adjs. are pl. Cf. c. 24. 9; 136. 2.

8. καὶ ἐπὶ τῷ κινδύνῳ κτέ.: καί belongs to οὐδεὶς τῶν ξένων as opp. to citizens. ἐπὶ τῷ κινδύνῳ, in view of the danger. See on c. 70. 10. “Not only on our citizens may we reckon; even the strangers among us will not consent, for the offers our enemies can make them, to give up their own homes.” For, since these maritime places were dependent on Athens, such would be the result of Athenian success; no one who had taken part with the Peloponnesians being allowed to return to his native city. The inf. after δέχεσθαι, as in iii. 53. 4; v. 94. 3. Cf. Soph. *El.* 1304 with Wolff’s note.—10. ἔνεκα: (as usual placed between the attendant gens; cf. c. 5. 6; 73. 17) belongs to δόσεως, on which μεγάλου μισθοῦ depends, and ὀλίγων ἡμερῶν on both.

“Καὶ τὰ μὲν Πελοποννησίων ἔμοιγε τοιαῦτα καὶ πα- 3
 ραπλήσια δοκεῖ εἶναι, τὰ δὲ ἡμέτερα τούτων τε ὧν περ
 ἐκείνοις ἐμεμφάμην ἀπηλλάχθαι καὶ ἄλλα οὐκ ἀπὸ τοῦ
 15 ἴσου μεγάλα ἔχειν. ἦν τ’ ἐπὶ τὴν χώραν ἡμῶν πεζῇ ἰω- 4
 σιν, ἡμεῖς ἐπὶ τὴν ἐκείνων πλευσοῦμεθα, καὶ οὐκέτι ἐκ
 τοῦ ὁμοίου ἔσται Πελοποννήσου μέρος τι τμηθῆναι καὶ
 τὴν Ἀττικὴν ἀπασαν· οἱ μὲν γὰρ οὐχ ἔξουσιν ἄλλην ἀν-
 τιλαβεῖν ἀμαχεί, ἡμῖν δ’ ἐστὶ γῇ πολλή καὶ ἐν νήσοις
 20 καὶ κατ’ ἡπειρον. μέγα γὰρ τὸ τῆς θαλάσσης κράτος·
 σκέψασθε δέ· εἰ μὲν γὰρ ἦμεν νησιῶται, τίνες ἂν ἀλη- 5
 πτότεροι ἦσαν; καὶ νῦν χρὴ ὅτι ἐγγύτατα τούτου διανοη-
 θέντας τὴν μὲν γῆν καὶ οἰκίας ἀφεῖναι, τῆς δὲ θαλάσσης

12. καὶ τὰ μὲν κτέ.: transition to the second part of the examination of τὰ τοῦ πολέμου καὶ τῶν ἐκατέρους ὑπαρχόντων, c. 141. 8. — τοιαῦτα καὶ παραπλήσια: cf. c. 28. 17; vii. 78. 4. — 13. ὧν περ: assimilated from ἅπερ. — 14. ἐκείνοις: though = τοῖς ἐκείνων (cf. c. 71. 9, πρὸς αὐτούς) is still pers. so as to justify the dat. with μέμφεσθαι, as in iv. 61. 18. Kr. Spr. 46, 7, 3. — ἀπηλλάχθαι: to be free from. Cf. c. 122. 22; iii. 63. 17; viii. 2. 21. — οὐκ ἀπὸ τοῦ ἴσου: more than a match. This enhances the force of μεγάλα, which, though not indispensable (v. H. omits it, following Cobet, V. L. p. 436), is added to balance ὧν περ . . . ἐμεμφάμην.

15. ἦν τε κτέ.: the speaker's purpose was here to detail the μεγάλα just spoken of. But the first point touched upon, the proper conduct of the Athenians when invaded by land, is treated with so much fulness, that the second, to which the τε points, is omitted altogether; and only in c. 144. 1 is the thread resumed with πολλὰ δὲ καὶ ἄλλα, to be again postponed to some other occasion, c. 144. 5. See App. — 16.

καὶ οὐκέτι κτέ.: οὐκέτι implies the certain change of a former opinion; “they will not then find it the same thing” (but far worse). Cf. Plat. Gorg. 475 c, ἀμφοτέροις μὲν οὐκ ἂν ἔτι ὑπερβάλλοι, ‘it cannot now excel in both.’ Pind. Ol. i. 5, 114. With ἐκ τοῦ ὁμοίου, cf. ii. 3. 18, ἐκ τοῦ ἴσου γίνεσθαι, and see on c. 34. 10. — 18. ἀντιλαβεῖν: receive in compensation. Cf. iii. 40. 13; 58. 7. — 20. κατ’ ἡπειρον: particularly on the Thracian coast.

21. σκέψασθε δέ: introduces an explanatory addition; so iii. 58. 21; iii. 46. 4 with γάρ; c. 33. 7 with καί. — ἀληπτότεροι: less assailable. Cf. c. 37. 20; 82. 21. — 22. καὶ νῦν: used in partial, as νῦν δέ in complete opposition to a state of things previously described; “and though islanders we are not, yet now we must get as near as possible to the islanders’ way of thinking.” For διανοηθέντας, cf. vii. 5. 15, where οὕτως answers to ἐγγύτατα τούτου; iii. 40. 32, γενόμενοι ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ πάσχειν. — 23. τὴν γῆν καὶ οἰκίας: the land and houses thereon. One art. (as the following

- καὶ πόλεως φυλακὴν ἔχειν, καὶ Πελοποννησίοις ὑπὲρ αὐτῶν
 25 ὀργισθέντας πολλῶ πλείοσι μὴ διαμάχεσθαι (κρατήσαντές
 τε γὰρ αὐθις οὐκ ἐλάσσοσι μαχούμεθα, καὶ ἦν σφαλῶμεν
 τὰ τῶν ξυμμάχων, ὅθεν ἰσχύομεν, προσαπόλλυται· οὐ
 γὰρ ἡσυχάσουσι μὴ ἱκανῶν ἡμῶν ὄντων ἐπ' αὐτοὺς στρα-
 τεύειν), τὴν τε ὀλόφυρσιν μὴ οἰκιῶν καὶ γῆς ποιεῖσθαι,
 30 ἀλλὰ τῶν σωμάτων· οὐ γὰρ τάδε τοὺς ἄνδρας, ἀλλ' οἱ
 ἄνδρες ταῦτα κτῶνται. καὶ εἰ ὥμην πείσειν ὑμᾶς, αὐ-
 τοὺς ἂν ἐξελθόντας ἐκέλευον αὐτὰ δηῶσαι καὶ δεῖξαι Πε-
 λοποννησίοις ὅτι τούτων γε ἔνεκα οὐχ ὑπακούσεσθε.
- 144 “Πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέσεσθαι, 1
 ἣν ἐθέλητε ἀρχὴν τε μὴ ἐπικτᾶσθαι ἅμα πολεμοῦντες καὶ
 κινδύνους αὐθαιρέτους μὴ προστίθεσθαι· μᾶλλον γὰρ πε-
 φόβημαι τὰς οἰκείας ἡμῶν ἀμαρτίας ἢ τὰς τῶν ἐναντίων

τῆς) covers both nouns (see on c. 120. 10), as in 30, 31, both together are denoted by the neut. prons. *τάδε, ταῦτα*. — 24. *πόλεως*: denotes all inclosed by the walls, Athens as well as Piraeus. — *φυλακὴν ἔχειν*: a continued φυλάσσειν. Cf. c. 57. 20; ii. 69. 3; v. 50. 10; viii. 11. 11. — 25. *μὴ διαμάχεσθαι*: the neg. *μὴ* gains weight by its postponement, but does not affect the partic. *ὀργισθέντας*, as Cl. says; *though enraged with them*. — 26. *μαχούμεθα*: *we shall have to fight*. — 27. *τὰ τῶν . . . ἰσχύομεν*: cf. iii. 39. 43, ἡ πρόσσδος, δι' ἣν ἰσχύομεν. — οὐ γὰρ ἡσυχάσουσι: euphemistic for ἀποστήσονται. — 29. *τὴν τε ὀλόφυρσιν*: third member, after *μὲν κτέ., δὲ κτέ.*, 23. — *οἰκιῶν καὶ γῆς*: gen. depending on the subst. *ὀλόφυρσιν*, as ii. 51. 22. In vi. 78. 16 the pass. aor. of the verb has the dat. — 31. *κτῶνται*: applied by zeugma to *τοὺς ἄνδρας* = *γεννᾶ, τίκει*. The same thought in vii. 77.

39.—32. *αὐτά*: referring to *γῆν καὶ οἰκίαν*. See on 23.

144. *We must not, however, undertake conquests while the war lasts.* § 1. *We should reject decisively all their demands, convinced that the war must come, and resolved to engage in it in a way worthy of our fathers.* § 2-5.

1. *πολλὰ δὲ καὶ ἄλλα κτέ.*: this is the continuance of what begins with *ἣν τε*, c. 143. 15. — *ἔχω* = *ἔχω εἰπεῖν*, v. 105. 17. Cf. ii. 46. 1. — 2. *ἀρχὴν μὴ ἐπικτᾶσθαι*: in addition to what we have, with principal stress on *ἅμα πολεμοῦντες*. The same thought and reference to the Sicilian expedition in ii. 65. 24. — 3. *προστίθεσθαι*: see on c. 78. 3. — *μᾶλλον γὰρ . . . διανοίας*: gives parenthetically the reason of what precedes. — *πεφόβημαι*: emotional pres. pf. Cf. iv. 114. 24; vi. 34. 49. Curtius, *Verb.* II.² p. 175. — 4. *τὰς οἰκείας ἡμῶν*: poss. gen. with corresponding adj. Kr. *Spr.* 47, 5, 1.

5 διανοίας· ἀλλ' ἐκεῖνα μὲν καὶ ἐν ἄλλῳ λόγῳ ἅμα τοῖς 2
 ἔργοις δηλωθήσεται· νῦν δὲ τούτοις ἀποκρινάμενοι ἀπο-
 πέμψωμεν, Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορᾷ καὶ λιμέσι
 χρῆσθαι, ἣν καὶ Λακεδαιμόνιοι ξενηλασίας μὴ ποιῶσι
 μήτε ἡμῶν μήτε τῶν ἡμετέρων ξυμμάχων (οὔτε γὰρ ἐκεῖ-
 10 νο κωλύει ἐν ταῖς σπονδαῖς οὔτε τόδε), τὰς τε πόλεις
 ὅτι αὐτονόμους ἀφήσομεν, εἰ καὶ αὐτονόμους ἔχοντες ἐσπει-
 σάμεθα καὶ ὅταν κἀκεῖνοι ταῖς αὐτῶν ἀποδῶσι πόλεσι
 μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτηδεῖως αὐτονομεῖ-
 σθαι, ἀλλὰ αὐτοῖς ἐκάστοις ὡς βούλονται· δίκας δὲ ὅτι

—5. ἀλλ' ἐκεῖνα: referring to πολλὰ καὶ ἄλλα, 1. — ἐν ἄλλῳ λόγῳ: in the speech given in outline in ii. 13, particularly from § 3. But probably this indication has reference to the arrangement of his material by the historian (see on c. 141. 8); particularly so the words ἐν τοῖς ἔργοις, i.e. "when the story of the events comes to be told." So also δηλωθήσεται, not δηλώσω, ἀποφανῶ, ἀποδείξω, because it is the intention of Thuc. expressed in the words of Pericles. Herbst, Philol. 38, p. 564. Pericles could hardly in reality defer an important part of his advice to the time of actual war. —6. ἀποκρινάμενοι: the partic. contains the main gist of the sentence, governing all on to ἀμυνόμεθα, 16. The chief points of the Lacedaemonian demands are indicated at the head of three clauses by Μεγαρέας, 7, τὰς πόλεις, 10, δίκας, 14. In the first two, the answer is connected with a condition; but as this will certainly not be granted, there is practically a refusal. —8. ξενηλασίας: usually in pl.; the expulsion of foreigners from Laconia, at the discretion of the Ephors. Schömann, *Ant. of Greece*, I. 278. Cf. ii. 39. 3; Ar. Av. 1013. —

ποιῶσι: establish by law, not 'carry out,' which would be ποιῶνται. See on c. 77. 3. —9. οὔτε γὰρ ἐκεῖνο κτέ.: ἐκεῖνο, the Spartan xenelasy, τόδε, the Megarian decree. κωλύει appears to be used as in Ar. Av. 463, λόγος δὲν διαμάττειν οὐ κωλύει (= οὐδὲν κωλύει). "In the terms of the truce there is as little prohibition of the one as of the other." —10. τὰς τε πόλεις: though unusual for τὰς δέ, not to be changed against the best Mss. Instances of this closer connexion of an emphatic word are found in ii. 70. 12; iii. 46. 9; iv. 32. 8 (Mss.). —11. εἰ καὶ . . . ἐσπείσαμεθα: as was not the case (in the 30 years' truce, c. 115. 1). —12. καὶ ὅταν . . . βούλονται: which they will, however, never allow. Both conditions represent with ironical confidence a decided rejection. —13. τοῖς Λακεδαιμονίοις: purposely added to prevent the possible reference of σφίσι to πόλεις. —ἐπιτηδεῖως: cf. c. 19. 3, where the indifferent πολιτεῖν follows, while here αὐτονομεῖσθαι of itself neutralizes the σφίσιν ἐπιτηδεῖως. So μὴ belongs in thought to the adv., though construed with the inf. —14. αὐτοῖς ἐκάστοις: referring κατὰ σύνε-

- 15 ἐθέλομεν δοῦναι κατὰ τὰς ξυνθήκας, πολέμου δὲ οὐκ ἄρ-
 ξομεν, ἀρχομένους δὲ ἀμυνούμεθα. ταῦτα γὰρ δίκαια καὶ
 πρέποντα ἅμα τῇδε τῇ πόλει ἀποκρίνασθαι. εἰδέναι δὲ 3
 χρὴ ὅτι ἀνάγκη πολεμεῖν, ἣν δὲ ἐκούσιοι μᾶλλον δεχώ-
 μεθα, ἥσσον ἐγκεισομένους τοὺς ἐναντίους ἔξομεν, ἕκ τε
 20 τῶν μεγίστων κινδύνων ὅτι καὶ πόλει καὶ ἰδιώτῃ μέγι-
 σται τιμαὶ περιγίγνονται. οἱ γοῦν πατέρες ἡμῶν ὑπο- 4
 στάντες Μήδους καὶ οὐκ ἀπὸ τοσῶνδε ὀρμώμενοι, ἀλλὰ
 καὶ τὰ ὑπάρχοντα ἐκλιπόντες, γνώμῃ τε πλείονι ἢ τύχῃ
 καὶ τόλμῃ μείζονι ἢ δυνάμει τὸν τε βάρβαρον ἀπεώσαντο
 25 καὶ ἐς τὰδε προήγαγον αὐτά· ὧν οὐ χρὴ λείπεσθαι, ἀλλὰ 5
 τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι καὶ τοῖς ἐπιγι-
 γνομένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παραδοῦναι.”
- 145 Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν, οἱ δ' Ἀθηναῖοι νο- 1
 μίσαντες ἄριστα σφίσι παραινέων αὐτὸν ἐψηφίσαντο ἃ
 ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου

σιν το πόλεις, each for itself. Cf. ii. 15. 6; iv. 108. 18; v. 29. 22.—15. οὐκ ἄρξομεν: we will not begin, whatever they may do. The act., ἀρχεῖν, opposes one beginner of an action to another; the mid., ἀρχεσθαι, opposes the beginning of an action to its subsequent stages; and so ἀρχομένους implies, “if they begin the war, they will not so easily find the end of it.” πολέμου ἀρχεῖν, bellum movere; πολέμου ἀρχεσθαι, bellum incipere. H. 816; Kühn. 421, 3.—16. δίκαια κτέ.: so ii. 36. 1.

19. ἥσσον ἐγκεισομένους ἔξομεν: so c. 120. 9, with a formal comp. adj.; “the more courageously we accept war, the less eager will they be to attack us.”—21. περιγίγνονται: result at the end. Cf. περιστάσθαι, c. 32. 15.—οἱ γοῦν πατέρες: appeal to

example; our fathers at any rate. See on c. 2. 18.—22. οὐκ ἀπὸ τοσῶνδε ὀρμώμενοι: a litotes, which expresses nearly the same as c. 74. 21, ἀπὸ τῆς οὐκ οὐσῆς ἐτι ὀρμώμενοι. τοσῶνδε refers to the manifest signs of the power and splendour of Athens.—23. γνώμῃ κτέ.: wise calculation opposed to blind chance, τύχῃ: resolute courage, τόλμῃ, to material power, δυνάμει.—25. ἐς τὰδε: like τοσῶνδε. Cf. vi. 18. 32, ἐς τὰδε ἦραν αὐτά. On αὐτά here and in 27, see on c. 1. 10.—ὧν: see on c. 35. 15; 69. 20; 95. 21.

145. The assembly decides to answer in accordance with the advice of Pericles.

2. ἄριστα: adj., not adv. Cf. c. 124. 11. Often with art. Cf. c. 43. 11; iv. 74. 10.—ἃ ἐκέλευε: sc. ψηφίσασθαι.—3. τῇ ἐκείνου γνώμῃ: cf. c.

γνώμη καθ' ἑκαστά τε ὡς ἔφρασε, καὶ τὸ ξύμπαν οὐδὲν
 5 κελυνόμενοι ποιήσιν, δίκη δὲ κατὰ τὰς ξυνθήκας ἐτοῖμοι
 εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ ἴσῃ καὶ ὁμοίᾳ.
 καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου καὶ οὐκέτι ὕστερον
 ἐπρεσβεύοντο.

146 Αἰτίαι δὲ αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις 1
 πρὸ τοῦ πολέμου, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπιδά-
 μνῳ καὶ Κερκύρα. ἐπεμίγνυντο δὲ ὁμῶς ἐν αὐταῖς καὶ
 παρ' ἀλλήλους ἐφοίτων ἀκηρύκτως μὲν, ἀνυπόπτως δὲ
 5 οὗ· σπονδῶν γὰρ ξύγχυσις τὰ γιννόμενα ἦν καὶ πρόφασις
 τοῦ πολεμεῖν.

90. 14; 93. 16. — 4. ὡς ἔφρασε: belongs only to καθ' ἑκαστα, since φράζειν always implies 'to set forth details.' On the other hand, τὸ ξύμπαν finds its exposition in οὐδὲν κελυνόμενοι ποιήσιν, "that they would do nothing upon dictation." — 6. διαλύεσθαι: only here with περί and gen. Usually with acc. Cf. c. 140. 17; v. 80. 2. — ἐπὶ ἴσῃ καὶ ὁμοίᾳ: see on c. 27. 3.

146. War is not formally proclaimed, but is imminent.

1. αἰτίαι δὲ αὗται κτέ.: conclusion of the statement of the causes of the war announced in c. 23. § 5. αὗται is subj. to the pred. substs.

αἰτίαι and διαφοραί. — 2. ἀρξάμεναι ἀπό: to designate the point of beginning. Cf. vi. 99. 15; 101. 7; 103. 6. — 3. ἐπεμίγνυντο: see on c. 2. 5. — ἐν αὐταῖς: i.e. ἐν ᾧ οὕτω διεφέροντο, while these recriminations were going on. Cf. c. 55. 14, ἐν σπονδαῖς. The partic. pres. (impf.), τὰ γιννόμενα, expresses collectively these proceedings. — 4. ἀκηρύκτως: (in ii. 1. 3, ἀκηρυκεῖ) still without the formalities which are indispensable after war is declared. — 5. σπονδῶν ξύγχυσις: an actual disruption of the truce, though war had not yet broken out. Cf. v. 26. 30.

APPENDIX.

I. MANUSCRIPTS AND EDITIONS.

MANUSCRIPTS.

A. CODEX CISALPINUS *sive* ITALUS: now in Paris, parchment, of the twelfth century, with scholia by two hands.

B. COD. VATICANUS (126): in the Vatican Library at Rome, parchment, not later than the eleventh century, with scholia by a single hand.

C. COD. LAURENTIANUS (69, 2): in the Laurentian Library at Florence, parchment, of the tenth century, with scholia.

D. COD. MARCIANUS (367): in the Library of St. Mark at Venice, paper.

E. COD. PALATINUS: now in the Library at Heidelberg (252), parchment, of the eleventh century, with a few scholia not of ancient date.

F. COD. AUGUSTANUS: in the Library at Munich (430), parchment, of the fourteenth century.

G. COD. MONACENSIS (228, formerly 287): in the Library at Munich, paper, of the thirteenth century.

These are the Mss. used by Bekker in his second stereotyped edition of the text (1832). In his edition of 1821 he used also other Mss. than these; a complete list is given in his first volume. A list and description of the Mss. of Thucydides is given in the edition of Arnold; a list and classification of them, easy to consult, in the smaller edition of Poppo.

The best of the Mss. of Thucydides, in the opinion of Bekker, is Vaticanus. This Ms. is evidently not derived from a single source. As far as vi. 94 it agrees with the other Mss. of the better sort so closely as to show that it belongs to the same recension; in the remainder of the history its variation from them in many places is so great as to prove that this part of it must have been made from a different copy. Here, frequently, it alone furnishes the true reading. Of the remaining Mss., Laurentianus and Monacensis agree with one another most nearly.

The best of the Mss. of Thucydides are not free from errors. No single Ms. is sufficient to serve as a basis for the text. Bekker expressed his judgment of the general inferior character of the Mss. of Thucydides in the preface to his text edition, published at Oxford in 1824, as follows:

"Quorum qui optimi sunt et antiquissimi, Cisalpinus, Vaticanus, Laurentianus, Palatinus, Augustanus, longe absunt ab ea praestantia qua excellunt inter Isocrateos Urbinas, inter Platonicos et Demosthenicos Parisienus A et S."

EDITIONS.

COMPLETE EDITIONS.

Aldus: Venice, 1502, folio. The Editio Princeps, a beautiful book of 124 unnumbered leaves, and one leaf with the anchor. Aldus published the scholia in 1503.

Junta: Florence, 1526, folio, with the scholia. The reputed Juntine edition of 1506 is a myth.

Camerarius: Basle, 1540, folio, with the scholia and notes.

H. Stephanus: Paris, 1564 (1588), folio, Greek and Latin, with the scholia. The Latin version is Valla's, which was made in 1452 and has the value of a Ms., having been made from a Ms. which has been lost. The second edition of Stephanus is the source of the vulgate, and was followed by the editors of Thucydides to the time of Bekker.

Hudson: Oxford, 1696, folio, Greek and Latin, with the scholia. The Latin version is Portus's, corrected by the editor.

Wasse and Duker: Amsterdam, 1731, 3 vols., folio, Greek and Latin, with the notes entire of Stephanus and Hudson. This edition was reprinted at Glasgow in 1758, in 8 vols., octavo.

Immanuel Bekker: Oxford, 1821, 4 vols. With the scholia, the Latin notes of Duker and Wasse, and Duker's Latin version. An edition of great critical value.

Immanuel Bekker: Edit. ster. altera. Berlin, 1832 (1846, 1868).

Ern. Frid. Poppo: Leipzig, 1821-40, 4 parts, 11 vols. Part 1 contains the *prolegomena*; part 2, the *contextus verborum cum scholiis et scripturae discrepantiis*; part 3, the *commentarii*; part 4, the *supplementa et indices*. A thesaurus of learning.

Ern. Frid. Poppo: Edit. I., 1843-51, Edit. II. and III., Leipzig, 1875-85, 4 vols., with notes written in Latin. Revised by J. M. Stahl, with the exception of Book II., which has not yet been published under Stahl's revision.

Franc. Goeller: Ed. I., 1826, Ed. II., Leipzig, 1836, 2 vols., with notes written in Latin, indices, chronological tables, and maps.

Thomas Arnold: London and Oxford, 1830-39, 3 vols. With maps taken entirely from actual surveys, notes written in English, chiefly historical and geographical, and copious indices prepared by Tiddeman. The book has been often reprinted since Dr. Arnold's death in 1842.

Didot fratres et Soc.: Paris, 1840, quarto. The text, with a new Latin version by Haase, the scholia, and indices.

S. T. Bloomfield: London, 1842-43, 2 vols. A new recension of the text, with copious notes written in English, maps, and plans.

K. W. Krüger: 1846-47. Vermehrte Auflage, Berlin, 1858-61, 2 Bde. An acute edition, with notes written in German.

Gottfried Böhme: Ed. I., 1856, Ed. III., Leipzig, 1871-75, 2 Bde., with brief notes written in German. The first six Books have been revised in a new edition by Widmann.

J. Classen: Ed. I., 1862-76, Ed. II. and III., Berlin, 1875-85, 8 Bde., with full notes written in German. Books I., II. have been issued in the third edition; III.-VIII., in the second. This edition is remarkable both for the learning displayed in the notes and for the felicitous style in which they are written.

Ioannes Matthias Stahl: Edit. ster. Leipzig, 1873-74, 2 vols. An edition of the text, preceded by a valuable introduction, and the adnotation critica.

Henr. van Herwerden: Utrecht, 1877-83, 5 vols. An edition of the text, with critical notes, written in Latin, on the same page.

EDITIONS OF PARTS OF THE HISTORY.

Percival Frost: Books VI. and VII., London, 1867.

Charles Bigg: Books I. and II., London, 1868, with notes written in English. In the "Catena Classicorum."

G. A. Simcox: Books III. and IV., London, 1875, with notes written in English. In the "Catena Classicorum."

Richard Shilleto: Books I. and II., London, 1872-73, 2 vols., with a collation of the two Cambridge Mss. and the Aldine and Juntine editions. The critical notes are written in Latin, the explanatory notes in English.

Alfred Schoene: Libri I. et II., Berlin, 1874. Bekker's recension of the text, with the scholia, testimonia veterum, and critical notes written in Latin.

Thomas W. Dougan: Book VI., London, 1883, with notes written in English, and a collation of the Cambridge Mss. N. and T.

C. E. Graves: Book IV., London, 1884, with notes written in English.

W. A. Lamberton: Books VI., VII., New York, 1886, with an introduction and notes (with references to American grammars) written in English.

AUXILIARIES.

E. A. Bétant: *Lexicon Thucydideum*, Geneva, 1843-47, 2 vols. This is a useful lexicon, but unfortunately it contains no treatment of the particles, prepositions, or pronouns.

S. T. Bloomfield: Thucydides translated into English, London, 1829, 3 vols. With copious annotations.

Gottfried Boehme: Thucydides translated into German, Leipzig, 1854, 2 parts, with the Greek text and critical and explanatory notes.

E. A. Bétant: Thucydides translated into French, Paris, 1863, with an introduction and notes.

Henry Musgrave Wilkins: Speeches from Thucydides translated into English, London, 1873. An excellent paraphrase of the speeches.

Sheppard and Evans: Books I., II., and III., London, 1876, full notes (English, without text), original and compiled.

Richard Crawley: Thucydides translated into English, London, 1876.

B. Jowett: Thucydides translated into English, Oxford, 1881, 2 vols. With introduction, marginal analysis, notes, and indices. By far the best of all the translations of Thucydides. The notes occupy the whole of the second volume, and present a fair and full statement of opposing views on the interpretation of difficult passages.

Krüger: Historisch-Philologische Studien, I., II. Berlin, 1836-51.

—— Kritische Analekten, I., II. Berlin, 1863-67.

Roscher: Leben, Werk und Zeitalter des Thukydides. Göttingen, 1842.

Ullrich: Beiträge zur Erklärung des Thukydides. Hamburg, 1846.

—— Beiträge zur Kritik des Thukydides, I., II., III. Hamburg, 1850-52.

—— Beiträge zur Erklärung und Kritik des Thukydides. Hamburg, 1862.

Classen: Symbolae Criticae. Frankfurt, 1860.

Schaefer: De rerum post bellum Persicum usque ad tricennale foedus in Graecia gestarum temporibus. Leipzig, 1865.

Steup: Quaestiones Thucydideae. Bonn, 1868.

—— Thukydideische Studien. Freiburg and Tübingen, 1881.

Van Herwerden: Studia Thucydidea. Utrecht, 1869.

Holm: Geschichte Siciliens. Leipzig, 1870-74, 2 vols.

Stahl: Quaestiones grammaticae ad Thucydidem pertinentes. Cologne, 1872.

Woelfflin: Antiochus von Syrakus. Winterthur, 1872.

Müller-Strübing: Aristophanes und die historische Kritik. Leipzig, 1873.

—— Polemische Beiträge zur Kritik des Thukydides-textes. Vienna, 1879.

Petersen: De vita Thucydidis disputatio. Dorpat, 1873.

Jebb: The Speeches of Thucydides. In "Hellenica," edited by E. Abbott, p. 266-323. London, 1880.

G. Meyer: Quibus temporibus Thucydides historiae suae partes scripserit. Jena, 1880.

For fuller information concerning the literature of Thucydides, see Nicolai, Griechische Literaturgeschichte, Magdeburg, 1873, I., p. 285-289; Stahl, in his revision of Poppo's Thucydides, Book I., p. 43-55; and Engelmann, Bibliotheca Scriptorum Classicorum, 8te Auflage, Leipzig, 1880, Erste Abtheilung, s.v. Thucydides (p. 748-763).

II. CRITICAL NOTES.

1. 5. ἦσαν ἐς αὐτόν. Most Mss. have ἦσαν. But (1) Thuc. uses a periphrasis of εἶναι and a partic. only when the finite verb precedes with emphasis: i. 99. 5; ii. 12. 6; 80. 15; iii. 3. 1; viii. 69. 10. The case is different when the partic. has sunk to a mere adj. as ἀρέσκων in i. 38. 8; v. 41. 23, which cannot be shown of ἀκμάζων. In ii. 67. 9 and ii. 10. 8, ἦν is the verb of existence; in iii. 2. 8 the pf. partic. should prob. be read. On this whole question, see Alexander, *Am. J. of Ph.* IV. p. 291 ff. (2) If ἀκμάζοντες ἦσαν were = ἡκμάζον, ἐς αὐτόν could hardly have been used; for the verb expresses no such feeling for a thing, as is the case in ii. 8. 1; iv. 55. 19, ἀτολμότεροι ἐς τὰς μάχας. For the form ἦσαν, rather than ἦσαν or ἦσαν, cf. *Ar. Eq.* 605; *id.* frg. 216 Dind.; and see Stahl, *Qu. Gram.* p. 19; G. Meyer, *Gr.* § 482; Curtius, *Verbum*, I.¹ p. 128; Cobet, *V. L.* p. 32.

1. 9. καὶ μέρει τινὶ . . . ἀνθρώπων. J. Steup, *Quaest. Thuc.* p. 17, 18, regards these words as a gloss, since it cannot be admitted that the Peloponnesian War proved the μεγίστη κίνησις for either the barbarians or for the greatest part of mankind. But why should a "glossator" either make this assertion? No doubt the writer intended merely to indicate that this war was especially distinguished by the fact that its effects reached far beyond the limits of Hellas, without insisting on the actual degree of μεγίστη. We may therefore, notwithstanding Steup's objections, understand βάρβαροι of the Thracians, Macedonians, Sicels, etc.

1. 10. τὰ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα. U. Köhler, in his treatise, *Ueber die Archäologie des Thukydides*, argues that the distinction implied in these words corresponds to the division of historical materials into what is legendary and what is preserved in written records; and that Thuc. availed himself for the former of the Homeric poems, the writings of Hellanicus and some cyclic poem; for the latter, of the chronicle of some logographer and Herodotus. This is not impossible, but can hardly be proved from our evidence.

1. 12. ἐκ δὲ τεκμηρίων, ὧν κτέ. The translation given implies that ὧν is governed by the continued force of ἐκ (cf. c. 21. 1) as in c. 28. 6, αἷς by παρὰ. See Kühn. 451, 4; Kr. *Spr.* 51, 11, 1. So Sh. But Cl. thinks it depends on πιστεῦσαι, as being assimilated from οἷς (see Kr. *Spr.* 51, 10, 3; Kühn. 555, note 4); while B., P., and Kr. take it with σκοποῦντι, as being assimilated from αἷ. But πιστεῦσαι may be used absolutely, as in c. 21. 4; v. 20. 8; Soph. *El.* 884. Cobet followed by v. H. reads ὧν for ὧν, bracketing the following νοίζωμ.

2. 21. διὰ τὰς μετοικήσεις τὰ ἄλλα μὴ ὁμοίως αἰξήθηται. The Mss. all read διὰ τὰς μετοικίας ἐς τὰ ἄλλα, which is found in the editions of Bekker, Krüger, Arnold, and Schöne. Two explanations of it are given by the Schol.

(1) Supplying τὴν Ἀττικὴν as subj. of αὐξηθῆναι, with this meaning: "the fact that Attica did not grow in other respects (ἐς τὰ ἄλλα), such as wealth, military resources, etc., so fast as in population, is a proof that it could not have been subject to frequent changes of inhabitants." (2) Supplying τὴν Ἑλλάδα as subj. of αὐξηθῆναι, with this meaning: "the fact that Greece in regard to other parts of it (ἐς τὰ ἄλλα) did not increase equally with Attica in population is a proof that the best lands must have been subject to frequent changes of inhabitants." The latter is the interpretation usually adopted by those who maintain the Mss. reading; and the same meaning is obtained by bracketing ἐς, and thus making τὰ ἄλλα (= "the other parts of Greece") subj. of αὐξηθῆναι. This is done by Goeller and P., and considered not improbable by v. H. G. Hermann, Philol. 1, p. 368, by way of accounting for the intrusion of ἐς, proposes διὰ τὰς ἐσοικίας τὰ ἄλλα. But the recent editors, St., B., v. H., and Cl. have adopted the reading of the text, which was suggested by Ullrich, Beitr. p. 169 ff. B. claims to have made this conjecture independently. The word μετοίκησις occurs in Plat. Apol. 40 c; Phaed. 117 c; Legg. 850 a.

3. 3. δοκεῖ δέ μοι κτέ. To get rid of the irregularity indicated in the note, v. H. reads after Reiske ἔχειν for εἶχεν. He says: "EXEN antiqua literatura significabat utrumque." Kr., Sh., and B. refer to iv. 62. 4 ff.; but there also v. H. reads the acc. with inf. for the nom. with opt.

3. 22. ταύτην τὴν στρατείαν . . . ξυνεξήλθον. All Mss. have ξυνήλθον, the Schol. remarking δεῖ δὲ προσθεῖναι τὴν εἰς. But no other example of such a const. can be found; and the acc. is not justified by c. 15. 9, or Aeschin. ii. 168, where the acc. represents the cognate ἔξοδον. In viii. 61. 8 the best Mss. have ξυνήλθε, though ξυνεξήλθε is undoubtedly right; and in iii. 113. 5 ξυνεξήσαν is in many corrupted into ξυνήσαν, as has been pointed out by Ullrich; and accordingly Cl. introduced ξυνεξήλθον here (one Ms. has ἐξήλθον), and Cobet independently made the same suggestion. See V. L. p. 428, where the const. is fully illustrated. St. and v. H. adopt this emendation, but B. defends the old reading. See also Lobeck on Soph. Aj. 290.

5. 11. ἔτι καὶ νῦν. The punctuation of the text, by which these words are thrown into the rel. clause, although placed before the pron., is adopted by Cl. from J. Steup, Qu. Thuc. p. 28, with reference to ii. 46. 6; iii. 39. 5; vi. 31. § 1, for assumed similar trajections. But the propriety of it seems very questionable, and is certainly not established by the passages cited by Cl.

7. 9. ἀνφικισμέναι εἰσι. This reading has been adopted by Cl. instead of the Mss. ἀνφικισμένοι on the ground that the connexion between the pf. here and the historical aor. ὤκισθησαν in 1 is so close that they must needs have the same subject, αἱ πόλεις, and that the change to the masc. may have been caused by the parenthetical words ἔφερον γὰρ . . . ὥκουν. He has been followed by v. H., but not by B. nor by St., who argues against the change in Jahrb. 1863, p. 407.

9. 20. καὶ ναυτικῷ τε ἅμα. τε is omitted by Kr., v. H., and B. St. reads

δέ. Sh. renders τε 'too.' See Sauppe, *Ep. crit. ad Herm.* p. 87, and Herbst, *Philol.* 24, p. 719 f.

10. 18. στρατεῖαν. This reading, for στρατιάν, is to be maintained even against the authority of the majority of the Mss. It is hardly conceivable that Thuc. should have varied his expression in his closely connected consideration in these first chapters of the events of the Trojan War. Cf. c. 3. 22; 9. 21 and 29. In the present passage the signification of 'army,' 'force,' is admissible; but still here also, as in the other passages, the preponderating idea is that of 'expedition,' 'military undertaking.'

11. 4. ἐπειδὴ δὲ ἀφικόμενοι. After τὸν τε στρατὸν we might expect to find καὶ ἐπειδὴ or ἐπειδὴ τε, the latter of which Bekk. adopted. But the deviation found in all Mss., from the usual sequence, is justified by the opposition (Kühn. 520, note 3) between the two members (departure and arrival), and is also supported by the fact that the resumptive (apodotic) δέ (Kühn. 533, 1) with φαίνονται, 6, after the parenthesis, renders the occurrence of a δέ in the protasis highly probable. Cf. c. 18. 1, 11; v. 16. 1, 6. (Here, however, St. reads τότε δῆ, for "in apodosi ubique est τότε δῆ.") Thuc. appears to have used this δέ where there is no δέ in the protasis, only with an art. (ii. 46. 6; 65. 19; iii. 98. 2) or a dem. pron. (c. 37. 21).

12. 2. ὥστε μὴ ἡσυχάσασαν αὐξηθῆναι. Kr., v. H., and Sh. read ἡσυχάσασα with inferior Mss. But the acc. renders the clause less dependent on what precedes. Cf. iv. 84. 7; vi. 4. 12; vii. 34. 23.

12. 4. ὡς ἐπὶ πολύ. Here, as in vi. 46. 21, the best Mss. have this reading, whereas in ii. 13. 23 and v. 107. 3 all have ἐπὶ τὸ πολύ. The latter reading is adopted here also by P., Kr., St., B., v. H., and Sh. Cl. regards the expression as local here, *far and wide*, and refers for confirmation of this sense to ὡς ἐπὶ πλείστον in c. 82. 20; ii. 34. 24; v. 46. 9. But in his notes on the first and last of these passages he says the words have a temporal meaning; and in the other the addition of a gen. precludes all ambiguity.

13, 14. Köhler, *Ueber die Archäologie des Thuk.*, p. 5 ff., has examined with great care the question as to the sources of information made use of by Thuc. in the account he has given of the growth of Greek naval power, and concludes that for the Corinthian marine (c. 13. 6-24) he depended partly on tradition (λέγονται, 7), partly on some chronological record; while for the following notices about the Ionians, the Sicilian tyrants, the Corcyraeans, the Aeginetans, the Athenians before the Persian wars, Herodotus was his chief authority. Cf. Hdt. iii. 39, 94; i. 163; vii. 158, 168; v. 82 ff.; vi. 87 ff.; vii. 114.

13. 30. Φωκαῆς τε Μασσαλίαν οἰκίζοντες Καρχηδόνιους ἐνίκων ναυμαχοῦντες. It is natural that the victories of the Phocaeans over the Carthaginians here spoken of as coincident with the founding of Massalia, should have been identified with the *Cadmean victory* gained off Sardinia by the Phocaeans over the Tyrrhenians and Carthaginians, which Herodotus, i. 166, reports as having taken place after Phocaea had been reduced by Harpagus, *cir.* B.C. 540, Ol. 60. But all our evidence shows that the two events can have had no connexion.

See on the founding of Massalia (B.C. 600, Ol. 45), Dederich in Rhein. Mus. 1836, p. 99-125. It is true that Isocrates, vi. 84, and later writers who follow him, attribute the founding of Massalia to the Phocaeans who left their homes to escape subjection to the Persians; but Harpocration, s.v. **Μασσαλία**, quotes Aristotle, ἐν τῇ **Μασσαλιωτῶν πολιτείᾳ**, as asserting ὅτι πρὸ τούτων τῶν χρόνων ἤδη ὑπὸ Φωκαέων ᾤκιστο ἡ **Μασσαλία**.

Chr. Röse in an article in Jahrbh., 1877, p. 257 ff., entitled *Ein Emblem im Thukydides*, has attempted to show that the words **Μασσαλίαν οἰκίζοντες** must be an interpolation, seeing that "the new settlers at their first arrival not only had no naval battle to fight, but were received with all friendliness." It is evident that Aristotle had examined with special interest the accounts of the rise of this commonwealth. The pleasing story he tells (ap. Athen. 13, 576; Arist. p. 1561) of the origin of the Massalian family Protiadae, from the marriage of Petta, daughter of the native prince Nanus, with the Phocaean Euxenus, is repeated with further embellishments by Trogus Pompeius (Justin, 43, 3-5); and Aristotle's words, **Φωκαεῖς οἱ ἐν Ἰωνίᾳ ἐμπορία χρώμενοι ἔκτισαν Μασσαλίαν**, imply, as Röse, p. 264, points out, that the foundation of Massalia was due, not to the pressure of the Persians, but to the active commercial spirit of the Phocaeans. But Röse is not justified in inferring that, because the settlement was favoured by the native princes, therefore it had nothing to fear from commercial rivals like the Carthaginians. We have ample evidence, not indeed from Aristotle, but from other witnesses who drew either from him or from a common source, that the Massalians had for a long time to contend against the jealousy of other maritime states, particularly the Carthaginians. Strabo, iv. i. 5, records, probably from his personal observation, that ἀνάκειται ἐν πόλει συχνὰ τῶν ἀκροθίνων, ἃ ἔλαβον καταναυμαχοῦντες ἀεὶ τοὺς ἀμφισβητοῦντας τῆς θαλάττης ἀδικῶς, and Pausanias, x. 8. 6, though, like Isocrates, he is mistaken as to the dates, affirms that οἱ **Μασσαλιῶται Φωκαέων εἰσὶν ἄποικοι τῶν ἐν Ἰωνίᾳ, μοῖρα καὶ αὐτοὶ τῶν ποτε Ἀρπαγον τὸν Μῆδον φυγόντων ἐκ Φωκαίας· γενόμενοι δὲ ναυσὶν ἐπικρατέστεροι Καρχηδονίων τήν τε γῆν ἣν ἔχουσιν ἐκτήσαντο καὶ ἐπὶ μέγα ἀφίκοντο εὐδαιμονίας**. So also Trogus Pompeius mentions (Justin, 43, 3-5) among the wars which the recently-founded Massalia had to wage with unfriendly neighbours, that Carthaginiensium quoque exercitus, cum bellum captis piscatorum navibus ortum esset, saepe fuderunt. If this is somewhat overdrawn, there is no ground for Röse's assumption that the reference is to comparatively late events and struggles with merely piratical vessels.

With the state of things thus disclosed, the statement of Thuc. is in complete harmony, if only we do not confine it to a single engagement, but understand it of repeated conflicts of the Phocaeans with the Carthaginians till they had thoroughly established themselves on Gallic soil. The date, however, of the founding of Massalia needs further examination, notwithstanding the consentient testimony which places it in Ol. 45. 3, B.C. 598, of Scymnus

of Chios (210 ff., ἐν τῇ Διγυστικῇ δὲ ταύτῃ [τὴν Μασσαλίαν] ἔκτισαν | [οἱ Φωκαεῖς] πρὸ τῆς μάχης τῆς ἐν Σαλαμῖνι γενομένης | ἔτεσιν πρότερον, ὥς φασιν, ἑκατὸν εἴκοσιν· | Τίμαιος οὕτως ἱστορεῖ δὲ τὴν κτίσιν); of Solinus, ii. 52 (Phocenses [sic] quondam fugati Persarum adventu [!] Massiliam urbem Olympiade quadragesima quinta condiderunt); and of Eusebius, *Chron.* p. 124. What precise notion are we to attach to the words, ἔκτισαν, condiderunt? In view of Aristotle's expression, ἐμπορία χρώμενοι, we cannot suppose that they refer to the first establishment of commercial relations, which must no doubt have existed much earlier; for the Phocaeans (Hdt. i. 163. 2), ναυτιλίῃσι μακρῇσι πρῶτοι Ἑλλήνων ἐχρήσαντο . . . ἐναυτίλλοντο δὲ οὐ στρογγύλῃσι νηυσὶ ἀλλὰ πεντηκοντέροισι.

P. Schröder, *Die Phönizische Sprache* (Halle, 1869), p. 237 ff., bases upon a Phoenician inscription discovered at Marseilles in June, 1845, and upon the derivation of the name Massalia from the Shemitic word for *dwelling, settlement*, the conjecture that a Phoenician colony existed in that region before the coming of the Phocaeans. If this were established, we should have to assume that the κτίσις τῆς Μασσαλίας was preceded by the expulsion of the Phoenician colony. This would no doubt have been resisted by the Carthaginians; and the engagements mentioned by Thucydides, Strabo, Pausanias, and Justin would be naturally referred to these struggles. But the whole question needs further investigation, even after Müllenhoff's *Untersuchungen über die früheste Geschichte von Massilia* in the *Deutsche Alterthumsk.*, 1, p. 177 ff.

15. 3. οἱ προσσχόντες αὐτοῖς. There is much difference of opinion among the authorities as to the employment of σ or σσ before a consonant. Eustath. on Hom. *Il.* p. 880, 10, is in favour of σ, and on the same side with more or less decisiveness are G. Hermann, W. Dindorf, Schäfer, and Lobeck; while σσ is supported by Etymol. Mag. p. 700, 18, and by Bekker and Kr. In this diversity of view it seems wiser to avoid ambiguity by employing σσ here and in v. 71. 5, προσστέλλειν. Cobet, *N. L.* p. 326, proposes to read προῦχοντες here; but this is wholly wrong; since Thuc. is speaking of the few states which gave attention to naval matters, and not at all of the most powerful among them.

15. 14. Ἐρετριῶν. In this and similar names, e.g. Δωριῶν, c. 18. 5; Θεσπιῶν, iv. 133. 1; vi. 95. 6, the Mss. vary between the contracted and the open form. Since, however, Πλαταιῶν is found constantly, it is probably right to read uniformly the contracted form. St., B., and Schöne, however, print Ἐρετριέων. Cobet, *ad Hyperidem*, p. 43 ff., maintains that the contracted forms only are Attic, and v. H. follows him, notwithstanding the remarks of Wecklein, *Curae epigraphicae*, p. 19. See also Kühn. 128, note 1.

17. 6. οἱ γὰρ ἐν Σικελίᾳ ἐπὶ πλείστον ἐχώρησαν δυνάμει. These words are evidently out of place where they stand. The Schol. indeed supposes an ellipsis: οὐ λέγω περὶ τῶν ἐν Σικελίᾳ· οἱ γὰρ ἐν Σικελίᾳ ἐπὶ πλείστον κτέ. This, however, is not satisfactory; and Wex thinks the words should be placed after τῶν ἐν Σικελίᾳ in c. 18. 3. Cl. thinks they are a marginal note,

made by some observant reader, which was afterwards introduced into the text in the wrong place.

18. 12. ἡ ἐν Μαραθῶνι μάχη. Cobet, *V. L.* p. 201; *N. L.* p. 95, maintains that Μαραθῶνι, 'Ραμνοῦντι, Σικυῶνι are local adverbs as much as Σφήττοϊ, 'Ισθμοί, οἰκοί, Πυθοί, 'Αθήνησι, 'Ολυμπίασι, etc., and that therefore the prep. should be dropped without regard to the authority of Mss., even the best of which sometimes insert it even where the metre repudiates it; as in *Ar. Eq.* 781, σὲ γάρ, ὃς Μῆδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι, where the Ravenna Ms. has ἐν Μαραθῶνι. Here only v. H. omits the prep. In c. 73. 19, all Mss. omit it. See Kühn. 426, 1.

18. 19. καὶ ἐς ναῦς ἐσβάντες. Here most Mss. give ἐμβάντες. But recent editors generally read ἐσβάντες, this being the form which has great preponderance of authority in c. 73. 21; 74. 15, 26; 91. 23; 93. 25; 143. 4; ii. 67. 19; 94. 9; iii. 16. 6; 80. 4; 81. 10; iv. 25. 16; 100. 22; vii. 13. 10; 40. 11; 60. 20; 72. 15; viii. 94. 15; 96. 6.

19. 2. κατ' ὀλιγαρχίαν σφίσιν αὐτοῖς μόνον ἐπιτηδείως ὅπως πολιτεύουσιν θεραπεύοντες. v. H. follows Cobet in bracketing αὐτοῖς, since this is a case where the so-called indirect reflexive is required. The thought of the Lacedaemonians would be θεραπεύομεν ὅπως ἡμῖν μόνον ἐπιτηδείως πολιτεύουσιν, not ἡμῖν αὐτοῖς.

19. 6. καὶ ἐγένετο αὐτοῖς ἐς τόνδε τὸν πόλεμον ἡ ἰδία παρασκευὴ μείζων ἢ ὥς τὰ κράτιστά ποτε μετὰ ἀκραιφνοῦς τῆς συμμαχίας ἦνθησαν. Herbst, *Philol.* 38, p. 535, agrees with Cl. in understanding after Grote αὐτοῖς of both Athenians and Lacedaemonians, as in c. i. 5, they are spoken of together as ἀμφότεροι. He thinks, however, that Grote and Cl. are wrong in comparing ἡ ἰδία παρασκευή, the warlike power of each of the two states as it was at the outbreak of the war, with the united power of both together as it existed during the short period of the ὁμαίχμια. Thuc. has said nothing to justify this extravagant statement. He has just told us, c. 18. 29 ff., how each of the two leading states had in its own way dealt with its allies so as to concentrate in its own hands all the force of its confederates; and that thus the centralized power of each alliance ("die eigne Hausmacht") was greater at the opening of the war than the largest power either had separately possessed before in connexion with its still undamaged συμμαχία. This is the thought of c. i. 5. The thought assigned by Grote and Cl. stands outside the sphere of the discussion. Besides, Herbst thinks that, if τὰ κράτιστα ἦνθησαν referred to the period of the ὁμαίχμια, Thuc. would have written ἀκραιφνεί τῇ συμμαχίᾳ.

21. 4. ὥς λογογράφοι ξυνέθεσαν. The word λογογράφοι occurs here only in Thuc. He uses it in opposition to ποιηταί, evidently understanding by λόγος or λόγοι the expression in simple prose of any narrative whatever in opposition to ἔπη, which denotes a similar account in metrical form. We are, therefore, to consider that to Thuc. λογογράφοι means prose writers, and not a special class of historians of a particular type. It is, however, true that at this time hardly any other prose writing could have occurred to him than

that on historical subjects, which is often designated by Hdt., and occasionally by Thuc. himself (i. 97. 8), λόγος or λόγοι. See on this subject G. Curtius, *Ber. der Sächs. Ges. der Wiss.*, 1866, p. 142 ff.

22. 10. καὶ περὶ τῶν ἄλλων. The prep. περὶ is substituted for παρὰ of the Mss. by the conjecture of Linwood, *Jahrb.* 8, p. 197. The partic. ἐπεξελθὼν, *having thoroughly examined*, has its twofold obj. in οἷς τε . . . τῶν ἄλλων; and as οἷς τε αὐτὸς παρῆν is undoubtedly neut., so τῶν ἄλλων must be; and if so, περὶ must be right. To περὶ τῶν ἄλλων, περὶ ἐκάστου is added, in close connexion with ὅσον δυνατόν ἀκριβείᾳ, by way of explanatory appos. If παρὰ τῶν ἄλλων is retained (in dependence on πυνθανόμενος implied in ἐπεξελθὼν), as it is by most recent editors, or if with Ullrich we read τὰ παρὰ τῶν ἄλλων, it would seem that some explanation should be offered of the presence of the art.

25. 4. καὶ τιμωρίαν τινὰ . . . ποιεῖσθαι. v. H. adopts Cobet's conjecture πορίζεσθαι, which Cl. rejects. The use of ποιεῖσθαι with an abstract noun to form an expression equiv. to the corresponding verb is so common, that it is hardly likely that Thuc. would have employed ποιεῖσθαι here in connexion with such a noun in the sense of 'create for one's self.' As Cl. himself notes, we have these words used in their customary sense in c. 124. 4, and ποιεῖσθαι also is used normally with concrete nouns, ἡγεμόνας in c. 25. 6; φίλους in c. 28. 11. If ποιεῖσθαι is retained, we must explain τιμωρίαν as = τιμωρούς. Professor Gildersleeve suggests περιποιεῖσθαι.

25. 17. καὶ ἐν χρημάτων δυνάμει ὄντες. The reading καὶ ἐν or κὰν is due to Hünnekes, for καὶ of Mss., which is retained by St., v. H., and P. St., *Jahrb.* 1863, p. 465, reads ὁμοίᾳ, taking ὄντες δυνατώτεροι (*sc.* τῶν Κορινθίων) with both clauses of the sentence: "since they were more powerful than they, not only in the potency of their wealth, which was at that time on a par with that of the richest of the Greeks, but also in their equipment for war." But the position of ὄντες makes the structure very intricate, and there seems no special force in χρημάτων δυνάμει for χρήμασιν.

26. 16. οἱ δὲ Ἐπιδάμνιοι κτέ. The correct interpretation of this passage depends on the assumption insisted upon by Herbst, *Philol.* 16, p. 272, that the words in 11, καὶ ὕστερον ἐτέρῳ στόλῳ, are inserted there by anticipation out of their proper chronological place. Accordingly in οὐδὲν ὑπήκουσαν the aor. is to be rendered as plpf., as ἔπεμψαν in 15; and the expression has respect to the demand made by the Corcyraeans in the 25 ships first sent, 10. See note 81 in *Introd.* For insertions somewhat similar, *cf.* c. 102. 11; ii. 4. 20; iii. 68. 9. A later hand in the Vat. Ms. expresses the sense thus: ὡς δὲ οἱ Ἐπιδάμνιοι οὐδὲν αὐτῶν ὑπήκουσαν, στρατεύουσιν κτέ.

28. 12. ὠφελίας ἔνεκα. v. H. reads ὠφελείας here and always, though against the Mss., insisting that the form with the diphthong alone has trustworthy authority, and is alone supported by metrical use. But in Eur. *Androm.* 539, τοῖς γὰρ ἐμοῖσιν γέγον' ὠφελία, the simple vowel seems certain. *Cf.* also Ar. *Eccl.* 576.

28. 18. *έτοιμοι δέ είναι κτέ.* The explanation given in the note is in the main that of Kr. Others, as B., St., and Sh., make the two following infs. depend upon *έτοιμοι ήσαν* (*cf.* viii. 9. 4), with *ώστε* pleonastic; for which, see Kühn. 473, note 9. But, as Herbst remarks, Philol. 1866, p. 671, with this construction we have no expression of what the Corcyraeans assent to in their alternative proposition, viz. *δικάζεσθαι*. Kr. regards *ποιήσασθαι* as depending, like *έτοιμοι είναι*, on *έλεγον* (now = *έκέλευον*) implied in *άντέλεγον*, and not on *ώστε*. But it is simpler to join it to *ώστε* as a second member having a common subj. with *μένειν*.

29. 18. *άνταναγαγόμενοι*. All Mss. have the pres. partic. But here, as well as in c. 52. 1; ii. 33. 14; 92. 15; viii. 80. 3; 95. 24, the aor. seems necessary, though in these passages the best Mss. have the pres. In the second and last, indeed, Bekk. and Kr. also read the aor. In this passage Kr. explains the pres. by supposing that the meaning of *άνάγεσθαι* extends not merely to the getting under way, but continues past the *παράταξις* into the battle itself. But if we examine viii. 19. 13; 23. 6; 61. 15, where nearly all Mss. and editions concur in the aor., and i. 117. 4; 137. 8; ii. 90. 13; iii. 3. 23, where the correct use of the pres. is seen, little doubt will remain as to the proper reading in this place.

30. 13. *περιόντι τῷ θέρει*. Most Mss. have *περιόντι*, which Ullrich, *Beitr. z. Kr.* III. p. 5, explains as = *έν τῷ περιόντι τοῦ θέρους*, in what remained of the summer. So B. But the pred. position of the partic. seems to forbid this interpretation; and it is doubtful whether this partic. can, like the adj. *λοιπός*, be used of a part of a whole. The partic. of *περιέναι*, however, seems to have been in established use to express the notion of a recognized period (in this case the *θέρος*) reaching its limit. *Cf.* Hdt. ii. 121. 19; iv. 155. 3; Xen. *Hell.* iii. 2. 25; Arist. *Hist. An.* vi. 14. 3 (p. 568, a, 13); Plut. *Ages.* 14. 1. *Cf.* also the use of *τελευτών*. When we consider the liability to confusion of forms so nearly alike, we shall not be inclined to lay great stress on Ms. authority. v. H., indeed, thinks that the Mss. which have *περιόντι* intend really the partic. of *περιέναι*, "ut interdum pro illo dixerunt comici, et *περιέναι* pro *περιόντι*. De *περιόντι* a verbo *περιέναι* ducto cogitari nequit." It is impossible to make out with certainty the precise times at which the events recorded in c. 24-62 occurred. As Krüger points out, *Stud.* I. p. 218, the most definite statement we have is that in ii. 2. 7: viz. that the battle at Potidaea, i. 62, occurred in the sixth month before the Theban attack on Plataea. If this is fixed at April, 431, we can work backward with more or less assurance to the events recorded in these chapters. The following scheme is offered merely as a possible approximation to the actual dates. It is assumed here that the *θέρος* spoken of in c. 30. 13, 19 is the summer immediately succeeding the battle of Leucimne; and that the *χειμών* of c. 30. 20 is the immediately succeeding winter. But Grote, changing his former view in deference to the opinion of Mr. Scott, thinks that the battle of Leucimne took place in the summer of B.C. 435; that *τὸ θέρος τούτο*, c. 30. 19, is the

summer of that year; but that the χειμών is the winter of the succeeding year, *i.e.* of B.C. 434.

		OL.	B.C.	
c. 24. 12	Epidamnian troubles	86. 1	436	Oct.
c. 24. 16	Fruitless embassy to Corecra	86. 2	435	July.
c. 25. 6	Epidamnian appeal to Corinth	86. 2	435	Nov.
c. 26. 1	Corinth accepts	86. 2	435	Dec.
c. 26. 23	Corecra besieges Epidamnus	86. 2	434	Feb.
c. 29. 4	Battle of Leucimne	86. 2	434	Apr.
c. 30. 6	Corecraeans masters at sea	86. 3	434	Oct.
c. 30. 13	Corinthian force at Cheimerium	86. 3	434	Nov.
c. 31. 1	Corinthian preparations		434-3	
c. 31. 9, 12	Mission of both parties to Athens	86. 4	432	Feb.
c. 48	Battle of Sybota	86. 4	432	Apr.
c. 56. 1	Beginning of troubles with Potidaea	86. 4	432	May.
c. 58. 10	Revolt of Potidaea	87. 1	432	July.
c. 60. 10	Arrival of Aristeus	87. 1	432	Aug.
c. 62	Battle of Potidaea	87. 1	432	End of Sept.
ii. 2. 7	Attack on Plataea	87. 1	431	Apr.

33. 16. τὸν πόλεμον δι' ὃν περ χρήσιμοι ἂν εἴμεν. Most and best Mss. have διόπερ or δι' ὅπερ. It is not impossible that the latter may be the true reading, *in reference to which state of things*; since Thuc. is fond of employing ὅπερ thus in parenthetical clauses, without regard to nouns which might serve as antec. to it. *Cf.* c. 35. 20; 50. 24; 59. 6; 71. 8; 73. 22; 74. 8; 80. 3. Upon the third passage, Suidas, *s.v.* Θουκυδίδης, remarks: ὁ συγγραφεὺς οὗτος μεταβαίνει ἀπὸ τῶν θηλυκῶν εἰς οὐδέτερα, οἷον· τρέπονται εἰς Μακεδονίαν, ἐφ' ὅπερ καὶ πρότερον.

34. 2. μαθέωσαν. St., B., and v. H. read μαθόντων. Cobet, *N. L.* p. 328, maintains that inv. forms in -τωσαν did not come into use till the time of Menander, and that all places where they occur in earlier writers ought to be emended. At any rate, this word cannot be called as Cl. terms it, the *ältere und feierliche Form für μαθόντων*. No such form occurs in Hom. See Curtius, *Verbum*, II. p. 50; Kühn. 209, 10; G. Meyer, *Gr. Gram.* § 575.

35. 4. καὶ δεινὸν . . . ἃ δέομεθα. It is to be noticed that, in both the members of this sent., that clause is placed last which was most calculated to excite the indignation of the Athenians; in the former ἀπὸ τῶν ὑμετέρων ξυμμάχων, in the latter πεισθέντων ὑμῶν. Kr., thinking that the sense forbade a full stop at δέομεθα, placed the point at ὠφελίας, changed εἶτα to εἵτε, and πολὺ δέ to πολὺ δὴ. In this he is followed by v. H., and as to the second point by St. See Jahrb. 1863, p. 467. But this change does not add to the force of the passage. There is no real incompatibility between the supposition in εἰ ἡμᾶς ἀπὸ τῆς ξυμμαχίας ἐρξουσιν and that implied in πεισθέντων ὑμῶν. For the Corecraeans might be aided by the Athenians without being formally

received into the Athenian alliance; and it is the assumed opposition of the Corinthians to the former modest request that the Corcyraeans represent, by the emphatic *εἶτα*, as the height of arrogance. In 16 also the mere sending of aid (*καὶ ἡμῖν πέμπειν ὠφελίαν*) is represented as a slighter matter than admission to the alliance (*ἀπὸ τοῦ προφανοῦς δεξαμένουσ βοηθεῖν*).

37. 2. *ἀλλ' ὥς καί*. L. Herbst (Philol. 1866, p. 660) accounts for the unusual order of these words on the ground that "Thucydides abridged the fuller expression which he would naturally have used, *ἀλλὰ καὶ περὶ ἡμῶν τε καὶ σφῶν αὐτῶν, ὥς ἡμεῖς τε ἀδικούμεν καὶ αὐτοὶ οὐκ εἰκότως πολεμοῦνται*, and, passing by the persons who in his mind stood opposed to each other, set in opposition the facts of their relation to one another; he thus expressed himself less fully and clearly than he might have done, but still in a manner that is perfectly apprehensible." Herbst concludes from this that *ἀμφοτέρων* is masc. ("about us both"), not neut. This is confirmed, he thinks, not only by *ἀφ' ἡμῶν τε* and *τῶν δέ*, that immediately follow, but also by the first words of c. 40. But in fact throughout c. 37-39 the discussion is not *περὶ ἡμῶν τε καὶ σφῶν αὐτῶν*, the parties opposed to one another, but the whole effort of the Corinthians is to overthrow the proposition, *ὥς ἡμεῖς τε ἀδικούμεν καὶ αὐτοὶ οὐκ εἰκότως πολεμοῦνται*, and the sequel of their argument, found at the beginning of c. 40, is, *ὥς αὐτοὶ τε μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα καὶ οἷδε βίαιοι καὶ πλεονέκται εἰσὶ*.

37. 10. *οὔτε παρακαλοῦντες αἰσχύνεσθαι*. St. discusses this passage at length in Jahrb. 1863, p. 469. He would omit the words *οὔτε παρακαλοῦντες αἰσχύνεσθαι* and connect *ξύμμαχόν τε κτέ.* with *καὶ ἡ πόλις ἅμα*. Nattmann, in the Program of the Gymnasium at Emmerich for 1861, proposes *παρανομῶντες* for *παρακαλοῦντες*.

37. 17. *καὶ ὅπως ἐν ᾧ μὲν ἂν κρατῶσι κτέ.* The Vatican Ms. and several others have the verbs, *βιάζονται, ἔχουσι, ἀναισχυντοῦσι* instead of the subjvs. It is not impossible that this is right, and that the second *ὅπως*, which St. and Cobet bracket (the latter, V. L. p. 430, says that the following clauses form an epexegetis "quae ὅπως respuit"), has been accidentally repeated. Then the clauses *ἐν ᾧ . . . ἀναισχυντοῦσι* will describe the actual carrying into effect of what has just been described as the motive of the Corcyraean isolation.

38. 9. *οὐδ' ἐπεστρατεύομεν ἐκπρεπῶς*. This reading, which is due to Ullrich, is adopted by St., B., and v. H. for that of all Mss., *ἐπιστρατεύομεν*. The latter can be explained only as a statement of their general practice, "we are not in the habit of attacking," which does not suit the connexion nor the particle *οὐδέ*. *μὴ ἀδικούμενοι* must be resolved into *εἰ μὴ ἡδικοῦμεθα*. The Corinthians concede the unusual character of their proceedings, in making war on a colony, but justify themselves on the ground that they are the aggrieved party.

39. 15. *πάλαι δὲ κοινωνήσαντας κτέ.* Cl. retains *κοινωνήσαντας*, *having been partners in*, which is given by the Vat. and several other Mss., while all

other recent editors, including Bekker, give *κοινώσαντας*, *having imparted*, though less well attested. The Mss. which have *κοινώσαντας* add after *ἔχειν* the words: *ἐγκλημάτων δὲ μόνων* [al. *μόνον*] *ἀμετόχους* [al. *ἀμετόχως*] *οὕτω τῶν μετὰ τὰς πράξεις τούτων μὴ κοινωνεῖν*. This has been rejected or bracketed, as a gloss or an illustrative quotation from some other writer, by all recent editors except Kr. Cl. thinks that out of *οὓς*, 10, which refers to the Coreyraeans, we must here supply a subj. including both them and the Athenians, *ἐκείνους τε καὶ ὑμᾶς*, the latter being suggested by the intervening clauses, *μηδ' ἐν ᾧ . . . ἔξετε*; and that, since *κοινωνεῖν* is properly *κοινὸν ἔχειν*, the acc. *δύναμιν* may be justified as a substitute for the regular gen. He thinks, further, that when this extension of the subj. ceased to be observed, the change was made to *κοινώσαντας*, and that then, since the notion of *imparting* seemed more appropriate to the side to which appeal for help was made, it was arbitrarily assumed that *ὑμᾶς* (*τοὺς Ἀθηναίους*) was the subj., and that then, to make this more intelligible, the gloss above quoted was added. In Jahrb. 1863, p. 403, St. expressed his approbation of Cl.'s defence of *κοινωνήσαντες*, but in his own (B. Tauchnitz's) edition he reads *κοινώσαντας*.

40. 7. *ὅστις μὴ τοῖς δεξαμένοις, εἰ σωφρονοῦσι, πόλεμον ἀντ' εἰρήνης ποιήσει*. Some editors, as Sh., Arnold, and Jowett, consider that the words *εἰ σωφρονοῦσι* are the condition to the preceding *τοῖς δεξαμένοις*, making, as Sh. says, "a confusion of thought amounting almost to a *bull*." Jowett renders "who will bring war instead of peace to those who receive him, or rather, if they are wise, will not receive him on such terms," thus agreeing with Arnold, who says, "the words *εἰ σωφρονοῦσι* have really nothing to do with the sentence as it is actually expressed, but rather with another sentence which is suggested, as it were, parenthetically, to the writer's mind." The phrase *εἰ σωφρονοῦσι*, or what is equivalent to it, is frequent in Thuc., e.g. iv. 60. 2; 61. 1, and nowhere else is used with any such artificial subtlety. The explanation in the note, by which the condition is assumed to apply to the conduct of the parties after the alliance is made, is substantially that of Cl., Kr., and B., and apparently also of v. H., who, however, reads *καὶ σωφρονοῦσι* (partic.) = *etiam moderatis*, and gives a meaning which does not deserve to be described by Jowett as "pointless and contrary to the general context." Ullrich, *Beitr. z. Kr.* p. 29 ff., thinking that the condition applies to *τοῖς δεξαμένοις*, proposes to read *εἰ μὴ σωφρονοῦσι*.

46. 10. *ἔστι δὲ λιμήν*. It is plain from the position, that these words refer to *χειμέριον*, which the expression *ὀρμίζονται ἐς*, 9, also shows to have been the name of a harbour, as we see in 16 it was also the name of a headland. The description places the harbour not far below the city Ephyra and near the mouth of the Acheron river. Kiepert, in his map of this coast, recognizes only the headland, which he places considerably to the north of the Acheron, not far south of Sybota, apparently understanding *ὦν ἐντός*, 16, to mean approximately the middle point between the Thyamis and the Acheron. But there is nothing to forbid our marking the headland much

nearer the Acheron. The name Sybota also is applied to the islands, c. 47. 5, and to a harbour, c. 50. 15.

49. 16. μάχης δὲ οὐκ ἦρχον δεδιότες οἱ στρατηγοί. Cobet insists strenuously that οἱ στρατηγοί should be bracketed, as a gloss due to some copyist who did not perceive that δεδιότες is to be referred acc. to sense, to αἱ Ἀττικαὶ νῆες in 13. Cf. τριήρεις . . . οὐκ εἰδότες, c. 110. 10; διώκοντες . . . αἱ μὲν τινες . . . δρῶντες . . . βουλόμενοι, ii. 91. 16; πέμπει . . . μέρος τι . . . προλοχιοῦντας, iii. 110. 6.

51. 12. καὶ Ἀνδοκίδης ὁ Λεωγόρου. In an inscription, C. I. A. I. 179 (Hicks, *Greek Inscriptions*, No. 41), we have portions of the decrees which authorized the payment of money to the commanders of the two Attic fleets which took part in the Corcyraean affair. The names given by Thuc., c. 45. 5, answer to those on the marble; but the inscr. gives Glaucon, Dracontides, and a third name conjecturally restored as Metagenes, for which names Thuc., c. 51. 12, has Γλαύκων ὁ Λεάγρου and Ἀνδοκίδης ὁ Λεωγόρου. It seems certain that Andocides the orator cannot have taken part in this expedition, since it has been shown by Kirchhoff, *Hermes*, 1866, p. 600, that he cannot have been born much earlier than B.C. 440, and we know of no other Andocides who can be referred to.

Accordingly, Müller-Strübing, to whom the above restoration is due, conjectures, *Aristoph.* p. 602, that Thuc. really wrote Γλαύκων τε ὁ Λεάγρου καὶ Δρακοντίδης ὁ Λυσικλέους (a Lysicles, son of Dracontides, occurring in an Inscr. of B.C. 415); and that one scribe repeated by mistake Λεάγρου, instead of writing Λυσικλέους; that his successor, offended at the repetition of the name, altered it to Λεωγόρου; and that a third substituted for the unfamiliar Dracontides the name of Andocides, who was notoriously son of Leogoras. Blass, *Attische Beredsamkeit*, I. p. 270, thinks that the following genealogy may be made out. (1) Leogoras, born *cir.* B.C. 540, an opponent of Pisistratus; married a daughter of Charias (*Andoc.* i. 106). (2) Andocides, born *cir.* B.C. 500; one of the generals against Samos, B.C. 440; general with Glaucon, Thuc. i. 51. 12; one of the ten πρέσβεις to negotiate the thirty-years' truce, *Andoc.* iii. 6 (reading with Meier πρόπαππος for πάππος). (3) Leogoras, born *cir.* B.C. 470, married a daughter of Tisandros, *Ar. Vesp.* 1269; *Nub.* 109. (4) Andocides, the orator, born *cir.* B.C. 440. See Jebb, *Attic Orators*, I. p. 72.

52. 1. αἱ νῆες . . . βουλόμενοι εἰδέναι. St. reads βουλόμεναι, attributing the change to B., who, however, in his Teubner text and annotated editions retains the Mss. reading. v. H. also has the fem. in his edition, referring to his *Studia Thucydidea*, p. 11, for the justification of the change. Cl. thinks the fem. would be admissible if only it had authority. But Cobet aptly remarks: quod ferri posset si de Phaeacum navibus ageretur. Cf. Hom. θ 559, ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν. See App. on c. 49. 16.

53. 10. τῶν δὲ Κερκυραίων τὸ μὲν στρατόπεδον ὅσον ἐπήκουσεν. By way of obviating the necessity of assuming such an aposiopesis as is suggested

in the note, Kr. omits μέν, Cobet omits τὸ μὲν στρατόπεδον and reads ὅσκι, with verbs in pl. But the explanation of B. and Sh. seems adequate and simpler. The position of τὸ μὲν shows that there is no antithesis between Corcyraeans and Athenians, but the latter are considered as members of the Corcyraean navy. "That part of the Corcyraean force that was within hearing cried out . . . but the section which was formed by the Athenians said . . ." An exact parallel is found in vii. 13. 7, where τῶν ναυτῶν includes οἱ θεράποντες and οἱ ξένοι as well as sailors.

54. 18. καὶ ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι. Kr. brackets these words, leaving thereby the next clause, οὐκ ἀντεπέπλεον κτέ. without conj. Cobet, *V. L.* p. 431, proposes various corrections in this chapter: he inserts ὡς before κρατήσαντες in 10 and before τριάκοντα in 14; and brackets ὡς νενικηκότες in 8, ἔστησαν τροπαῖον in 13, ἰδόντες τὰς Ἀττικὰς ναῦς in 17, and διὰ ταῦτα τροπαῖον ἔστησαν in 19.

57. 18. μετ' ἄλλων δύο στρατηγούντος. All Mss. read δέκα for δύο. This number, however, would give eleven στρατηγοί here, and with the five mentioned in c. 61. 5, sixteen in all in this year, though the regular number was only ten. Kr. therefore conjectures that we should read τεσσάρων here, supposing that δ' = 4, may have been mistaken for the first letter of δέκα, and that thus we shall have the ten generals of the year accounted for. But G. Hermann, *Philol.* 1, p. 369, remarks that in c. 64. 9, Phormio is also mentioned as a στρατηγός of this year; and as this addition would make the whole number eleven, he supposes that δ may have stood for δύο. This is preferred by Cl., who remarks that three στρατηγοί for 30 ships and 1,000 hoplites corresponds very well with the five in c. 61 for 40 ships and 2,000 hoplites. G. Gilbert also, *Innere Geschichte Athens*, p. 42, prefers δύο. St., B., v. H., and Cobet, *V. L.* p. 431, read τεσσάρων.

58. 4. ἐπρασσον is found in all Mss. The verb has been often used in these chapters; but its employment here only confuses the careful structure of the period; in which the partic. πέμψαντες μὲν and ἐλθόντες δέ are followed respectively by the two parallel clauses depending on ἐπειδὴ (ἐκ τε Ἀθηναίων . . . ἔπλεον and τὰ τέλη . . . ἐσβαλεῖν), and the result of the whole is introduced by τότε δὴ. ἐπρασσον is bracketed by Bekk. and all recent editors except Sh. B. notes also that elsewhere Thuc. uses only aor. subjv. or fut. indic., not opt., after πράσσειν ὅπως.

58. 6. αἱ νῆες ἐπὶ Μακεδονίαν κτέ. Most Mss. and editions insert αἱ before ἐπὶ. The single art. is preferred by Cl. and St., because, though the Athenians had decided upon an expedition against Macedonia, c. 57. 16, its purpose was modified *before it was actually despatched*, so as to include operations against Potidaea; and therefore the fleet could not be described as αἱ νῆες αἱ ἐπὶ Μακεδονίαν, but must have the double designation.

61. 3. ἐπιπαριόντας. This is the correction of Ullrich, *Beitr. zur Kr.* III. p. 1, for the Mss. ἐπιπαρόντας, adopted also by St., v. H., and B. The compound ἐπιπαρεῖναι has no good warrant. In Xen. *An.* iii. 4. 30; vi. 3. 19, ἐπιπαριόντες

is now read, and so ἐπιπαρήσαν might be in iii. 4. 23. Besides, παρεληλυθώς in 11 seems to imply such a preceding expression of advance as ἐπιπαριόντας gives here. Cf. iv. 108. 17; v. 10. 37.

61. 12. καὶ ἀφικόμενοι εἰς Βέροιαν κάκειθεν ἐπὶ Στρέψαν. All Mss. read ἐπιστρέψαντες, for which St., B., P., Sh., v. II. have with Cl. adopted the conjecture of Pluygers (Cobet, *N. L.* p. 382), ἐπὶ Στρέψαν, which, as Sh. points out, was made independently by Donaldson. But even if we assume that this is the right reading, it is still hard to understand why the Athenian force, which found it necessary to leave Macedonia in order to hasten to Potidaea (ὡς αὐτοὺς κατήπειγεν κτέ., 10) should go out of its way to make an excursion as far as Beroea in the interior of Macedonia, which they are at the same time said to leave (ἀπανίστανται ἐκ τῆς Μακεδονίας). This difficulty is so great that Grote, V. c. 47, p. 334, supposes there may have been another Beroea, of which we have no further knowledge, on the line of march from Pydna to Potidaea; and Cl. thinks that Βέροιαν may be a mistake of the copyist for Θέρμην. This whole question is discussed at great length by Müller-Strübing, *Jahrb.* 127, p. 600. He shows that nothing is really known of the position of Strepsa; and that therefore the supposition of Cl., that it may have been a meeting point of the roads connecting Thrace and Macedonia which the Athenians thought it desirable to secure before proceeding to Potidaea, cannot be regarded as assigning a valid reason for the *détour* of the Athenians from their direct line of march. Müller-Strübing accepts Classen's conjecture, Θέρμην, and thinks that he has discovered the name which should take the place of Στρέψαν in the list of towns which Hdt. vii. 123 gives as προσεχéis τῇ Παλλήνῃ, ὁμουρέουσαι τῷ Θερμαίῳ κόλπῳ. This list contains the name Κάμψα as lying north of Gignon, and its inhabitants appear as Σκαψαῖοι in the Athenian tribute lists. In his view accordingly the Athenians left Pydna, marched by land through the territory of their allied city Methone to Therma, at the head of the gulf, which had been recently taken by their own forces (7); and then on their southward march towards Potidaea made an unsuccessful attempt to occupy Scapsa, which may have joined Potidaea in its defection; and so reached Gignon easily on the third day. Müller-Strübing shows also that Bergk's conjecture, Βρέαν for Βέροιαν, which has been accepted by St. and v. H., is wholly inappropriate, if, as Bergk believes, the words of Plut. *Per.* 11, εἰς δὲ Θράκην χιλίους Βισάλταις συνοικήσοντας κληρούχους [ἔστειλεν], refer to the colony of Brea.

62. 3. πρὸς Ὀλύνθῳ. This reading of most Mss. has been rejected for πρὸς Ὀλύνθου, *on the side of Olynthus*, though supported by only one Ms., by Kr., Arn., P., B., St., v. H. Cl. argues that in any case Aristeus must have placed his force on the side of Olynthus, *i.e.* towards the north of Potidaea, and also that the words in 4, τὴν ἀγορὰν ἔξω τῆς πόλεως ἐπεποιήντο imply that it was not intended that the troops should get their supplies from Potidaea. But it is probable that no more is meant by this than that it was regarded as important that the men should not be compelled to go within the

walls for their daily supplies, and thus give opportunity for a sudden assault. Cf. vii. 37. § 2. Cl. thinks also that the doubt which Aristeus is said, c. 63. 2, to feel as to the question whether he should make his way to Olynthus or to Potidaea implies that he was near the former. The words πρὸς Ὀλύνθῳ do not, he considers, involve such a close proximity as to prevent Aristeus from placing his main force on the actual isthmus, *i.e.* on the road to Potidaea, while the Chalcidian allies and the cavalry of Perdiccas were stationed at Olynthus itself, ἐν Ὀλύνθῳ μένειν, 12, which words imply that at least this part of the force had actually already proceeded so far. The use of πρὸς with gen. in a local sense occurs, acc. to Cl., in Thuc. only in iii. 21. 3; iv. 31. 5; 100. 15; 130. 2; while πρὸς with *dat.* is common in reference to military position, cf. c. 105. 19; 116. 7; ii. 79. 11; 94. 19; iv. 130. 24; v. 65. 25. These reasons hardly seem convincing; and there is more weight than Cl. is disposed to allow in the objection of St. Jahrb. 1863, p. 410, that the words πρὸς Ὀλύνθῳ ἐν τῷ ἰσθμῷ, 3 and 10, involve a contradiction in terms. If, says St., Potidaea was on the isthmus, Olynthus, which was 60 stades off, could not be so also. Cl., indeed, maintains that Potidaea and Olynthus being so near, the two expressions, πρὸς Ὀλύνθου and πρὸς Ὀλύνθῳ, might with equal propriety be used of a position ἐν τῷ ἰσθμῷ. But a glance at the map will not confirm this remark.

In his *Studia Thucydidea*, p. 12, v. H. after Cobet conjectures ἐστρατοπέδευντο for the impf. in conformity with ἐπεποίηντο and ἤρηντο in 4, 5, for “loci sententia postulat ‘incastris erant.’” But he has not introduced the change into his text.

62. 9. τὸ μὲν μεθ’ αὐτοῦ στρατόπεδον ἔχοντι. Various emendations have been proposed. The simplest is Madvig’s (*Advv.* I. p. 307), who rejects ἔχοντι. This makes τὸ μὲν . . . στρατόπεδον the subj. of ἐπιτηρεῖν, and puts it into proper contrast with Χαλκιδέας δὲ κτέ. But the gloss remains unexplained, and the use of αὐτοῦ for αὐτοῦ. Reifferscheid (*Bresl. Univ.-Progr.* 1876, p. 5) proposes: τῷ μὲν μεθ’ αὐτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους, *to keep watch on the Athenians with his own part of the troops that were encamped on the isthmus.* στρατόπεδον ἔχοντι then refers to ἐστρατοπεδεύοντο ἐν τῷ ἰσθμῷ in 3. Against this it may be urged that τῷ μεθ’ αὐτοῦ is so briefly expressed as to seem strange, and that στρατόπεδον ἔχοντι is unusual.

63. 3. ἡ ἐπὶ τῆς Ὀλύνθου ἢ ἐς τὴν Ποτείδαιαν. v. H. brackets these words as an “inutile additamentum, in quo duplex ἡ prodit falsarium.” There does not seem to be any good warrant for this combination in prose. Kühn. 587, 19.

64. 1. τὸ ἐκ τοῦ ἰσθμοῦ [τείχος]. In bracketing τεῖχος in this place, Cl. has been followed by St. and v. H. His reasons are: (1) that, as in 2 the south side of Potidaea is denoted by τὸ ἐς τὴν Παλλήνην, so here we need simply τὸ ἐκ τοῦ ἰσθμοῦ; (2) that τεῖχος cannot mean the wall of the city itself; (3) that it would be very unusual to apply the words τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος, which assume the existence of the wall, to the line of circumvallation

now to be constructed. Moreover we have in iii. 51. 13 ἀπετείχιζε καὶ τὸ ἐκ τῆς ἡπείρου; and φρουρεῖν is found without any expressed obj. in c. 103. 15; ii. 80. 22; 83. 7; iii. 90. 11. Below, however, in 13, he finds the addition of τεῖχος unobjectionable.

67. 10. τῶν ξυμμάχων καὶ εἴ τις τι ἄλλο. This is the reading of the best Mss. including the Vat. Bekk., with inferior Mss., inserts τε after ξυμμάχων. In this passage the Lacedaemonians complete what the Corinthians began (παρεκάλουν, 3; προσπαρακαλέσαντες, 9); and, as in c. 68. 10, by ξύμμαχοι are meant all the ἔνσπονδοι. τῶν ξυμμάχων depends on εἴ τις, and ἄλλο τι, though included under the general notion of σπονδάς λελυκέναι καὶ ἀδικεῖν, has reference to a different class of charges from those alleged by the Corinthians and the Aeginetans.

68. 8. ὥς ἔνεκα κτέ. Here some good Mss. have ἔνεκεν, which St. adopts. But since in every other passage, except in vi. 2. 34, where a special reason is assigned, Thuc. has ἔνεκα, it seems best to admit it here also, particularly since Thomas Magister, p. 151, 4, ed. Ritschl, says expressly Θουκυδίδης ἀεὶ ἔνεκα. The Inscriptions show much irregularity in the form of the word (Wecklein, *Curae Epigraphicae*, p. 36), but it is not necessary to assume the same for Thuc.

69. 11. οἱ γὰρ δρῶντες κτέ. Cl. holds to his interpretation, if the traditional text is kept. But, recognizing that his proposed pronominal use of the art. is extremely doubtful in Thuc., he suggests a slight change, and conjectures οἱ γε δρῶντες, to be taken in close connexion with ἀμυνόμεθα. The antec. of the rel. would thus be τούτους understood, obj. of ἀμυνόμεθα. He suspects, however, the genuineness of the whole sent., οἱ γὰρ δρῶντες . . . ἐπέρχονται, which may have been the marginal reflexion of some reader, and finds a reason for this in the fact that οὐ μέλλοντες applied to the Athenians hardly agrees with the mode of cautious procedure immediately alleged of them. If the words are omitted, καὶ ἐπιστάμεθα κτέ. would attach to ἀμυνόμεθα very fitly as proof of the urgent necessity of immediate defence. Rauchenstein (*Philol.* 1878, p. 62) proposes to read ἐκεῖνοι γάρ, referring to 4.

70. 7. ἃ ἂν γνῶσιν. The Mss. all have ὅ, and this is retained by all editors except Cl., who reads the pl. on the ground that there is no reason to be seen why the pl. should occur in 26 which is not equally valid here; and ἃ might easily have been changed to ὅ by a copyist who fancied that ἔργῳ was the antec. Conversely in c. 78. 8 Cl. reads ὁ χρῆν ὕστερον δρᾶν, where Mss. and editors (except v. H.) read ἃ, believing that the plur. is due to a false relation to τῶν ἔργων before, whereby the proper usage of δρᾶν (see on c. 5. 11) is violated, and the fact that the whole preceding clause is the antec. is lost sight of.

72. 14. εἴ τι μὴ ἀποικωλύη. This reading is exhibited by the Vat., and some other good Mss., while others vary between the indic. and opt. The indic. is read by Kr., Sh., v. H., St., B., and P., while Bekk. has the opt. Cl. considers that the use of εἴ with subjv., which occurs often in Hom. and several times in

the tragedians (Kühn. 398, note 2 d), is not to be denied to Thuc., particularly as the Mss. give εἰ ξυστῶσιν αἱ πόλεις in vi. 21. 5, which is retained there by St. and B. and Bekk.; and he thinks that in this place the extreme vagueness in the condition which he conceives to be suggested by εἰ with the subjv. is highly appropriate. It seems, however, very questionable whether we should admit such an irregularity when the Mss. vary, whatever may be judged proper when their testimony is unanimous.

73. 13. εἰ καὶ δι' ὄχλου μᾶλλον ἔσται ἀεὶ προβαλλόμενα. The Mss. all give προβαλλομένοις. This is explained by Kr. as pass. agreeing with ὑμῖν understood: "an offence to you who are taunted with our boasts"; and he compares the use of ἐπιτιμῶμαι in Isocr. xii. 149, and of ἀπειλοῦμαι in Xen. *Symp.* 4. 31. St., *Jahrbb.* 1863, p. 411, Bonitz, and Herbst accept this interpretation. But Cl. objects that where προβάλλεσθαι is used pass. by Thuc. (v. 16. 19; vi. 92. 19), the thing and not the person is subj. P. explains as if it were simply act., agreeing with ἡμῖν understood, nobis semper proferentibus; and with this B. agrees. Cl. finds this use of mid. for act. so arbitrary that he introduces προβαλλόμενα, followed herein by v. H. But the Mss. reading may be defended if we interpret the mid. to mean *thrusting forward as our defence* against the imputation of arrogance, unwarranted usurpation, etc. This is suggested by Grossmann, *Jahrbb.* 121, p. 520, and seems to be the view of St. also, who renders, "'bringing forward,' perhaps with the accessory notion of 'enshielding ourselves under.'"

74. 5. ναῦς μὲν γὰρ ἐς τὰς τετρακοσίας ὀλίγῳ ἐλάσσους τῶν δύο μοιρῶν. Hdt., viii. 48, 82, gives the total number of the Greek fleet as 380 exclusive of 5 penteconters; Aesch., *Pers.* 339, gives 310; Dem., xviii. 238, gives 300, but, xiv. 29, acc. to the best Ms., he gives 200. The Athenian contingent, acc. to Hdt., was 180, or, with the 20 furnished to the Chalcidians (viii. 1), 200. Dem. states it in the former passage to have been 200, in the latter 100. In our passage, since the authority of Aesch., who himself took part in the battle, is paramount, St. and P. read τριακοσίας with inferior Mss.; v. H. and Cobet follow Dobree in bracketing ἐς τὰς τετρακοσίας; and Grote, V. c. 41, p. 459, assuming that Thuc. in mentioning 400 merely gives a round number for the precise one of Hdt., follows Götter and Didot in explaining τῶν δύο μοιρῶν as *two out of four hundreds* (τετρακοσίας = τέσσαρας ἑκατοντάδας). But no authority is cited to warrant such an interpretation. It is probable that the numbers are given in each case in reference to the account of Hdt., and that the orator allows himself a slight exaggeration of the contingent of the Athenians as well as of the number of the whole. τῶν before δύο is wanting in the best Mss., but seems indispensable to the expression of the definite fraction $\frac{2}{3}$. Cf. c. 10. 9; 104. 9; ii. 10. 6.

80. 18. τούτου ἁλλείπομεν. τούτῳ, in this, is read against the Mss. by Kr., St., v. H., and Cobet, who refers to v. 97. 1, δικαίωματι ἁλλείπειν, and vi. 69. 7, προθυμία ἁλλιπέεις ἦσαν. The passages, however, referred to in the note, ii. 61. 20; Plat. *Phaedr.* 269 d, as well as others that might be cited, as Dem. xviii.

302 (Kühn. 417, 2), show sufficiently that ἐλλείπειν with gen. need not, as Kr. says, imply a total lack, and that therefore τούτου may very well be allowed to stand here.

84. 18. τὰς προσπιπούσας τύχας οὐ λόγῳ διαιρετάς. Herbst, Philol. 16, p. 323 ff., discusses this passage, 13-19, at great length. He makes the infs. ἐπεξιέναι and νομίζειν depend on ξυνετοὶ ἄγαν ὄντες, which words, co-ord. with παιδευόμενοι, he regards as forming the ground on which the Lacedaemonians are said to be εὖβουλοι. In connexion with the words quoted above he explains: "we are wise enough to know that the decrees of fate do not admit of being divided by word and assigned to this person or that." To establish this meaning of the verbal he refers to ii. 78. 4; iii. 114. 2; iv. 11. 10; 69. 10; v. 75. 22; 114. 3; vii. 19. 6. The last of these is, κατὰ πόλεις διελόμενοι τὸ ἔργον, and all are of exactly similar meaning, and all mid., though he with an inaccuracy quite uncommon with him, refers to them as exhibiting the common meaning of διαιρεῖν in Thuc. Reference, however, to ii. 75. 24; 76. 2; iv. 48. 10; 110. 18; 111. 8; v. 2. 14; 3. 9 (κατὰ τὸ διηρημένον τοῦ παλαιοῦ τείχους) shows that the act. means *separate, lay apart*; and that the words in question must be understood with Forberg and Sintenis to mean, that the decrees of fate do not admit before their realization of being laid apart, opened out, defined, by word or argument. This accords also nearly with the explanation of Poppe, fortunae casus non explicari oratione distincte posse. διαιρεῖν occurs in a similar sense in Dem. xxiii. 44, xlv. 45, referred to by St. The connexion, moreover, which Herbst sees between εὖβουλοι and ξυνετοί with the following infs. dependent on it is exceedingly objectionable. Since we must supply γιγνώμεθα with εὖβουλοι, the attrib. ξυνετοί, implying a highly cultivated intelligence and insight (Introd. p. 33), would hardly be applied to persons who were in the process of becoming εὖβουλοι. Since also ξυνετοί has its sphere defined by τὰ ἀχρεῖα, it is not natural to attach to it also the two following inf. clauses. On the other hand παιδευόμενοι, which expresses the natural way of attaining εὖβουλία, fitly controls all the following particulars, expressed with the variety Thuc. is so fond of, the two advs. ἀμαθέστερον and σωφρονέστερον, each of which has its own peculiar definition, and the two infs. ἐπεξιέναι and νομίζειν. μή is to be taken with ἐπεξιέναι, as showing the negative effect of the Spartan παιδεία, and τὰ ἀχρεῖα ξυνετοὶ ἄγαν ὄντες falls naturally into its place as subord. to τὰς τῶν πολέμων . . . μεμφόμενοι.

84. 24. ἐν τοῖς ἀναγκαιοτάτοις. Bonitz understands these words to mean the bare amount of training which is absolutely indispensable, opp. to τὰ ἀχρεῖα, which the Athenians took pains to acquire. Herbst, Philol. 16, p. 338, explains them of the Spartan mode of life, which contented itself with the barest necessities; referring to i. 90. 21; v. 8. 10; vi. 37. 17; vii. 69. 21; 82. 10, to illustrate the use of ἀναγκαῖος to express what is absolutely indispensable. This no doubt is included in the meaning here; but it is probably right to understand the expression of all those points in the Spartan system

which had a tendency to reduce to submission the self-will of the individual citizen. *Cf.* Soph. *Aj.* 485, τῆς ἀναγκαίας τύχης | οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.

80-85. The speech of Archidamus. Junghahn in *Jahrbb.* 111, p. 668 ff. and 681 endeavors to show various infelicities and inconsistencies in this speech. He has been amply answered by Sörgel, *Jahrbb.* 117, p. 347-353. The whole speech is designed to give an emphatic warning against hurrying into war. A mere invasion and devastation of Attica would lead to no result, since the Athenians with their wealth, their mastery of the sea, and their foreign possessions could easily supply themselves from elsewhere with what they needed. If on the contrary the Lacedaemonians waited a few years and devoted themselves to the increase of their naval power and money (c. 82. 5; 83. 5), threats of an invasion would have much greater effect. This warning is founded in c. 81 on two reasons: (1) that the Athenians will readily find compensation for the devastation of Attica; (2) that the Lacedaemonians, if they begin the war, cannot with honour leave it off until they are successful; and they will probably leave it as a legacy to the next generation. Archidamus's advice, however, to delay a declaration of war is shown in c. 82 to rest on the hope that in this way war may be avoided altogether. When the Athenians see that their rivals are becoming more formidable they will be more likely to listen to reason; and the longer their country remains unravaged, the more valuable will it become as a hostage for the maintenance of peace. In c. 83, 84 it is shown that the course recommended is in full accordance with those principles which lie at the basis of Sparta's power and dignity. In these chapters the conservative character of a Spartan statesman is exhibited in as clear a manner as that of the Athenian democracy is portrayed in the three great speeches of Pericles.

Though the discreet moderation of Archidamus was overborne by the passion of his opponents, he showed the same Spartan self-control in himself taking the command of an enterprise which he disapproved. Yet in the address he makes to his subordinates, ii. 11, while he encourages them to maintain their old reputation, he expresses again the same warning against over-hasty advance and insists on the absolute necessity of discipline and obedience to orders and of not undervaluing their antagonists.

89. 8. οἱ ἀπὸ Ἰωνίας . . . ξύμμαχοι ἤδη ἀφεστηκότες ἀπὸ βασιλέως ὑπομειναντες Σησπόν ἐπολιόρκουν. v. Wilamowitz-Möllendorf, *Hermes*, 12, p. 338, finds it hard to understand how the Hellespontine and Ionic Greeks can be represented as members of the Hellenic league as early as the siege of Sestos, and regards it also as "a grammatical necessity" to bracket the word ξύμμαχοι. If it is the position of ἀφεστηκότες which is an offence, the examples cited on c. 11. 19 will show that Thuc. did not find it so. Even if ξύμμαχοι were removed, it must still be understood, since οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου are plainly opp. to τοὺς ἀπὸ Πελοποννήσου ξυμμάχους of 7. Kirchhoff's distinction between allies actual and allies formal is quite satisfactory.

90. 20. ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρῳσιν. The Mss. have αἴρῳσιν, which Bekk. changed to the aor. In this he has been followed by all recent editors except Sh. who defends the pres. in a long note of which the following is the chief part. "The pres. after ἕως ἂν in the sense of 'until' (not 'while') is not without examples, though I believe not in quite the same sense as the aor. It must first be noticed that whereas *we* have now a marked distinction between *while* and *until*, the Greeks and Latins had the same words ἕως, ἔσπε, μέχρι or μέχριπερ, dum, donec, the tenses following alone fixing the meaning of the particles. . . . *While* means *time*, and may mean *during time* or *time finished*. *Until* excludes *during time*. So ἕως ἂν, ἔστ' ἂν, μέχρι ἂν, with an aor. conjunctive, could not mean *while*, yet with a pres. may mean *until*, i.e. not the *concluded* but the *incipient* act. . . . I quote Ar. Vesp. 1441, ὕβριζ' ἕως ἂν τὴν δίκην ἄρχων καλῇ (till he is calling, begins to call). The metre eschews καλέσῃ. This passage is noticed by Herm. on Eur. Med. p. 355, who quotes Xen. Cyr. iii. 3. 18, καὶ οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶται, translating, neque expectamus dum nostram regionem vastare incipiant. Add Xen. Cyr. v. 4. 38, ἐγὼ γὰρ ἐπισχίσω ἕως ἂν φῆς καλῶς ἔχειν (till you are ready to say). . . . The wall, till it is completed, still αἴρεται (cf. c. 91. 4, ταίχίζεται τε καὶ ἤδη ὕψος λαμβάνει), "till we are raising our wall to the barest possible height to fight from." The pres. αἴρῳσι, then, would mean "until they find that they are getting the wall to the proper height," or ἕως ἂν ἴδῳσιν τὸ τεῖχος ἱκανὸν αἰρόμενον. See Gildersleeve on ἕως, Am. J. of Ph. IV. p. 417.

91. 7. ἀναγγελοῦσι. Most Mss. have ἀπαγγελοῦσι. But the rarer form of the text is here to be preferred. It has good Ms. warrant and is not likely to have been introduced by mistake. The meaning *report back* is very suitable here, as in iv. 122. 5.

91. 18. εἰ δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι, προσβέεσθαι παρὰ σφᾶς ὡς προδιαγινώσκοντας τὸ λοιπὸν [λέναι] τὰ τε σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά. Cl. has here adopted the reading of the Vat. Ms. ὡς προδιαγινώσκοντας for ὡς πρὸς διαγινώσκοντας, and has placed the comma before πρεσβεύεσθαι instead of after παρὰ σφᾶς, and has bracketed λέναι. In these changes he has been followed by St. and v. II. We see from ii. 12. 9, ἐκέλευον ἐκτὸς ὅρων εἶναι αὐθημερόν, τό τε λοιπὸν ἀναχωρήσαντας ἐπὶ τὰ σφέτερα αὐτῶν, ἦν τι βούλονται, πρεσβεύεσθαι, that the simple εἰ τι βούλονται is more effective without an inf. Cf. v. 66. 15. As soon as the true relation of πρεσβεύεσθαι as the representative of the inv. was lost sight of, and it was made to depend on βούλονται, the insertion of such a verb as λέναι was unavoidable. Kr. brackets πρεσβεύεσθαι παρὰ σφᾶς.

91. 26. καὶ ἰδία τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους. Steup (Rhein. Mus. 1872, p. 179 f.) rejects the relation of ἰδία and ἐς τοὺς πάντας ξυμμάχους here affirmed, and makes ἰδία τοῖς πολίταις and ἐς τοὺς πάντας ξυμμάχους the parallel elements that limit ὠφελιμώτερον. ἐς τοὺς ξυμμάχους thus becomes equiv. to τοῖς ξυμμάχοις, a usage without parallel. ἐς τοὺς ξυμμάχους in the

necessary sense of *as regarded the allies* calls for a parallel element referring to the Athenians, and this is found in *ἰδίᾳ*. This interpretation accords well with the following words, οὐ γὰρ . . . βουλευέσθαι. The restored walls of Athens would not only effect her own security against foreign aggression, but would also assure her greater respect among the allies. For the views of a state whose position was not independently secure could never be of equal weight or worth. The emphasis attaching to *ἰδίᾳ*, in consequence of its position, renders a following *τε* unnecessary, and no reasonable objection can be made to the repetition of the idea of ἄμεινον εἶναι in ὠφελιμώτερον ἔσσεσθαι, which was intentional.

94. 7. ἐν τῇδε τῇ ἡγεμονίᾳ. As one Ms. omits the δέ after ἤδη in c. 95. 1, Kr. has followed the suggestion of Stephanus and Duker in connecting these words with c. 95. This Dobree also approves. But Cl. and St. remark that the asyndeton would be very singular; and B. points to c. 128. 17, Βυζάντιον γὰρ ἔλων τῇ προτέρᾳ παρουσίᾳ, as indicating that in this passage ἐξεπολιόρκησαν should not be separated from ἐν τῇδε τῇ ἡγεμονίᾳ.

95. 16. τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων ὑθύνθη. Cl. understands *τινα* as neut. pl. = *certain matters*, but is inclined to prefer *τινας*, which v. H. has adopted after Cobet, = *certain individuals*. B. thinks that the sing. *τινα* may be taken in the same sense, and that this change to the pl. is not necessary. For this, see on c. 69. 17 and cf. ii. 37. 2, παράδειγμα δὲ μᾶλλον αὐτοὶ ὄντες τινὶ ἢ μιμούμενοι ἑτέρους. Ar. Ran. 628, ἀγορεύω τινὶ | ἐμὲ μὴ βασανίζειν ἀθάνατον ὄντ'. Hdt. v. 49. 46, τῶν περὶ καὶ τινα ἐνάγει προθυμίᾳ μαχόμενον ἀποθνήσκειν.

96. § 2. In Hermes, 11, p. 1-38, Kirchhoff has shown that, so far as can be gathered from the existing Tribute-lists, the annual contribution of the Athenian allies to the treasury of the Delian league cannot have amounted to 460 talents at any time before the battle of Eurymedon, B.C. 466. It is plain, however, that c. 96 is so directly connected with the following chapters that any unprejudiced reader must conclude that the φόρος of 460 talents is here represented as being paid before the events recorded in c. 98-117, beginning with the capture of Eion, B.C. 476. The same view must have been taken by those writers who attribute to Aristides the assessment of the quota to be paid by each state, which was recognized by all as just, and which amounted to 460 talents, Diog. xi. 47. 1 (where πεντακοσίων is an evident mistake for τετρακοσίων); Plut. Arist. 24. 4; Nepos, Arist. 3. 1, whose common source was probably Ephorus. Kirchhoff is of the opinion that Ephorus's mistake was caused by this passage of Thuc.; and he can see no other way of defending Thuc. from the charge of carelessness in his narrative or of writing without full information than the assumption that the episode in c. 97-117 was an addition made by Thuc. after the end of the war, and inserted by him where it is as an extension of his original plan. But this assumption cannot be accepted by those who with Cl. believe that the first book in its traditional form was composed with the whole course of the war in view. And a late insertion of the Pentecontaetia is the less credible from the fact that it con-

tains the account of the ἀληθεστάτη πρόφασις ἀφανεστάτη δὲ λόγῳ which was announced in c. 23. 23, after the exhibition of the ἐς τὸ φανερόν λεγόμεναι αἰτίαι (c. 24-87), and in effect repeated in c. 88, ἐψηφίσαντο οἱ Λακεδαιμόνιοι . . . πολεμητέα εἶναι οὐ τοσοῦτον . . . ὅσον φοβούμενοι τοὺς Ἀθηναίους μὴ ἐπὶ μείζον δυνηθῶσιν, ὁρῶντες αὐτοῖς τὰ πολλὰ τῆς Ἑλλάδος ὑποχείρια ἤδη ἔντα. Nor is it to be believed that, had the writer decided to make such an addition to his original plan, he would not have taken pains to bring it into harmony with the adjacent parts of his work.

But this whole section bears marks of being an interpolation. It consists of a series of notices which are indeed of importance for readers at a period remote from the events, but which Thuc. would hardly have written for the information of his contemporaries. An explanation of the word φόρος, with the use of which every Athenian must have been familiar from the Tribute-lists, and of the office of the Ἑλληνοταμίαι, which was maintained to the end of the war (Böckh, *Pub. Econ.* p. 241), could not have occurred to Thuc. as matters to be inserted in his history. The mention also of Delos as the place where the meetings of the league were held and the treasures kept, would surely not have been made by Thuc. without notice of the subsequent transference of both to Athens. Of this same character is the statement of the amount of the πρῶτος φόρος ταχθείς. It seems probable, therefore, that the whole of this section is the work of some reader whose information, if not wholly erroneous, was at least imperfect and inaccurate. If it is left out of the text, c. 97. 1, ἡγούμενοι δὲ κτέ., is seen to be in excellent connexion with c. 96. § 1, which sums up the occasion of the beginning of the Attic hegemony, with the purpose and general organization of the league, and is naturally succeeded by a comprehensive glance at the momentous results of the assumption of the command by the Athenians.

The brevity with which the historian expresses himself would have given an attentive reader sufficient occasion for adding explanatory comment. He may have added the statements about the Hellenotamiae and φόρος in explanation of the words ἔταξαν . . . καὶ ᾧς ναῦς; those about the ταμειεῖον and ξυνοδοὶ at Delos to ἀπὸ κοινῶν ξυνόδων βουλευόντων. According to this view, the statement that the πρῶτος φόρος ταχθείς was 460 talents is an error of the same sort as is found in Diodorus and the other writers who depended upon Ephorus. How the common error arose is a matter that still needs explanation.

98. 1. In assigning the dates to the events in the πεντηκονταετία, Cl. followed the authority of Kr., who in his *Historisch-philologische Studien*, I. 1837, examined the chronology with great care. Kr.'s system, however, did not, as Cl. admits, remain unassailed. Not only was the chronology of the period subjected to an elaborate investigation independently by W. Pierson, *Philol.* 28, p. 40-69 and 193-220; but Kr.'s own results were minutely examined by A. Schäfer, in his *Disputatio de rerum post bellum Persicum usque ad tricennale foedus in Graecia gestarum temporibus*, 1865. This treatise of Schäfer's was in

its turn assailed by Kr. in the second part of his *Kritische Analecten*, 1867. Cl. confesses that the tone and temper of this last paper leave very much to be desired; but "as an editor of Thucydides" he finds himself compelled to give his adhesion to Kr.'s views. In particular he accepts the inference drawn by Kr. from c. 97. 12, where it is said that Hellanicus **βραχέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς ἐπεμνήσθη** the affairs of this period, viz., that we may assume from this that Thuc. would not allow himself to be open to the same charge, and that he did not, therefore, in any case, set down a single statement out of its exact chronological place. It is on the basis of this assumption that Kr. in c. 103. 1 changed **δεκάτῳ** of all Mss. into **τετάρτῳ**, supposing that the numerical sign for 4 (δ') was mistaken by the copyist for δ = **δέκα**. Unless such a change is made in this passage, it will have to be admitted that Thuc. recorded the end of the third Messenian war, though later in time, in advance of several events which are recorded later, though they happened earlier. In Jahrbbb. 87, p. 406, St. expressed his approval of Kr.'s conjecture; but in his own edition of 1873 he retains the Ms. reading. See also Curtius, *Hist. of Gr.* II. p. 443, 661. In c. 109. 4 the mission of Megabazus to Sparta is assumed by Kr. himself to have occurred a year earlier than the events recorded before it; but in this case he excuses the violation of exact order (*ibid.* p. 202) on the ground that, since the mission was a failure, it was for Thuc. no "Begebenheit."

Another point referred to by Schäfer, *ibid.* p. 19, is that in c. 89. 12 the capture of Sestos in the spring of B.C. 478 is spoken of; but in 14 ff. we have the account of what took place at Athens immediately after the battle of Plataea. This objection Kr. meets by saying (Kr. *An.* p. 6) that this chapter forms no part of the **ἐκβολὴ τοῦ λόγου** (c. 97. 8), and does not, therefore, come under the strict rules that Kr. supposes Thuc. to have imposed upon himself in regard to its chronology.

In truth, however, the most that can be inferred from Thuc.'s rebuke of Hellanicus is that he pledges himself to accuracy in his chronology. But it is surely no imputation on an historian's claim to be chronologically accurate, if, after narrating certain facts about a war, when he sees that he will have no more to say about it, and therefore wishes to get it out of his way, he concludes his narrative by saying, as Thuc. does in this case according to the Mss. reading, 'this war came to an end in its tenth year,' if it did, as a matter of fact, last for ten years; and for this we have also the testimony of Diod., xi. 64. 4, who says also in c. 84. 8 that the fall of Ithome took place **κατὰ τὸν αὐτὸν χρόνον** with the expedition of Tolmides, recorded by Thuc. in i. 108. § 5, and dated by Kr. in 456.

A more extended consideration of this interesting and important question is not here possible. See further *Am. Jour. of Philol.* VII. p. .

For the sake of comparison, the dates of the most important events from the end of the Persian invasion to the Thirty Years' Truce are added in the following table as given respectively by Classen (Cl.), — who follows Krüger,

—Pierson (P.), Schäfer (S.), Curtius (C.), — in the fourth German edition of his History, — and in this edition (M.).

	Cl.	P.	S.	C.	M.
Building of City Walls (c. 90. § 3-93. § 1)	478	479-8	478	478	479-8
Capture of Sestos (c. 89. § 2)	478	478	478	478	478
Fortification of the Peiræus (c. 93. § 3-7) . . .	477	478-7	477	478	478
Athenian Hegemony (c. 95. § 1, 2, 4; 96. § 1) . .	476	476	476	476	476
Capture of Eïon (c. 98. § 1)	475	475	469	470	476
Siege of Naxos (c. 98. § 4)	} . . 473-2	465	466	467	466
Flight of Themistocles to Asia (c. 137. § 2) . .					
Battle at the Eurymedon (c. 100. § 1)	469	465	465	465	466
Revolt of Thasos (c. 100. § 2)	467	464	465	464	465
Beginning of Third Messenian War (c. 101. § 2)	466	463	464	464	464
Reduction of Thasos (c. 101. § 3)	464	462	462	462	463
Athenians at Lacedaemon (c. 102. § 1-3) . . .	463	461	461	461	461
Fall of Ithome (c. 103. § 1-3)	462	454	455	456	455
Revolt of Inaros (c. 104. § 1, 2)	460	464	460	460	460
Athenian attempts on Halieis, etc. (c. 105. § 1-6)	460	460	460	458	460
Battles of Tanagra and Oenophyta (c. 108. § 1-3)	458	459	457-6	457-6	457
Reduction of Aegina (c. 108. § 4)	457	459	456	456	456
Defeat of Athenians in Egypt (c. 109. § 1-4) .	455	458	454	456	454
Athenian Expedition to Thessaly (c. 111. § 1) .	454	457	454	454	454
March against Sicyon and Oeniadae (c. 111. § 2, 3)	454	456	454	454	454
Five Years' Truce (c. 112. § 1)	451	453	451	451	451
Cimon dies at Cyprus (c. 112. § 2, 3)	449	449	449	449	449
Sacred War in Phocis (c. 112. § 5)	448	448	448	448	448
Battle of Coronea (c. 113. § 2)	446	447	447-6	447	446
Revolt of Euboea and Megara (c. 114. § 1) . .	446	446	446	446	445
Thirty Years' Truce (c. 115. § 1)	445	445	446	445	445

100. 16. ὑπὸ τῶν Θρακῶν ξυμπάντων. The account of Diod. (xi. 70), who must have had the present passage before him, reads : μέχρι μὲν τινος ἐκράτουν τῶν Θρακῶν ὕστερον δὲ αὐτῶν ἀναβάντων εἰς Θράκην, συνέβη πάντας τοὺς εἰσβαλόντας εἰς τὴν χώραν τῶν Θρακῶν ὑπὸ τῶν Ἡδωνῶν καλουμένων διαφθαρῆναι. This supports P.'s proposal to read ξύμπαντες instead of ξυμπάντων, adopted also by B. and v. H., and evidently the reading of Valla's text. But the accounts of Diod. and Thuc. do not tally in other respects. Diod.'s definite statement ὑπὸ τῶν Ἡδωνῶν καλουμένων is clearly an addition. ξύμπαντες, moreover, would be superfluous. It seems better, therefore, to retain ξυμπάντων, in close connexion with the following rel. sent., οἷς πολέμιον

... κτιζόμενον, in the appropriate sense: "after the Athenians had wrested from the *Edonians* the coast-district about the later Amphipolis, their further progress into the interior (beyond the Edonian territory) was opposed by *all* the Thracian tribes *together* to whom the occupation of the coast by the Athenians was dangerous." Not all the widely separated Thracian tribes, of course, can be meant; but it is natural to suppose that all those that were similarly imperilled joined the Edonians, who were the first to be attacked. Cf. also iv. 77. § 2.

112. 6. Ἀμυρταίου μεταπέμποντος. Herbst (*Geg. Cobet*, p. 37 ff.) makes the distinction that the act. μεταπέμπειν always means "summon, cause to come," without fetching the person or object oneself; the mid., "fetch oneself," or "have fetched." But (1) the distinction is destroyed by giving to the mid. the force "have (cause to be) fetched," in which the idea "fetch oneself" disappears. (2) In the majority of cases it cannot be determined whether after the summons the fetching actually takes place or not. How can we distinguish, for instance, between μεταπεμψαμένου βασιλέως in viii. 37. 18, and Ἀμυρταίου μεταπέμψαντος here? (3) It is impossible to see how the form of the mid., which expresses only in a more definite way the idea of employment for the purposes of the subject, can intimate a further activity on the part of the subject. Kr., further, rightly observes that only Thuc. and Aristophanes use the act., and that, therefore, a real distinction of meaning, the necessity for which would have continued, probably did not exist.

112. 12. καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν [αἱ] ἐλθοῦσαι μετ' αὐτῶν. P., Kr., and B., keeping the vulgate, all agree in understanding ἀπεχώρησαν with πάλιν, and are obliged, therefore, to make αἱ ἐλθοῦσαι μετ' αὐτῶν refer to the common voyage from Athens. Haase (*Lucubr.* p. 55, 56) objects to this explanation, and proposes αἱ πάλιν ἐλθοῦσαι. But then αἱ πάλιν ἐλθοῦσαι simply repeats the idea of αἱ ἐξ Αἰγύπτου. It is certainly natural to refer πάλιν to the return from Egypt, and μετ' αὐτῶν to the common voyage home. Why should the common outward voyage be mentioned a second time? Thuc. doubtless wrote αἱ ἐξ Αἰγύπτου νῆες πάλιν ἐλθοῦσαι, acc. to his practice, explained at c. 11. 19, of placing the attrib. partic. after the noun when an adv. modifier precedes. The position of μετ' αὐτῶν connects it with ἀπεχώρησαν. πάλιν ἐλθεῖν occurs also in ii. 73. 8; iii. 23. 8; v. 66. 4.

Herbst (*Philol.* 1866, p. 619 ff.) agrees substantially with the interpretation of P., Kr., and B. St. (*Jahrb.* 1868, p. 179) omits the second αἱ and construes αἱ ἐξ Αἰγύπτου πάλιν ἐλθοῦσαι, urging that this is the *most natural* interpretation.

113. 6. καὶ ἀνδραποδίσαντες: these words, inserted in some Mss., are probably introduced by a mistaken copying of c. 98. § 1, 2. The Athenians might resort to this severe measure in distant parts, as Eion and Scyros (c. 98; v. 3; 32) on the Thracian coast, or Sicily (vi. 62), or under the influence of party passions in Lesbos (iii. 36) or Melos (v. 116); but we can hardly imagine its occurring in the heart of Greece. Besides, the words φυλακὴν

καταστήσαντες imply the continued existence of the place with its old inhabitants. See, however, Ullrich, *Kr. Beitr.* III. p. 9.

114. This chap. gives a striking example of the way in which Thuc. narrates a series of occurrences which start from different points but come into relation with one another. He does not exhibit this relation by means of a periodic structure of the sent., but simply narrates the facts in the order of their occurrence, sometimes expressly marking this. Here the description of each of the two series of events, those threatening Athens, and her counter-preparations, is pushed forward independently, so that the accounts cross one another. It is better, therefore, to insert a comma in place of the period after Μεγαρήs in 8, by which ἐκόμιζε is almost parenthetically subordinated to ἀπέστησαν: "the revolt of the Megarians occurred after the calling out of the allies, but Pericles immediately (ὡς ἡγγέλθη αὐτῷ) sent back the troops from Euboea." μετὰ τοῦτο then refers only to the revolt of Megara. The bald way in which the irruption and the retreat of the Lacedaemonians is narrated seems to hint that the withdrawal was occasioned by other means than force of arms.

114. 15. ὁμολογία κατεστήσαντο. An instructive example of the Athenian mode of dealing with the subjugated districts in Euboea, here briefly mentioned, is preserved in an inscription found on the 19th of June, 1876, on the southern declivity of the Acropolis. This contains, in the form of a decree of the popular assembly at Athens, the terms made with the *Chalcidians* after the subjugation of Euboea. It was published first by Kumanudes, in Ἀθηναίων, 1876, p. 76, then by Egger in the *Journal des Savants*, 1876, p. 448 ff., and by U. Köhler in the *Mittheilungen d. deutschen archaeol. Instituts in Athen*, 1876, p. 184 ff. See also Hicks, *Inscr.* No. 28. The inscription refers without doubt to the occurrences of the year 445 B.C. here related. Köhler has fully discussed its individual provisions, and recognizes in these one more proof that the policy of Athens during the administration of Pericles was a moderate one, and that it aimed to bring her rule over merely nominal allies within just and legal forms (p. 197).

120. 27. ὁμοία τῇ πίστει. So with Reiske, instead of ὁμοία τῇ πίστει. For (1) the explanatory expansion of the thought that immediately follows, ἀλλὰ μετ' ἀσφαλείας . . . ἐλλείπομεν, marks the difference between plan and execution in precisely the same manner as ὁμοία τῇ πίστει, μετ' ἀσφαλείας and μετὰ δέους indicating the two stages of 'confidence.' Cf. the similar thought in c. 140. 3, οὐ τῇ αὐτῇ ὀργῇ κτέ. (2) τῇ πίστει standing alone would be brought into mistaken contrast with ἔργῳ (see note). (3) Without the pred. ὁμοία, there would be no reason for the art. with πίστει.

124. 3. εἴπερ . . . εἶναι. St. (Jahrb. 1863, p. 462 f.) agrees with the view expressed in the notes, and defends it (*ibid.* 1868, p. 179) against P. But he correctly observes that the order of words in the explanatory sent. is unusual, and proposes to read, εἴπερ βεβαίωτατον τὸ ταῦτ' ἀξυμμέροντα εἶναι καὶ πόλεσι καὶ ἰδιώταις. If a change must be made, we should perhaps write εἴπερ βεβαίω-

τατον καὶ πόλεσι καλλιδιώταις τὸ ταῦτὰ συμφέροντα εἶναι. St. notes that Thuc. frequently makes a comparison between political and personal relations by means of the phrase καὶ πόλεις καὶ ιδιώται, as in c. 82. 24; 144. 20; iii. 10. 3; 82. 15.

126. 19. ἐν ᾗ πανδημεὶ . . . ἐπιχώρια. St. (Jahrbb. 1863, p. 407) shared Cl.'s and Kr.'s doubts as to the genuineness of the vulgate here, and thought that the passage should be omitted. But in his edition of 1873 he has kept it, and has adopted, on C. F. Hermann's conjecture (Philol. 1847, p. 3), πολλά for πολλοί, and on the basis of the notice in Poll. i. 26, — Θουκυδίδης δ' αὐτὰ (τὰ ἀρώματα) ἔρρηκεν ἀγνὰ θύματα πρὸς τὰ αἰμάσσοντα καὶ σφαττόμενα, — has inserted ἀγνὰ before θύματα. Cl., with A. Mommsen and Schoemann (Griech. Alt. II. p. 481), is still doubtful, and calls attention to the fact that C. F. Hermann (*l.c.*) would prefer πλὴν to πολλά.

132. 18. τοῦ μέντοι Πausανίου ἀδίκημα καὶ τότε ἔδόκει εἶναι. The reading of the Mss., καὶ τοῦτ' ἔδόκει εἶναι, would necessarily point to a second subj. in contrast to τοῦτο. But καὶ ἐπειδὴ ἐν τούτῳ καθειστίηται shows that the point of contrast is one of time, the subj. of παρόμοιον πραχθῆναι ἐφαίνετο being the same as that of ἔδόκει, viz. his arrogant inscribing of his own name on the tripod. καὶ τότε ἔδόκει puts the thought in its proper light: "the act was considered even at that time an offence on the part of Pausanias (although the corpus delicti was removed); and now when he stood in this position (had come under such strong suspicion of treasonable intentions), it became still more evident that it had been done quite in the spirit of his present plans." (The same conjecture was made by Struve, in Seebode's *Krit. Bibl.* 2, 9, 772. B.'s suggestion that καὶ τοῦτο, in the sense of *this also*, points to ἐπυνθάνετο δὲ καὶ in 21, is not convincing.) On ἔδόκει and ἐφαίνετο, as marking the successive steps in the judgment against Pausanias, see St., Jahrbb. 1868, p. 771.

136. 13. καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῷ ἀσθενέστερου ἐν τῷ παρόντι κῶσκα πάσχειν. Kr. and B. consider the position of ἐκείνου in the sense of ἡ ἐκείνος before ἀσθενέστερου so inadmissible that they propose ἀσθενέστερος (against all the Mss.). But Cl. argues (1) that the comparison of the power of the exiled and defenceless Themistocles with that of the king Admetus is inappropriate; and (2) that καί, which is evidently placed first with especial emphasis, would be meaningless with ἀσθενέστερος, since nothing would be added in the thought, "for he, (as) a far weaker man, would suffer evil from him." In the traditional text καὶ γὰρ ἂν, he says, gives such emphasis to ἐκείνου that neither its const. nor meaning can be in doubt; and the order of words is not more striking in this instance than generally in the case of gens. placed before the governing word. Cf. c. 32. 8; 84. 13; 139. 2. Indeed the position of the gen. of the pron. before the comp. seems to be a favourite one in expressions like πείθου τοῖς σοῦ σοφωτέροις, εἶναι παρὰ τῷ αὐτοῦ βελτίονι, as also in the phrases οὐδενὸς ἐλάττων, κρείσσων, etc. Kr. *Spr.* 47, 27, 3 and 7. See Preibisch, *De comp. usu Thucyd.* p. 21, and App. on viii. 94. 13.

138. 15. *εἰκαστής* · καὶ ἃ μὲν κτέ. Kr., following Valla, proposes to strike out καὶ and the colon, and connect all that follows closely with the preceding. But what follows is essentially different. Themistocles has just been praised for the clearness of his judgment regarding matters present and future; now the historian dwells upon his practical efficiency in dealing with things near or remote. It is as easy to understand ἦν with γνώμων and εἰκαστής as with οἷός τε, which must be done in any case, and γνώμων and εἰκαστής would seem strange in pred. relation to the following sent. The preceding parties., προμαθών and ἐπιμαθών, moreover, make an earlier conclusion of the period desirable. The comma after ἀπρίλλακτο (not the colon) brings out more clearly the relation between the three objects of his activity, ἃ μετὰ χείρας ἔχοι, ὧν ἄπειρος εἴη, and τὸ ἄμεινον . . . ἀφανεῖ.

143. 15. ἦν τ' ἐπὶ τὴν χώραν ἡμῶν κτέ. Kr. explains τε as the connective, as in similar cases which he has cited in his *Dion. Hist.* p. 268. But in that case a new element would appear, and the ἄλλα μεγάλα just mentioned would remain without explanation. The clause ἦν τ' ἐπὶ τὴν κτέ. contains simply the statement of the *most important* advantage possessed by the Athenians over the Peloponnesians, their superiority at sea and their consequent independence of the vicissitudes to which their land possessions are exposed. We must assume, then, either that a second member with καὶ was originally intended, but never expressed (as explained in the notes), or must omit τ'.

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[The references to the Introduction are by pages; to the Greek text, by chapters and thirds of chapters; to the notes and Appendix, by chapter and line of text annotated: *e.g.*, p. 15, 13a, and 16. 2 refer respectively to the Introduction, fifteenth page; to the Greek text at the first third of the thirteenth chapter; and to the note on the second line of the sixteenth chapter.

The references in the Greek Index are mainly to the Introduction and to the notes.]

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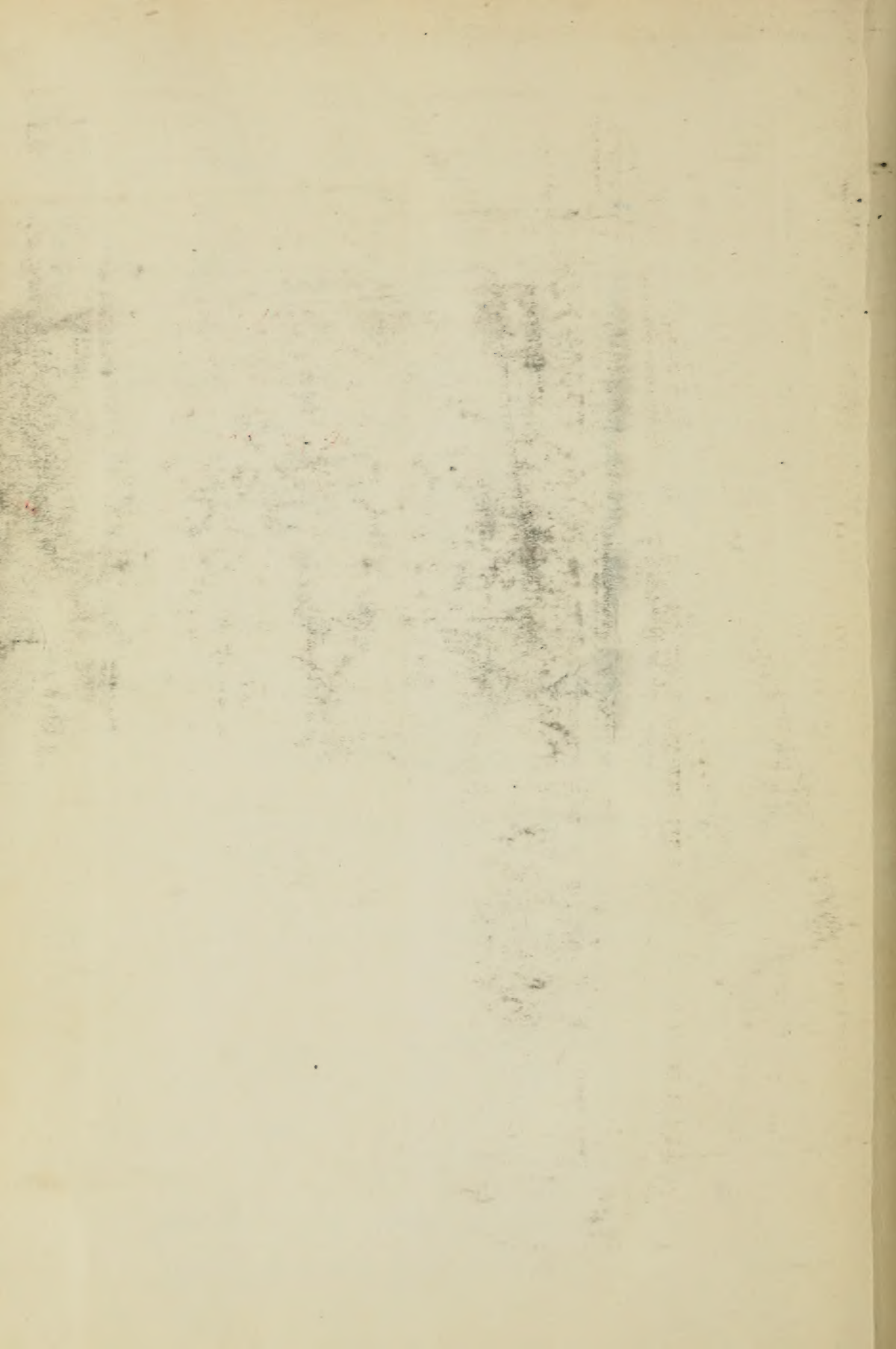
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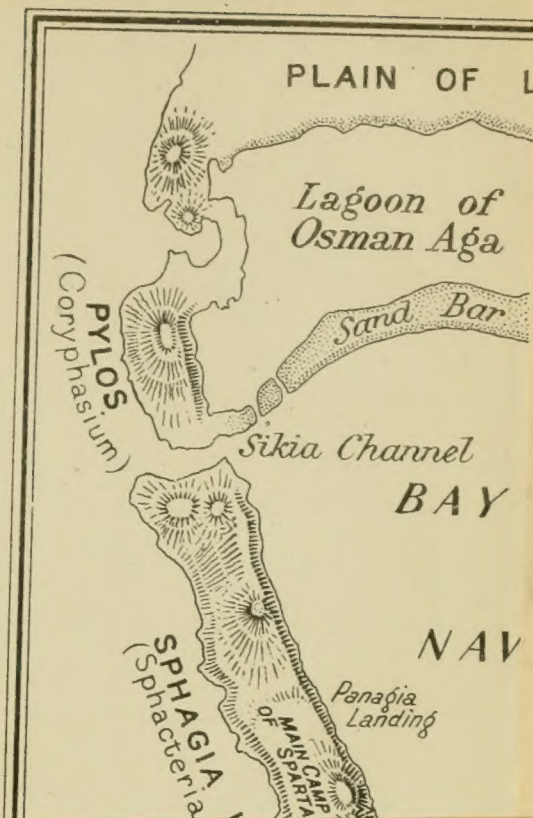
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